



# TRAVELS

IN

# TRAVELS,

OR

*GEOGRAPHICAL,*

*PHYSICAL* and *MISCELLANEOUS*

OBSERVATIONS &c.


LIBER OLL. OMN. ANIM
FIDEL. DEFUNC N OXON

# TRAVELS,

OR

# OBSERVATIONS

RELATING TO

SEVERAL PARTS

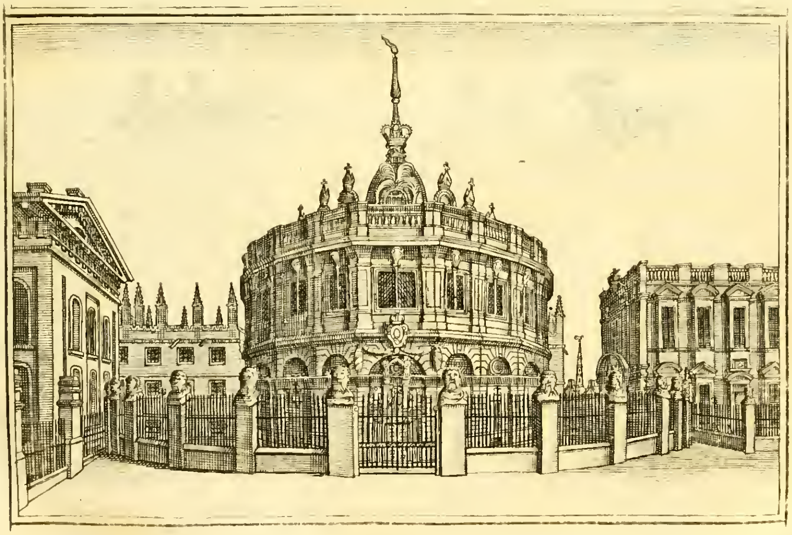
OF

# BARBARY

AND THE

# LEVANT.

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# TO THE

# KING.

*Moſt Gracious Sovereign,*

I Beg Leave to approach *Your Royal Perſon,* with an humble Preſent in my Hand, after the Faſhion of thoſe Countries, where I have long reſided.

It is a Volume of *Travels and Obſervations*; wherein are deſcribed the Situation, Polity, and Cuſtoms of various Nations;——Nations unacquainted with Liberty, and whoſe Government is

the

the very Reverſe of *Your Majeſty's* wiſe and gracious Adminiſtration.

I had an Opportunity of making *Theſe Obſervations,* whilſt I had the Honour of being *Your Majeſty's* Chaplain at *Algiers.* It was in this Situation, that I firſt collected Materials for the following Sheets; and ſo extenſive is *Your Majeſty's* Influence, that it procured me Safety and Protection, even in Countries remote and barbarous.

A Work, which owes it's Riſe, it's Progreſs, and Completion to theſe Aſſiſtances, ſeems in ſome Degree entitled to *Your Royal Favour*, and is therefore with all Humility preſented to *Your Sacred Majeſty.*

Whilſt I was engaged in this Undertaking, it was a pleaſing Encouragement to conſider, that my well-intended Labours were approved by *Her Late Majeſty*; and it did not a little enflame my Endeavours, when *She* was pleaſed to promiſe me the Honour of *Her Royal Patronage.*

But I muſt not preſume to mention private and perſonal Favours, when *Whole Societies* are indebted to *That Illuſtrious Princeſs.* Particularly, *That Antient Houſe of Learning* (of which I have the Happineſs to be a Member,) ſtands diſtinguiſh'd by *Her Royal*

*Bounty,*

*Bounty*, and owes it's Beauty and Ornament to *Her Munificence.*

If Heaven had ſpared that invaluable Life, with what Zeal ſhould we have paid repeated Acknowledgments to our *Royal Benefactreſs*! But now——We can only joyn with Thouſands in lamenting the *Publick Loſs*, and with Gratitude tranſmit *Her Memory* to our lateſt Succeſſors.

That Providence may long preſerve *Your Majeſty,* and continue the many Bleſſings of *Your Reign* to This Church and Nation, is the conſtant Prayer of,

May it pleaſe Your MAJESTY,

Your MAJESTY's

Moſt Humble

And Moſt Devoted

Servant and Subject,

THOMAS SHAW.




THE

# PREFACE.



*THE following Observations are presented to the Reader, as an Essay towards restoring the antient Geography, and placing in a proper Light the Natural History of those Countries, where the Author has travelled. In pursuance of which Design, the Geographical and Physical Observations, are not blended and mixed together, as they chanced to fall in his Way; but are ranged under distinct Heads, without repeating at every Turn and upon every Occasion, the Time, Place, or Manner, wherein they were made. However, as the Method of surveying these Countries; the Diet and Reception of the Traveller; the Hardships and Dangers to which he is exposed; with other Incidents of the like Nature, may be thought Matter of too great Curiosity to be passed over in Silence; the Author proposes to supply, all that may be wanting upon that Subject, by giving the Reader, in one View,*



*such*

*ſuch material Circumſtances and Occurrences, as might have made up the Diary-Part of His Travels.*

*The Reader therefore is to be informed, that in the ſeveral maritime Towns of* Barbary *and the* Levant, *where the* Britiſh *Factories are eſtabliſhed, I was entertained with extraordinary Marks of Generoſity and Friendſhip; having the Uſe not only of their Houſes, but of their Horſes alſo, their* Janiſſaries *and Servants. My beſt Acknowledgments therefore are due, upon this Account, to the worthy Gentlemen, Mr. Conſul* Carew *and his Brother, at* Tripoly *in* Syria; *to the late Meſſieurs* Thomas Uſgate *and* French, *and to Mr.* John Uſgate, *at* Acre; *to the late Mr. Conſul* Moore *and his Deputy Mr.* Damarel *at* Kairo *and* Alexandria; *to Meſſieurs* Lawrence *and* Hudſon, *the* Britiſh *and* Dutch *Conſuls, at* Tunis; *and to Mr.* Edward Holden, *my generous Friend and Benefactor during the twelve Years I reſided at* Algiers. *I am indebted likewiſe to ſeveral Gentlemen of the* French *Nation, for many Inſtances of their Civility and Politeneſs; particularly to the Merchants ſettled at* Jaffah *and* Ramah; *to Mr.* Salve, *Agent to the* African *Company at* Bona; *and to Mr.* Fort *the Governour of* La Calle.

*In the Inland Towns and Villages of* Barbary, *there is, for the moſt Part, a Houſe ſet apart for the Reception of Strangers, with a proper Officer (the* Maharak, *I think they call him) to attend it. Here Perſons are lodged and entertained, for one Night, in the beſt Manner the Place will afford, at the Expence of the Community.*

*Except at theſe and the Places above-mentioned, I met with no* Khanns[1] *or Houſes of Entertainment throughout the whole Courſe of my Travels. To furniſh ourſelves with Tents, would have been both cumberſome and expenſive; beſides the Suſpicion it might have raiſed in the* Arabs, *that we were Perſons of Rank and Fortune, and conſequently too rich and tempting a Booty to be ſuffered to eſcape. The unfortunate Gentlemen, who were concerned, not many Years*

1 Vid. Pref. Not. p. IV.

*ago,*

*ago, in an Embaſſy to* Abyſſinia, *found This to be true, at the Expence of their Lives*[1].

*If therefore in the Courſe of our travelling we did not fall in with the Hovels of the* Kabyles, *or the Encampments of the* Arabs, *we had nothing to protect us from the Inclemency either of the Heat of the Day, or the Cold of the Night, unleſs we met with ſome accidental Grove of Trees, the Shelve of a Rock, or ſometimes, by good Fortune, a* Grotto. *At theſe Times, which indeed did ſeldom happen, our Horſes were the greateſt Sufferers: and as they were always our firſt Care, we gathered for them Stubble, Graſs, Boughs of Trees, and ſuch like Provender, before we ſat down and examined what Fragments, of ſome former Meal, were reſerved for ourſelves.*

*In travelling from* Kairo *to Mount* Sinai, *the Heavens were every Night our only Covering; the Sand, ſpread over with a Carpet, was our Bed; and a Change of Raiment, made up into a Bundle, our Pillow. Our Camels (for Horſes or Mules require too much Water to be employed in theſe Deſerts) were made to lye round us in a Circle, with their Faces looking from us, and their reſpective Loads and Saddles placed behind them. In this Situation, they ſerved us*

1 Nothing can give the Reader a more lively Picture of the jealous and inſolent Behaviour of the *Arabs,* when they are Maſters, than the following Account, which Mr. *Lippi,* the Phyſician to the Embaſſy, gives of the *Nubians,* a little before this Maſſacre is ſuppoſed to have happened. The Letter, which is preſerved among other Papers of that unfortunate Gentleman, in the *Sherardian* Library, is directed to Mr. *Fagon,* firſt Phyſician to the *French* King, and dated from *Korty* in *Nubia,* Mar. 8. 1705. *Les bruits, Monſieur, qu'on a repandu de nous, dés le* Caire, *ont fait un tel progres qu'il ſemble que l'Enfer n'a pu rien inventer de pis. Il y a plus de* 4 *mois que nous ſommes en* Nubie *l'objet de la fureur des peuples. Ainſi nous faiſons un fort mauvais ſang apres les immenſes fatigues du deſert. On attendoit un autre ſort ſur les Etats d'un Roy, vers le quel on va. On croyoit qu'en ecrivant des Lettres, ce Prince les receveroit, mais le Commandant du pays les a toutes retenues pour avoir occaſion de nous ronger. Tout n'eſt icy que miſere et convoitiſe inſatiable: perſonne n'eſt honteuz de demander encore, et ce avec inſolence. Il faudroit donner a tout le monde, et rien moins que des habits. La Tente eſt tous les jours environnée d'une foule de canaille noire, armée de lances, et mal peignée; dont on ne voit que les yeux et les dents, qu'ils montrent moitié de rage et moitié par etonnement. He, dirent ils, ces gens ſont etendus ſur des lits comme nos Roys, et nous reſterons nuds? toujours lire, toujours ecrire, chercher des herbes et des arbres que l'on ſeche dans du papier pour les enfermer, choiſer une pierre entre mille et charger des chameaux de toutes ces choſes? qui a jamais veu cela? On a bien raiſon de dire que ces mechants hommes vont ſecher notre Nil, ou l'empoiſonner pour nous perdre. A quoi tient-il maintenant qu'on ne s'en défaiſe?* *** *Jugez, Monſieur, de ce que j'ay pu faire. J'etois reduit a parcourir des yeux les environs de la Tente, ou je prouvois le ſort de Tantale. Je n'ay pu confier tout mon travail a cette occaſion; j'ay tranſmis ſeulement les nouveaux genres, tels que je les ay d'abord mis ſur le papier, dans un* etat d'alarme, de trouble, et de langueur. *Bonnes ou mauvaiſes que ſoient ces petites obſervations j'oſe, Monſieur, vous les preſenter; c'eſt vous qui me donnes les forces, ou* la temerité *de les faire. Je ſuis &c.*

*as ſo many Guards, being watchful Animals, and awaking with the Leaſt Noiſe.*

*As there was no Chance of meeting, in theſe long and dreery Deſerts, with the leaſt Hoſpitality or Entertainment, we were obliged to carry along with us all Things neceſſary for ſo long and tedious a Journey. We took Care, in the firſt Place, to provide ourſelves with a ſufficient Quantity of Goat's Skins, which we filled with Water, every four or five Days, or as often as we found it. Barley, with a few Beans intermixed; or elſe the Flour of one or other of them, made into Balls, was the Provender we laid in for our Camels. We provided for ourſelves Wheat-Flour, Biſcuit, Honey, Oyl, Vinegar, Olives, Lentils, potted Fleſh, and ſuch Things as would keep, during two Months, the Space commonly taken up in compleating this Journey. Nor ſhould the Wooden Baſon or Copper Pot be forgotten, that made up our Kitchen Furniture; the latter whereof was the neceſſary Utenſil for cooking our Proviſion, the other for ſerving it up, or kneading our unleavened Cakes.*

*When we were either to boyl or bake, the Camel's Dung that we found left by ſome preceeding* Caravan[1], *was our common Fuel; which, after it has been expoſed a Day or two in the Sun, catches Fire like Touchwood, and burns as bright as Charcoal. No ſooner was our Food prepared, (whether it was potted Fleſh, boyled with Rice; a Lentil Soup; or unleavened Cakes, ſerved up with Oyl or Honey;) than one of the* Arabs, *after having placed himſelf upon the higheſt Station he could find, invites three Times, with a loud Voice, all his Brethren,* The Sons of the Faithful, *to come and partake of it; though none of them were in View, or perhaps within a hundred Miles of us. This Cuſtom however they maintain to be always a Token of their*

1 Vox Perſica eſt كاروان Cârvân, id eſt, *Negotiator*, vel collective Negotiatores; ſc. tota eorum Cohors ſimul iter faciens, quæ Arabicè قافلة *Câfila* vocatur. Hinc Mercatorum Hoſpitia publica quæ Arabibus audiunt خان *Cân*, Perſis كاروان سرای *Cârvân Serâi* nominantur, i. e. *Caravanæ hoſpitium.* Nam *Serâi* eſt quævis *Domus ampla*; unde in Conſtantinopoli, Imperatoris Palatium fœminarum Turcis dicitur nomine Perſico *Serâi*, Europæis minus bene *Serail* & *Seraglio.* Vid. *Perit.* Itinera Mundi. Ed. *T. Hyde*, p. 61.

*great*

*great Benevolence, as it would be of their Hoſpitality likewiſe, if they had an Opportunity to ſhew it.*

*When we are ſo fortunate, in travelling in* Barbary, *to find out the Encampments of the* Arabs, (*for we are not fond of viſiting the* Kabyles, *who are not ſo eaſily managed,*) *we are entertained, for one Night, upon free Coſt: the* Arabs, *either by long Cuſtom, the particular Tenure of their Lands, or rather perhaps from Fear and Compulſion, being obliged to give the* Spahees, *and thoſe who are with them, the* Mounah, (مونة) *as they call it, which is a ſufficient Quantity of Proviſions for themſelves and their Horſes. Beſides a Bowl of Milk, and a Basket of Figs, Raiſins, Dates, or other dryed Fruit, which were preſented to us upon our Arrival, the Maſter of the Tent, where we lodged, fetcht us from his Flock, (according to the Number of our Company) a Kid, or a Goat; a Lamb, or a Sheep; half of which was immediately ſeethed by his Wife, and ſerved up with* Cuſcaſowe; *the reſt, was uſually made* Kab-ab [1], *and reſerved for our Breakfaſt or Dinner the next Day.*

*However, the Tents of theſe roving Herdſmen, though they may ſhelter us from the Weather, are notwithſtanding attended with their Inconveniences. For the Cold, and the Dews that we are every Night expoſed to, in the Deſerts of* Arabia, *do not incommode us half ſo much as the Vermin and Inſects of all Kinds, which never fail to moleſt us here. Beſides Fleas and Lice, which, without a Miracle, are here* in all their Quarters, *the Apprehenſions we are under, of being bit or ſtung by the Scorpion, Viper, or Venemous-Spider, rarely fails, in ſome Parts of theſe Countries, to interrupt the Reſt, that is ſo grateful and neceſſary to a weary Traveller. Upon Sight indeed of one or other of theſe venemous Beaſts, a* Thaleb *or Writer, who happened to be one of my* Spahees, *after he had muttered a few Words, exhorted us all to take Courage, and not be afraid of ſuch Creatures, as he had made tame and harmleſs, by his Charms and Incantations. We are likewiſe no leſs offended (from whence we might leaſt expect it) by their Kids,*

1 كباب i. e. cut into Chops and roaſted.

*Calves, and other young Cattle, that are tied up, every Night, under the Eaves of their Tents, to prevent them from ſucking their Dams. For the Cords that are uſed upon theſe Occaſions, being only made of looſe-ſpun Yarn, the fretful Creatures are every Moment breaking looſe, and trampling over us.*

*When our Company was at any Time entertained in a courteous Manner, (for the* Arabs *will ſometimes part with nothing 'till it be extorted by Force) I uſed to give the Maſter of the Tent a Knife, a Couple of Flints, or a ſmall Quantity of* Engliſh *Gunpowder; which, being much ſtronger than their own, they have in great Eſteem, and keep for the priming only of their Fire-Arms If the* Lallah *(or Lady) his Wiſe had been obliging alſo in her Way, by making our* Cuſcaſowe *ſavoury and with Expedition, She would return a thouſand Thanks for a Skean of Thread; a large Needle; or a Pair of Sciſſars; all of them great Rarities, and very engaging Preſents with theſe People.*

*During the exceſſive Heats of the Summer, and eſpecially when we were apprehenſive of being intercepted by ſome Party of free-booting* Arabs, *we then travelled in the Night;* which having no Eyes, *according to their Proverb, few of them dare then venture out, as not knowing the Dangers and Ambuſcades, they may poſſibly fall into. It is at this Time we have frequent Opportunities of calling to Remembrance the Words of the* Pſalmiſt, *Pſ.* 103. 2. Thou makeſt Darkneſs that it may be Night; wherein all the Beaſts of the Foreſt do move. The Lyons roaring after their Prey; *the Leopards,* Hyænas, *and a Variety of other ravenous Creatures, calling to and anſwering each other, (the different Sexes perhaps, by this Means, finding out and correſponding with their Mates) break in very awfully upon the Solitude, and Safety likewiſe, that we might promiſe to ourſelves, in travelling at this Seaſon.*

*Our Stages or Days Journeys were not always the ſame. For when any Danger was apprehended, we then travelled through as many By-paths, as our Conductors were acquainted with; riding, in this Manner, without reſting, ſometimes*

*times twelve, sometimes fifteen Hours together. Nay, in returning from* Jerusalem, (*so vigilant were the* Arabs *at that Time in distressing the Pilgrims,*) *that notwithstanding we had the* Sheck (*or Saint*) *of Mount* Carmel, *with twenty of his Servants to protect us, we rested only one Hour in two and twenty: for so long we made it in travelling betwixt* Sichem *and Mount* Carmel. *But in the Kingdoms of* Algiers *and* Tunis, *an ordinary Day's Journey, (exclusive of the Time taken up in making Observations,) rarely exceeded eight or nine Hours. Our constant Practice was, to rise at Break of Day, set forward with the Sun, and travel 'till the Middle of the Afternoon; at which Time we began to look out for the Encampments of the* Arabs; *who, to prevent such Parties as Ours from living upon them, take Care to pitch in Places the least conspicuous. And indeed sometimes, unless we discovered the Smoke of their Tents, observed some of their Flocks, or heard the barking of their Dogs, it was with Difficulty (if at all) that we were able to find them. Here, as I observed before, we were accommodated with Lodgings and Provisions for that Night; and if in the Course of our Travelling the next Day, as the Poet expresses it,*

--------We chance to find
A new Repast, or an untasted Spring;
We bless our Stars, and think it Luxury.

*In travelling along the Coast of* Syria, *and from* Suez *to Mount* Sinai, *we run little or no Risque of being either robbed or insulted, provided we keep Company with the* Caravan, *and do not stray from it. But a Neglect of this Kind, through the great Eagerness a Traveller may have in looking after Plants and other Curiosities, will expose him, as it once did myself, to great Danger. In the* Holy Land, *and upon the* Isthmus *betwixt* Egypt *and the* Red Sea, *our Conductors cannot be too numerous; whole Clans, from fifty to five Hundred, being sometimes looking out for a Booty. This was the Case of our* Caravan, *in travelling* (A.D. 1722.) *from* Ramah *to* Jerusalem; *where four Bands*

*of* Turkish *Soldiers, with the* Mosolem *or General at the Head of them, were not able, or durst not at least protect us, against the repeated Insults and Ravages of the* Arabs.

*But in* Barbary, *where the* Arabs *are more under Subjection, I rarely carried along with me more than three* Spahees, *and a Servant*; *all of us well armed: though we were sometimes obliged to augment our Numbers, particularly when we travelled among the independent* Arabs, *upon the Frontiers of the neighbouring Kingdoms, or where two contiguous Clans were at Variance. These, and such like* (حرامي) Harammees, *as the Free-booters are usually called, must be, I conjecture, what the* Europeans *mean by* Wild Arabs; *notwithstanding there is no such Name peculiar to any one Body of them; they being all of them the same, and have all the like Inclinations, (whenever a proper Opportunity or Temptation offers itself,) of robbing, stripping, and murthering, not Strangers only, but also one another.*

*However, to prevent as much as possible the falling into their Hands, the greatest Safety for a Traveller, at all Times, is to be disguised in the Habit of the Country, or dressed like one of his* Spahees. *For the* Arabs *are very jealous and inquisitive; suspecting all Strangers to be Spies, and sent to take a Survey of those Lands, which, at one Time or other, (as they have been taught to fear,) are to be restored to the* Christians.

*The Horses and Camels of these Countries keep generally one constant Pace; the latter at the Rate of two Miles and an half, the other of three Geographical Miles an Hour. Sixty of these, according to my Calculation, constitute one Degree of a great Circle. The Space we travelled was first of all computed by Hours, and then reduced into Miles. Every Evening therefore, as soon as we arrived at our* Connack, *(for so the* Spahees *call the Tents or Places where we put up) I used to examine how many Hours and in what Direction we had travelled that Day; making proper Allow-*

*Allowances for the ſeveral Windings and occaſional Deviations that were made out of the direct Road. In our Paſſage through the Mountains and Foreſts, or where the Plains were cut through with Rivers, (for we met with no Incloſures any where to moleſt us) it frequently happened, that when we had travelled eight Hours, i. e. twenty four Miles, I found, by the Method above, that, as far as* Longitude *or* Latitude *were concerned, they were to be eſtimated for no more than twenty or eighteen. As often alſo as I had an Opportunity, I took the Meridian Altitude, with a Braſs Quadrant of twelve Inches* Radius, *which was ſo well graduated, that I could diſtinguiſh the Diviſion upon the Limb to at leaſt one* 12$^{th}$ *Part of a Degree. (This Operation the* Arabs *call* The weighing of the Sun.) *Towards the further carrying on likewiſe of theſe Geographical Obſervations, I had a Pocket Compaſs, with the Needle well touched; the Variation whereof was, at a Mean, in the Kingdom of* Algiers, (A. D. 1727.) *fourteen Degrees, to the Weſtward, and in the Kingdom of* Tunis *ſixteen; to which in like Manner I paid a proper Regard, in laying down the Maps and Geographical Obſervations.*

*The ſeveral Degrees of Longitude, that are marked in the Maps of the Kingdoms of* Algiers *and* Tunis, *have* London *for their firſt Meridian. The Middle of the Eclipſe of the Moon,* (July 28. 1729.) *being obſerved by Mr. Profeſſor* Bradley, *to fall out at* Wanſted *at* 13$^h$. 0′. 15″. *apparent Time; and by the* French *Miſſionaries, and myſelf, at* Algiers, *at* 13$^h$. 14′ *(proper Allowances being made for the Difference of the Meridians of* Wanſted *and* London) *will ſituate* Algiers, *at* 32′. 30″ *Eaſt of the latter; or a few Minutes only more Weſterly, than it is laid down in the Maps and Globes of Mr.* Senex.

*The prickt, or double Lines that are traced out upon the Maps, ſhew the Places, they paſs through, to be laid down according to my own Obſervations. Mr.* Sanſon, *an unfortunate Surgeon and Native of* Holland, *who hath many Years attended the Viceroy of* Conſtantina *as his Slave, hath*

supplyed me with a great many Remarks, concerning the Geography of That Province.

The Civil War which raged in the Kingdom of Tunis, when I was there, (in the Year 1727.) prevented me from seeing the Frigêah, as they call the Western Part of the antient Zeugitania. I am indebted therefore for the Inscriptions and the Geographical Observations of those Parts to Father Francisco Ximenes, the Spanish Administradòr at Tunis.

The curious Mr. Bernard Jusseau, Brother to the Professor of that Name at Paris, gave me Liberty to copy the Inscriptions, which relate to Lambese, from the Manuscript of Dr. Poissonel, who lately travelled over a great Part of these Kingdoms, at the Expence of the French King. These indeed, and several other Inscriptions, deserve to be particularly considered; but I had not Leisure at this Time to prosecute so laborious an Undertaking.

The Provinces of Zaab, Wadreag, and other Southern Districts of the Kingdom of Algiers, are laid down from the repeated Accounts, which I had of those Places, from the Natives themselves. We have frequent Opportunities of conversing with a Number of Persons of these different Countries, in almost every City of Barbary; and as I rarely found them disagree in their Accounts, I am perswaded that I have been very little, if at all, imposed upon by them. There was no other Way at least of supplying what was wanting to compleat the Geography of these Parts; since it would certainly have been too dangerous an Experiment for a Christian to penetrate thus far into the Country.

The several Names of Places and Tribes are all of them wrote according to our English Pronunciation, and the Force of our own Alphabet. The Arabic Names also, as often as I could obtain them, are inserted in their proper Characters. The Arabic Letters ج gijm, ه he, و waw, answering to our j, h, w, make those Words, wherein they occur, have an easier Transition into our Language, than into That of the French or Italians; whose Authors, for Want of

*of ſuch correſpondent Letters, generally miſcall the* Arabic *Appellations, and thereby render them uſeleſs to Travellers. Neither, will any of theſe Appellations, when thus wrote and pronounced, appear, I preſume, more diſſonant to the Ear, than the greateſt Part of Thoſe we meet with in the antient Geography. For, (if we are not prejudiced by the* Latin *and* Greek *Terminations, which have been familiar to us from our Youth,)* El Khadara, *(to mention no more) will affect the Ear with no more Harſhneſs than the antient Name* Zucchabbari; *nor* Beni-Zeneſſel, *than* Herpiditani.

*The Daggers (†) that are placed before ſeveral Cities of* Barbary, *denote thoſe Places to have been Epiſcopal Sees, when this Country profeſſed the* Chriſtian *Faith. We learn from the* Notitia, *(Exc.*p.30.*) that they were, at one Time or other, more than Six Hundred in Number; which, conſidering the Smallneſs of the* African *Cities, how nearly they were ſituated to one another, and that each of them might enjoy the ſame Eccleſiaſtical Privilege, I am perſwaded, does not exceed the Truth. But for want of Geographical Circumſtances, I have not been able to adjuſt the Situation of above one hundred of them; all or moſt of which, (notwithſtanding they might have been afterwards enlarged and adorned,) were built long before the* Chriſtian-Æra, *or even the firſt Conqueſts of this Country by the* Romans.

*In examining theſe Ruins, I have often wondred, that there ſhould remain ſo many Altars and other Tokens of the* Pagan *Idolatry and Superſtition; and ſo very few Croſſes or other Monuments of* Chriſtianity. *As to the latter, how zealous ſoever the* African *Church might have been in putting them up, the* Saracens *have been induſtrious enough in pulling them down. The* Arabs *certainly, whenever they attend their Flocks, near any of theſe Ruins, make it a Piece of Devotion as well as Amuſement, to deſtroy and obliterate as much of them as they can. Wherein they are not a little encouraged by the Lead and Iron, which the Antients ſometimes made uſe of in cramping of the Stones; and eſpecially by a great Variety of Coins which they more frequently meet with.*

*Of These I had not the good Fortune to purchase many that were either valuable or curious. Those that are purely* African, *or carry along with them at least the* Insignia *and Characteristicks of that Country, may be accounted the rarest; though indeed some of them have been already taken Notice of by* Agostini, Paruta, *and other Authors. However as those which I have collected, may perhaps be the compleatest* Series *of the Kind, I have given the Drawings and Descriptions of them in the Collection of Papers that are inserted after the* Observations.

*If we except the* Missilia, (*as some Medalists call the small Brass Coins of the Lower Empire,*) *the most common are those of the* Antonines, *of* Alexander Severus, *of the Younger* Gordian, *and of* Philip; *in whose Times* Africa *seems to have been the most adorned with* Roman *Edifices. Some Pieces of Glass-Money also are found now and then by the* Arabs, *in the Ruins of such of their antient Buildings, as are supposed to have been raised by* Occ'ba *and* Ben Eglib. *For these Buildings, no less than those erected by the* Carthaginians *and their immediate Successors, have been subject to their Changes and Revolutions. All the Coins, which I have seen of this Kind, were flat on the one Side, and impressed on the other, with the* Mahometan *Creed*, —— لا اله الا الله محمد رسول الله There is no God but God; Mo-hammed is the Apostle of God.

*In putting together the Physical and Miscellaneous Observations, I have endeavoured to use all the Brevity and Method, the Subject would allow; avoiding also, as much as possible, the Repetition of what has been already taken Notice of by former Authors. The Register of the Weather*, (p. 219.) *was kept at the House of the* French *Missionaries above-mentioned, and therefore I can plead only the Merit of being an Assistant in that Branch of the Natural History.*

*In drawing up likewise the Catalogue of Plants, which contains near a hundred and forty unknown* Species, *I received great Assistance from Mr. Professor* Dillenius, *whose Character*

*Character in Botanical Learning, is well known to the Publick. We carefully compared all my* Specimens[1], *with that large and well-digested Collection of dryed Plants, which Dr.* W. Sherard *bequeathed to the Physick Garden of the University of* Oxford; *where all curious Persons have an easy Access, through the great Affability and communicative Temper of that worthy Gentleman, to whose Care they are entrusted.*

*But lest any Mistakes should have been committed in the Descriptions of These or of the marine Vegetables, the Author has deposited the* Originals *in the* Sherardian *Collection. Recourse may be had likewise to the other Curiosities, taken Notice of in these* Observations (*such as Fossils, Medals, &c.*) *in the Library of* Queen's *College*; *where they may be consulted by the inquisitive Reader.*

*The several Dissertations that are occasionally interspersed throughout this Work will not, I presume, be thought Digressions, as they flow naturally from the Subject. Neither need any Apology be made for the* Collection of Papers, *that are inserted after the* Observations; *since they are all of them either so many Branches themselves of the Natural History, or else serve to illustrate some Part or other of this Work.*

*The* Excerpta *particularly from antient Authors, will certainly plead for themselves, as they give the Reader, in one View, all that was known to the Antients, of those Parts of* Barbary, *which I have here undertaken to describe. They are constantly appealed to, in the marginal Notes of the*

1 *The following Plants, having been overlooked in placing the* Phytographia *alphabetically, are to be inserted according to their respective Numbers:* viz. *after* n°. 78. *insert* 78[a]. *&c.*

78[a]. Borrago floribus albis, foliis longis, angustis.

158[a]. Clymenum pusillum, angustifolium, vexillo rubro, alis flavescentibus.

164. Colocynthis pumila &c. Cucumis Africanus echinatus minor: Hystrix vegetabilis vulgo Herm. Par. B. 133. Descr. Cucumis echinatus, Colocynthidis folio Ibid. Ic.

221[a]. Eruca sylvestris minor lutea, Bursæ Pastoris folio, Italica, Bar. Ic. 1016. Descr. 422.

313[a]. Helianthemum Hispanicum, Origani folio subtus, incano. I. R. H. 250.

469[a]. Periploca foliis angustis, confertis, floribus ex viridi flavescentibus. *Folia parva, rigida, obtusa, quædam acutiora, ad genicula plurima nascuntur. Flores pediculis brevibus hærent e petalis angustis compositi.*

558[a]. Sinapistrum triphyllum breviore & hirsutiori folio. *Hæc Species etiam, instar* n. 557 & 558, *viscosa est.*

621[a]. Virga aurea major, foliis glutinosis & graveolentibus. I. R. H. 414. *Madramam* Arabum. vid. *Obs.* p. 266.

Geographical Part, *whenever the preſent State of that Country is compared with the antient.*

*I have not followed the ſame Method, in illuſtrating the comparative Geography of thoſe Parts of* Syria, Egypt, *and* Arabia Petræa, *that fell under my Obſervations. Whenever therefore I had Occaſion to call in the Authority of the Antients, I have always done it by way of Note, in the expreſs Words of the Author. For, Books of this Kind being in few Perſons Hands, the Reference alone, without the Words referred to, muſt frequently have excited a Curioſity that could not be gratified, and conſequently would have been of little Service to the Reader.*

*The ſame Reaſon may be urged for the Variety of Notes and Quotations, that are occaſionally made uſe of, in the* Miſcellaneous Parts *of theſe* Obſervations *For as it was neceſſary to produce ſuch Evidence and Authority, ſo the Quotations themſelves can hardly be thought ſuperfluous.*

THUS *have I given a general Account of this Work, and of the Aſſiſtances I received in compiling it: a Work, which will require the Reader's Candor and Indulgence. For, notwithſtanding every Sheet of it was looked over by ſeveral Learned Gentlemen of my Acquaintance; yet, upon reviewing, I find that ſome Errors of the Preſs; and, I fear, many Slips and Inaccuracies of Stile have eſcaped me.*

*The Reader will be likewiſe pleaſed to put a favourable Conſtruction, upon the leſs entertaining Paragraphs, that may too often occur in the Courſe of the* Geographical Obſervations. *The Nature of the Subject (which conſiſts chiefly in the Enumeration of Places, Tribes, and their Diſtances from each other) would not permit them to be otherwiſe; and in This, we have both the Authority and Example of* Strabo, Ptolemy, *and other antient Geographers.*

*Yet how dry and tedious ſoever Diſquiſitions of this Kind may appear to ſome Perſons, the curious, I hope, will not be diſpleaſed to find ſeveral difficult Points, both of the antient and modern Geography, thus explained and il-*

*luſtrated*

*lustrated. It is very certain, that the adjusting the several Geographical* Data, *and laying down Maps correspondent to them, have been attended with no small Labour and Fatigue; as the collecting the Materials themselves had before exposed me to a Variety of Dangers and Difficulties.*

*These Dangers and Difficulties I happily overcame: and must therefore return my humble Thanks to that* Almighty Providence, *which was graciously pleased to support me under them. And indeed I cannot conclude this* Preliminary *Discourse, without observing, what a serious Train of Thought a* Traveller *can scarce fail of being engaged in, when he views such a large Scene of Ruin and Desolation, as I have here described. He is struck immediately with the very Solitude of those few* Domes, *and* Porticos *that are left standing; which, History tells him, were once crowded with Inhabitants: where* Scyphax *and* Masinissa; Scipio *and* Cæsar; *where the Orthodox* Christians, *and the* Arians; *the* Saracens *and the* Turks, *have given Laws in their Turns. Every Heap of Ruins points out to him the Weakness and Instability of all Human Art and Contrivance; reminding him further of the many thousands that lye buried below,* now *lost in Oblivion, and forgotten to the World. Whilst He is full of these Meditations,* Christianity *steps in to his Relief; acquainting him, that* We are *only* Strangers and Pilgrims upon Earth; seeking a City, (*not, like* These, *subject to the Strokes of Time and Fortune, but*) which hath Foundations, whose Builder and Maker is God.

# E R R A T A.

## In the OBSERVATIONS.

| Pag. | Line. | for | read. |
|---|---|---|---|
| 33. | 32. | E.N.E. | N.N.E. |
| 34. | 35. | fifteen | five. |
| *ibid.* | *ibid.* | Weftermoft | Eaftermoft. |
| 35. | 8. | *Sufellim* | *Roo-eena.* |
| 36. | 25. | * * * * | *The Soil of it is ftinking.* |
| *ibid.* | 28. | doth | did. |
| 53. | 29. | thirty | thirteen. |
| 55. | 31. | *Marmol* | *Marmol*[2]. |
| 75. | 22. | *Ain Athreede* &c. | *Jouebb*, a great way to the Eaft. |
| 77. | 6. | N. E. | S. E. |
| 81. | 4. | twenty one | twenty fix. |
| 90. | 37. | feventy | eighty. |
| 96. | 1. | *Mehomitans* | *Mahometans.* |
| 102. | 14. | *Zwowah* | *Zowah.* |
| 107. | 14. | W. | W.S.W. |
| *ibid.* | 27. | may be | may have been. |
| 108. | 9. | Σίπαφιον | Σιττάφιον. |
| 109. | 25. | *Welled Eifah*: and, near the Fountains of the *Sigan* to the W.S.W. | *WelledEifah*, near the Fountains of the *Sigan*: and &c. |
| 114. | 16. | fix | fixteen. |
| 117. | 25. | Advantages | Advances. |
| 130. | 33. | E. S. E. | S. S. E. |
| 151. | 29. | Granite | Granate. |
| 152. | 9. | *Dies* | *Deis.* |
| 155. | 16. | TYNETA | TYNHTA. |
| 156. | 1. | NAERVÆ | NERVÆ. |
| 159. | 14. | *atrum* | *antrum.* |
| 162. | 22. | GERMANCI | GERMANICI. |
| 191. | 27. | *Adrametum* | *Adrumetum.* |
| 204. | 9. | TRANSIAT | TRANSEAT. |
| *ibid.* | *ibid.* | PHALARES | PHALERAS. |
| 245. | 14. | Taft orFlavour | Taft and Flavour. |
| 249. | 6. | Spurge,Lawrel | Spurge-Lawrel. |
| 264. | 31. | glutinous | gelatinous. |
| 273. | 25. | *dele* Publick. | |
| 287. | 21. | 13. 16. | 13. 6. |
| 306. | 18. | *Venificæ* | *Veneficæ.* |
| 311. | 21. | *Dyneſty* | *Dynaſty.* |
| 312. | 27. | Fermew | Ferment. |
| 326. | 12. | extravagant | romantic. |
| 347. | *ult.* | inafmuch as, | that. |
| 359. | 3. | Απηλιώτις | Απηλιώτης. |
| 368. | 12. | brooze | browfe. |
| 369. | 20. | Bettany | Betony. |
| 370. | 4. | luguminous | leguminous. |
| 371. | 14. | rarely | feldom. |
| 372. | 25. | Fleak | Flake. |
| 381. | 6. | fower | four. |
| 386. | 29. | *dele* other. | |
| 397. | 8. | Animals, when &c. | Animals only, when &c. |
| 403. | 1. | Στολιτὴς | Στολιςὴς. |
| 421. | 3. | hindred | hundred. |
| 432. | 25. | every Thing | feveral Things. |

## In the NOTES.

| Pag. | Not. | for | read. |
|---|---|---|---|
| 32. | 1. | Dow-arah | Dou-warah. |
| 36. | 1. | * * * * * | *Mahwah Shim* ماوة شم. |
| 79. | 2. | ἀργὺς | τϱάγυς. |
| 91. | *. | *five* | *fine.* |
| 151. | 1. | λιμένυ | λιμένα. |
| 152. | 4. | prebere | præbere. |
| 185. | n. | JOVI CONSERVATORI | JOVI or AMMONI CONSERVATORI. |
| 282. | 2. | δέσματα & κεφαπαπίδοις | δέρματα & κεφαπίδοις. |
| 290. | 2. | Πίκταιτη | Πίκταιτη. |
| 349. | 2. | ειτο | ἔιτι. |
| *ibid.* | *ibid.* | δι' αὐτῦ | δι' αὐτῦ. |
| 351. | 1. | καλογέρος, | καλογέρων. |
| 358. | 4. | *Jonij* | *Ionij.* |
| 365. | 2. | frutiffere | fruttiferi. |
| 387. | 1. | *in verbi* | *vi verbi.* |
| 390. | 2. | περιετίμειντο | περιετίμηντο. |
| *ibid.* | 10. | τϱίας ἧς | τϱιὰς ἧς. |
| 391. | 3. | Ædipus | OEdipus. |
| 391. | 4. | ἄθετα | αἰσθητὰ. |
| 393. | 1. | Θῆλις | Θῆλος. |
| 402. | 1. | ςρογύλον | ςρογγύλον. |
| 406. | 4. | Διὰ | Διὸ. |
| 408. | 1. | ποικιλὸν | ποικιλμὸν. |
| 419. | 4. | caellis | cellis. |

## In the COLLECTION of PAPERS &c.

| Pag. | Line. | for | read. |
|---|---|---|---|
| 11. | 39. | Serves | Servet. |
| 13. | 8. | Tritum | Tretum. |
| *ibid.* | 50. | *dele* CAP. III. | |
| *ibid.* | 58. | 15. r. 15*a*. and for 15*a*. r. 15. | |
| 14. | 51. | SITAPHIUS | SITTAPHIUS. |
| 19. | *ult.* | *Troglodytas* | *Troglodytæ.* |
| 38. | 68. | tenuiter | tenuibus. |
| 40. | n°. 210 &c. | Elychryfum | Elichryfum. |

GEOGRA-


A Map of the WESTERN PROVINCE of the KINGDOM of ALGIERS
The Meridian of London
MEDITERRANEAN SEA
ATLANTIC OCEAN
Part of the METIJIAH
Cape Ferratt
Cape Falcon
Cape Hone
PROM. MAGNUM
The Route of the Author by Sea
Sibkah
Titery Gewle
SAHARA
TELL
the
of
MAS
ANGAD
THE
HARARR
BENI SNOUSE
The Desert of the Arabs
Confines
BENI-MIDA
MALETHUBALUS
Part of the Mountains of the Lowaate and Ammer
To the most Reverend FATHER IN GOD LANCELOT Lord Archbishop of YORK Primate & Metropolitan OF ENGLAND.

# GEOGRAPHICAL OBSERVATIONS

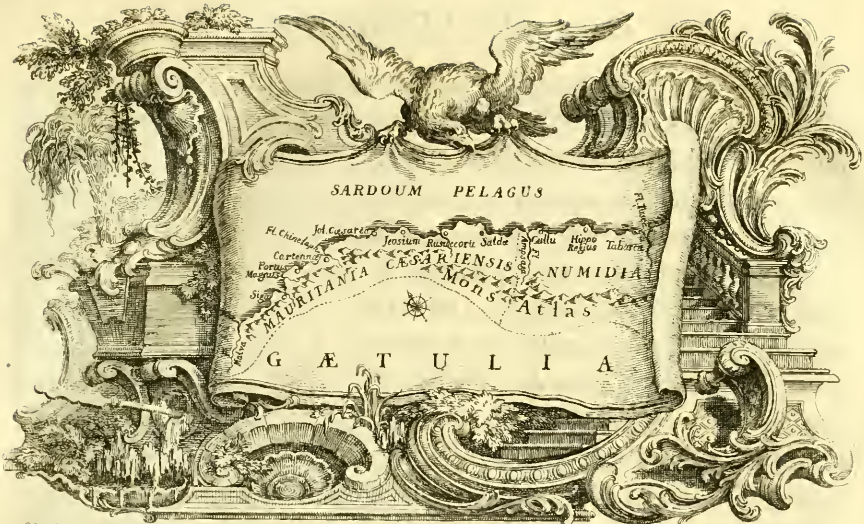
RELATING TO THE

KINGDOM

OF

*ALGIERS.*

# The CONTENTS.




C. Frederick inv. H Gravelot sculp

# GEOGRAPHICAL OBSERVATIONS

## RELATING TO THE KINGDOM of *ALGIERS*.

### CHAP. I.

#### *Of the Kingdom of* ALGIERS *in general.*

THE Country of the *Algerines*, commonly called the Kingdom of *Algiers*, hath, ſince it became ſubject to the *Turks*, been one of the moſt conſiderable Diſtricts of that Part of *Africa*, which the later Ages have known by the Name of *Barbary*[1]. It is bounded to the Weſt, with *Twunt*, and the Mountains of *Trara*; to the South, with the *Sahara*, or Deſert; to the Eaſt, with the River *Zaine*, the antient *Tuſca*; and to the North, with the *Mediterranean* Sea. *The Limits of this Kingdom.*

1 *Africa* veteribus proprie dicta, hodie *Barbaria* quibuſdam vocatur, aliis *Barbariæ* pars. *Thuan. Hiſt.* l. 7. *Moros*, *Alarbes*, *Cabayles*, y algunos *Turcos*, todos gente puerca, ſuzia, torpe, indo-

*The Length of it.* *Sanſon*[1], in bounding this Kingdom with the Rivers *Mulvia* and *Barbar*, as he calleth the *Mullooïah* and the *Zaine*, maketh it nine hundred Miles from Eaſt to Weſt; *De la Croix*[2], ſeven hundred and twenty; *Luyts*[3], by reckoning forty eight Miles and an half for one of his Degrees of Longitude, alloweth it to be about ſix hundred and thirty; whereas others[4] confine it to a leſs Extent. But according to the exacteſt Obſervations I could make my ſelf, or receive from others, I find the true Length from *Twunt* to *Ta-barka*, to be only about four hundred and ſixty Miles; the Firſt of theſe Places being ſituated, below the Mountains of *Trara*, in 0°. 16′ W. Long. from *London*; and the Latter, upon the River *Zaine*, in 9°. 16′. to the Eaſt.

*The Breadth.* There is not the like Diſagreement among our Geographers, in Relation to the Breadth; though none of them[5] make it leſs than one hundred and fifty Miles, where it is narroweſt, nor more than two hundred and forty, where it is broadeſt. The Breadth indeed, though much ſhort of theſe Accounts, is not every where the ſame: for near *Tlem-ſan*, it is not above forty Miles from the *Sahara* to the Sea Coaſt; near the Sources of the Rivers *Sigg*, *Habra*, and *Shelliff*, it is about ſixty; which, in the weſtern Part of this Kingdom, may be taken at a Mean, for the Extent of what the *Arabs* call [ *Tell*, تل ] or Land proper for Tillage. But to the Eaſtward of *Algiers*, the Breadth of this Kingdom is more conſiderable; and in the Meridians particularly of *Boujeiah*, *Jijel* and *Bona*, it is never leſs than a hundred Miles: nay ſometimes more; as from *Jijel*, in N. Lat. 36°. 55′, to *Lwo-taiah*, ſituated among the Mountains of *Atlas*, in 34°. 50′.

*The Dominion of the* Algerines *in the* Sahara. The Dominion which the *Algerines* have beyond the *Tell*, or the more advanced Parts of the Mountains of *Atlas*[6], is very uncertain and precarious: for which Reaſon I have fixed the proper Boundaries and Limits of this Kingdom that Way,

indomita, inauil, inhumana, beſtial: y por tanto tuuo porcierto razon, el que *da pocos años aca acoſtumbro llamar a eſta terra*, Barbaria, pues &c. *D. Haedo de la captiuidad, en ſu Topogr. e Hiſtor. de Argel.* p.126. *Vallad.* 1612. 1 Le Royaume d'*Alger* eſt ſeparé vers l'occident du Royaume de *Fez*, par les Riv. de *Zhas* et de *Mulvia*: vers l'Orient eſt ſeparé de celuy de *Tunis*, par la Riv. Guadil *Barbar*: le midy eſt couvert des montagnes d'*Atlas*, qui le ſeparent du *Segelmeſſe*, du *Tegorarin*, et de *Zeb* parties de *Biledulgerid*. Sa longueur d'Occident en Orient approche de 300 lieuës; ſa largeur eſt de 50, 60 ou de 75 lieuës. *L'Afrique en pluſieurs cartes nouvelles* &c. p.23. par le *S^r Sanſon d'Abbeville* &c. a *Paris*. 1683. 2 Son étendue de l'Eſt a l'Oüeſt eſt de 240 lieuës; & du Sud au Nord de 70 en ſa plus grande longueur. *Nouvelle methode pour aprendre la Geographie Univerſ. par le Sieur de la Croix.* Tom. 5. p. 280. a *Paris* 1705. 3 Regnum *Algerianum* longiſſime ab occaſu in ortum diffunditur, à gradu circiter XVIII ad uſque gradum XXXI: at ab auſtro in boream, ubi vel latiſſimum eſt, latitudinem non habet IV graduum. *J. Luyts Introd. ad Geographiam.* p.669. *Traj. ad Rhenum.* 1692. 4 Vid. *Molls Geography* Part.2. p.146. Lond.1722. *Atlas Geograph.* Vol.IV. p.182. 5 Vid. Not.2. &c. 6 *Exc.* pag.2. E. p.30.A. A *Barbaria* ab auſtro limes eſt *Biledulgeridia*, à qua mons *Atlas* ipſum dividit. *Luyts Introd.* p.662.

up-

upon the northern Skirts of the *Sahara*. Some of the Villages indeed of *Zaab*, and others[1] likewiſe, that have a more diſtant Situation from the Capital, pay regularly their annual Taxes, or at leaſt give ſome Tokens of Submiſſion to the *Turks*: but the other Communities are independent; and the *Bedoween* [بدوي] *Arabs* of theſe Parts, the *Nomades*[2] or *Scenitæ*[3] as they were antiently called, are ſeldom to be brought under Contribution; taking always a particular Care to be upon their Guard, or at a Diſtance, when the *Turkiſh* Armies are abroad.

*The* Blaid al Jeridde *or Dry Country.* This Part of the Country, and indeed the whole Tract of Land that lyes betwixt the *Atlantic* Ocean and *Egypt*, is by moſt of the modern Geographers called *Biledulgerid*, a Name they ſeem to have borrowed from the *Blaid al Jeridde* [بلاد الجريد] of the *Arabians*, who thereby ſignifie, *The Dry Country*: though, if we except the *Jeridde*, a ſmall Portion of it, that is ſituated on this Side the leſſer *Syrtis*, and belongs to the *Tuniſeens*; all the reſt of it is known by no other general Name than the *Sahàra*, or [صحرا] *Sah-ra*; amongſt thoſe *Arabs* at leaſt, whom I have converſed with.

*The Provinces of this Kingdom.* The Epitomizer of *Edriſi*, the *Nubian* Geographer[4] as he is commonly called, places both the Cities and Villages of this Part of *Barbary*, and thoſe of the more Weſtern and Eaſtern Diſtricts of it, in his Third Climate, without any particular Diviſion into either Kingdoms or Provinces. But *Abulfeda*[5], beſides giving us in *Ptolemy*'s Method, the Longitudes and Latitudes of the moſt conſiderable Cities, is more full and diſtinct in his general Diviſion; and that Part of this Country I am now treating of, will take in the whole of what he calls *al Mag-reb al-Awſat* [المغرب الاوسط] and a Portion likewiſe of both his *al Magreb al Ackſa* [المغرب الاقصي] and [افريقية] *Afrikeah*. *Gramaye*[6], and the more modern Geographers[7], divide this King-

1 *Teucarte* 150 leucis ab *Argela* diſtans, *Huergla* 200: utrumq; ſubjugavit *Sala* imperato tributo huic 30, illi quindecim Nigrorum annuatim. *Gramaye Africa illuſtrata* l.1.c.26. 2 *Exc.*p.23. Cap.26. p.31. A.B. 3 *Scenitæ*-vagi-à tabernaculis [ἀπὸ τῶν σκηνῶν] cognominati, quæ ciliciis metantur, ubi libuit. *Plin* l.6.c.28. *Solin*.c.33. 4 *Geographia Nubienſis* &c. (ſive Liber Relaxationis animi curioſi) recens ex Arabico in Latinum verſa à *Gabriele Sionita* &c. *Paris*.1619. 5 *Al Magreb* المغرب ſive Regio *Africæ* occidentalis, trifariam dividitur. 1. pars occidentalior appellatur *Almagreb al Ackſa* المغرب الاقصى i.e. ulterior & remotior & incipit à litore maris *Almohit* i.e. *Atlantici* pergendo ad *Telemſan* ab occaſu in ortum &c. pars ſecunda dicitur *al Magreb al Awſat* المغرب الاوسط i. e. media & initium ſumit ab orientali latere τῆς *Waharan*, quæ à *Telemſan* unius diei itinere diſtat & extenditur uſque ad ultimos fines Regni *Bejiaiah* orientem verſus. Pars tertia, eaq; orientalior vocatur *Afrikeah* افريقية, & extenditur ad *Barka*, uſq; ad limites Provinciarum *Meſr*. *Abulf*. *Geogr*. ex Traduct. V.Cl. *J*. *Gagnier*. 6 Regnum *Algerienſe* dividitur in Provinciam *Gezeiranam*, *Bujeianam*, *Gigellanam*, *Conſtantinæ*, & *Bonæ* à parte orientali, in occidentali in *Sargelenſem*, *Tenezenſem*, *Portus magni*, *Harſgoliam*. *Gram*. *Afric. illuſtr*. L.7. c.11. & 16. 7 Nous le diviſerons en cinque parties, dont cêlle d'*Alger* ſera le



milieu:

dom into a great many Provinces, according to the ſeveral petty Royalties which at one Time or other it was canton'd into, before and after the Time of the *Turkiſh* Conqueſts. But at preſent there are only Three, *viz.* the Province of *Tlem-ſan,* to the Weſt; of *Titterie,* to the South; and of *Conſtantina,* to the Eaſt of *Algiers.* Each of theſe Provinces is governed by a *Bey* or *Viceroy* appointed and removed at Pleaſure by the *Dey* of *Algiers,* who has a deſpotick Power within his Juriſdiction, and at the Seaſons of collecting the Tribute from the *Arabs,* or upon other Occaſions, is aſſiſted with a Body of Troops from *Algiers.*

*This Kingdom formerly the* Numidia &c. *of the Antients.*

Thus ſtands the general Deſcription and Diviſion of this Kingdom at preſent; which, upon Compariſon, we ſhall find to correſpond with the Geography of the *Provincia Nova*[1] or *Numidia*[2] of the Antients. For if we bound it with the River *Tuſca*[3] or *Zaine* to the Eaſt, it will then contain a Part of the *Africa* of *Pomponius Mela*[4] and *Ptolemy*[5], the *Numidia* properly ſo called[6], or the *Numidia* of the *Maſſyli*[7]: and being bounded to the Weſtward with the Mountains of *Trara,* it will take in the other *Numidia,* the *Numidia* of *Mela*[8], or the *Numidia* of the *Maſſæſyli*[9], called afterwards the *Mauritania Cæſarienſis*[10], excepting only that Part, which for the Space of about

milieu: *Telenſin* & *Tenes* ſeront a l'occident; *Bugie* & *Conſtantina* a l'orient. *L'Afrique* &c. par le *S^r. Sanſon* &c. p.23. Diſpeſcitur communiter in V. Provincias, quæ ſunt, *Telenſinum, Teneza, Gezeira, Bugia,* & *Conſtantina. Luyts* &c. p.669. Le *Royaume* d'*Alger* a les Prov. de *Bone, Conſtantina, Gigeri, Bugie, Alger, Sargel, Moſtogan, Horan, Hareſgol, Hunaine, Tebeſſa, Tenez, Labez, Couco, Miliane, Beniaraxid, Angad, Tremecen. De la Croix.* p.284. 1 Καῖσαρ —— τοὺς Νομάδας λαβὼν, ἔς τε τὸ ὑπήκοον ἐπήγαγε — τὰ ἐν τῇ Λιβύῃ ἔθνη ταῦτα, τὸ μὲν περὶ τὴν Καρχηδόνα (ὃ δὴ καὶ Ἀφρικὴν καλοῦμεν) παλαιὸν, ὅτι ἐκ πολλοῦ κατείργαστο· τὸ δὲ δὴ τῶν Νομάδων, νέον, ὅτι νεωστὶ εἴληπτο, ἐπωνομάσθη. *Dion.* Hiſt. *Rom.* l.43. p.245-6. Ed. *Steph.* 2 *Numidæ* poſſedere ea loca, quæ proxuma *Carthaginem Numidia* appellatur. *Sal. Bell. Jug. Cantab.* 1710. § 21. p.287. Ad *Mauritaniam Numidæ* tenent. *Id.* § 22. 3 *Exc.* p.21. Cap.3. & 4. 4 *Exc.* p.19. A. 5 *Exc.* p.12. Cap.3. E. Τῆς δὲ Λιβύης — εἰσιν, αἱ δύο Μαυριτανίαι, δυτικωτέρα μὲν ἡ Τιγγιτανὴ, ἐχομένη δὲ ταύτης Καισαρηνσία, μεθ' ἣν ἡ Ἀφρικὴ, εἶτα ἡ Κυρηναϊκὴ &c. *Agathem.* l.2. Cap.5. 6 *Exc.* p.21. Cap.3. p.23. Cap.26. p.29. F. p.30. D. p.31. B. 7 *Exc.* p.5. C.D. p.7. A. &c. Cum *Syphace Romanis* juncta amicitia eſt. Quod ubi *Carthaginienſes* acceperunt, extemplo ad *Galam* in parte altera *Numidiæ* (*Maſſyla* ea gens vocatur) regnantem, legatos mittunt. *Liv.* l.24. § 48. *Syphax* erat Rex *Numidarum.* ibid. *Maſſylii* regnum paternum *Maſaniſſæ* læti, ut ad regem diu deſideratum conceſſere. *Syphax,* pulſis inde præfectis præſidiiſque ſuis, vetere ſe continebat regno, neutiquam quieturus. *Id.* l.30. § 11. 8 *Exc.* p.18. Cap.6. 9 *Exc.* p.5. Not.d. p.21. Cap.2. vid. Not.7. *Maſaniſſa* non in poſſeſſione modo paterni regni eſſet, ſed etiam ſocios *Carthaginienſium* populos, *Maſſæſylorum* fines (id *Syphacis* regnum erat) vaſtaret. *Liv.* l.29. § 32. *Maſſæſyli* gens affinis *Mauris,* Regionem *Hiſpaniæ,* maxime qua ſita eſt *Carthago* nova, ſpectant. *Id.* l.28. § 17.

*Poſt hos immenſæ* Nomadum *de Semine Gentes,*
*Atque* Maſæſylii *nec non* Maſylia *Proles.*
Priſcian. Perieg. l.176-7.

10 *Exc.* p.21. Cap.2. p.23. Cap.25. p.29. A.G. p.30. A.B. C. p.31. C. p.35, 36. Ὁ Κλαύδιος διχῇ τοὺς Μαύρους τοὺς ὑπηκόους ἔνειμεν, ἔς τε τὰ περὶ Τίγγιν καὶ ἐς τὰ περὶ Καισάρειαν (ἀφ' ὧνπερ καὶ ὀνομάζονται) καὶ δύο ἄρχουσιν ἱππεῦσι προσέταξε. *Dion.* Hiſt. *Rom.* l.60. p.771. ☞ *In the middle Age, or towards the End of the Fourth Century, that Part of the* Cæſarienſis *which lay near the City* Sitifi, *was called the* Mauritania Sitifenſis. Vid. *Exc.* p.29. A. G. p.30. A. p.31. C. p.33. 35, & 36. paſſim.

fifty

fifty Miles, lyes beyond the ſaid Mountains towards the *Mullooïah*, the *Malva*[1] of the old Geography.

*The Mountains of* Atlas,

That remarkable Chain of Hills, which I ſometimes find placed betwixt theſe Countries, and the *Sahara*, and ſometimes within the *Tell*, I take to be the *Aſtrixis*[2] of *Oroſius*, and a Continuation or Part of Mount *Atlas*[3]: though they are not always of that extraordinary Height, or Bigneſs, which have been attributed to them by Antiquity[4]. Thoſe Parts of them which I have ſeen, are rarely, if ever equal to ſome of the greater Mountains of our own Iſland; and I queſtion, whether they can any where ſtand in Competition with either the *Alpes*, or the *Appennines*. If we conceive a Number of Hills, uſually of the perpendicular Height of four, five, or ſix Hundred Yards, with an eaſy Aſcent, and ſeveral Groves of Fruit and Forreſt-Trees, riſing up in a Succeſſion of Ranges one behind another; and if to this Proſpect, we here and there add a rocky Precipice of a ſuperiour Eminence and difficult Acceſs, and place upon the Side, or Summit of it, a mud-walled *Daſhkrah* [دشكرة] or Village of the *Kabyles*; we ſhall then have a juſt and lively *Idea* of theſe Mountains, without giving Heed to the nocturnal Flames, melodious Sounds, or the laſcivious Revels of ſuch imaginary Beings, as the Antients[5] have in a peculiar Manner attributed to this Place.

*The* Dyris *&c. of the Antients; or*

Some of the old Geographers have obſerved, that theſe Mountains were called *Dyris* and *Adiris*, or *Dyrim* and *Adderim*[6] by the *Indigenæ* or firſt Inhabitants; but have not attempted to give us the Signification of theſe Words. *Bochart*[7] obſerves, that *Atlas* was called *Dyris* by the *Phœnicians*, perhaps from [אדיר[8]] *Addir*, *great* or *mighty*; and upon the Coaſt of the *Tingitania*, we find *Ruſſadirum* [Ῥυσσάδιρον,] mentioned by *Mela*[9], *Pliny*[10], *Ptolemy*[11], and the *Itinerary*[12]; the ſame Name the *Moors* give at preſent to Cape *Bon*, the *Promontorium Mercurii*; and by which they would denote a very large and conſpicuous *Cape*, or *Fore-Land*. *Dyrim* therefore, by ſupplying [طور] *Tor*, [حد] *Had*, or [جبل] *Jibbel*, might ſignify the Mountains of *Dyris*, or *Atlas*, or ſimply, the *Great* Mountains only, or that remarkable Chain of them, *which*, in the Phraſe of *Oroſius*, *divided the fruitful Land*

1 *Exc.* p.9. Cap.2. p.25.E. p.29.A. p.30.A. p.31.C.D. 2 *Exc.* p.30.A. 3 Vid. Not.6.p.4. 4 *Exc.* p.2.E. p.20. Cap.1. p.23.A.B.C. &c. p.30.C. 5 *Exc.* p.20. Cap.1. p.23.A. 6 *Exc.* p.5.D. p.21.B. p.23.C. p.30.C. 7 *Phal.* Lib.2. Cap.13. 8 Vid. Lex. *Schindler.* in voce. 9 *Exc.* p.18.D. 10 *Exc.* p.21.E. 11 *Ptol.* l.4. Cap.1. 12 *Exc.* p.25.E.

*The Great or Southern Boundary.*

*from the barren*[1]. Besides; as this Chain of Mountains runs for the most Part East and West, and consequently bounded the Prospect, as well as the Agriculture of the *Mauritanians* and *Numidians* to the South; we have Room for another Conjecture, in deducing the Name from their Aspect and Situation: *Dohor* [ظهر] still signifying amongst the *Moors* and *Arabians*, the Place or Aspect of the Sun at Noon-Day; as the *Derom* [דרום or דרים] of the *Hebrews*, was a Word of the like Import[2]. If then we choose to call it *Adderim* with *Solinus* and *Martianus*; and not simply *Dyrim* with *Strabo* and *Pliny*: *Hadderim*, by supplying [حد] *Had*, will signify either the *Great*, or else the *Southern* Eminence, Limit, or Boundary, such as Mount *Atlas* generally is with respect to the *Mauritaniæ* and *Numidia*, or betwixt the *Tell* and the *Sahara*. We may possibly have some Rudiments, or Traces of this Name continued down to us, in the *Dra el Hammar*, *Dra el Attash*, *Dra el Maintenan*, and *Jibbel Deera*, that are placed in the Neighbourhood, or make a Part of these Mountains; though the several Portions and Districts of them at present, are chiefly known and distinguished by the particular Names of the *Kabŷles* [قبايل] or *African* Families, who respectively possess them.

Gætulia *a Part of the* Sahara.

*Gætulia*, a Part of *Ptolemy*'s Inner *Libya*[3], is laid down in very indefinite Terms by the Antients; though by comparing their several Accounts and Descriptions, we shall find the Northern Limits thereof contiguous to, and frequently coinciding with the Southern Limits[4] of the *Mauritaniæ* and *Numidia*. The Villages therefore of *Zaab*, the antient *Zebe*, with others that are situated near the Parallel of the River *Adge-dee*, will belong to *Gætulia* properly so called: as the *Beni-Mezzab*, and the Inhabitants of *Wadreag* and *Wurglah*, with their respective *Bedoween Arabs*, may be the Successours of the antient *Melanogætuli*, and perhaps of some other *Libyans*, who were in a nearer Situation to the River *Niger*, and the *Ethiopians*.

1 *Exc.* p.30.A. 2 דרום *Auster, Meridies*: *Plaga meridionalis*: sic dicta quasi דר רום *Habitatio alta*: quod Sol in ista plaga altius incedat. *Schind.* in voce. *Targ. Jonath. Josh.* 10.40. 3 Vid. *Ptol.* Geogr. l.4. cap.6. 4 *Exc.* p. 5. E. p. 6. A. E. & Not. a. p. 8. D. E. p. 10. D. p.14. A. p.22. D. p.29. E. p.30. A. p.31. A.D. p.36. Cap.9. *Libyes* propius mare *Africum* agitabant: *Gætuli* sub Sole magis, haud procul ab ardoribus: hique mature oppida habuere. *Sall. Bell. Jug.* ¶ 21. p.286. Super *Numidiam Gætulos* accepimus, partim in tuguriis, alios incultius vagos agitare: post eos *Æthiopas* esse. *Id.* ¶ 22. p.291. Ὑπόκειται δὲ ταῖς μ̄ Μαυριτανίαις ἡ Γαιτουλία. *Ptol.* ut supra, Not. 3.

——— *Tergo* Gætulia *glebam*
*Porrigit & patulis* Nigritæ *finibus errant*.
*Ruf. Fest.* l.321.

I

*The Disagreement between the old and new Geography.*

I have met with nothing in the old Geography that determines the Bounds and Extent of *Gætulia*; but the *Mauritaniæ* and the *Numidia Propria* in Conjunction with *Africa* are particularly marked out and circumscribed; though, if we are to bound Them to the Southward [1] with the Mountains of *Atlas* and the *Sahara*, the several Distances will not always answer to later Observations. Thus *Pliny*, who is followed herein by *Martianus*, maketh the Breadth of the *Mauritaniæ* to be four hundred and sixty seven Miles [2]. But This will be too much even for the *Tingitania*, where indeed the corresponding Part of Mount *Atlas* [3] lyeth considerably to the Southward; and more than three hundred Miles beyond the utmost Extent of any Part of the *Cæsariensis* [4]. The two hundred Miles, which the same Author lays down for the Breadth of *Numidia* [5], is nearer the Truth, though twenty Leagues more than I have found it. Nor have the Antients said any thing, more to be relied upon, of the particular Length either of the *Mauritania Cæsariensis*, or of the *Numidia Propria*. *Pliny* giveth us an hundred and seventy Miles, which are too few, for the *Tingitania* [6]; and eight hundred and sixty nine (*Martianus* eight hundred and seventy three [7]) which are too many, for the *Cæsariensis* [8]; but is silent as to the particular Length of *Numidia* exclusive of *Africa*. The *Itinerary* [9] maketh the Coast from the *Portus Cæcili* (which we are to look for near the *Great Promontory* or *Cape Hone* as it is now called) to *Tabarca*, to be near a thousand Miles; a greater Error than that of *Sanson*'s: and *Ptolemy* [10], who placeth the *Cæsariensis* between the *Malva* and *Ampsaga* (or *Great River*,) *i. e.* from Long. 11°. 10′, to 26°. 15′, extendeth that Province alone, (by allowing, as above, forty eight Miles and an half to a Degree,) upwards of seven hundred Miles; a Mistake still greater than that in the *Itinerary*.

*Ptolemy mistaken in the Position of the Sea Coast.*

Neither must we omit another Error of This Author in placing His *Great Promontory* in N. Lat. 35°. and the *Ampsaga* in 31°. 45′. and so in Proportion of the interjacent Places; whereby this Part of the Coast is laid down nearly in an E. S. E. Direction. Whereas in Sailing from the *Mullooïa* to *Nakkos*, we are to keep almost a N. E. Course; after which, to the *Ras Acconnatter*,

1 Vid. Not. 4. p. 8. 2 *Exc.* p. 21. Cap. 2. E. p. 30. D. 3 Viz. à *Tingi*, cujus Lat. 35°. 25′. ad *Atlantem* majorem, cujus Lat. 26°. 30′. *Ptol.* Geogr. l. 4. Cap. 1. 4 Vid. § 2. p. 4. 5 *Exc.* p. 22. B. 6 *Exc.* p. 21. Cap. 2. C. 7 *Exc.* p. 30. D. 8 *Exc.* p. 21. Cap. 2. E. 9 *Exc.* p. 25. 10 *Exc.* p. 9. B. p. 10. C.

and ſo on to the *Mers' el Fahm*, the Shore inclines a little to the Northward; the ſeveral remarkable Headlands continuing afterwards to lye in the ſame Parallel. In ſhort, there is ſo great a Difference in the whole, that thoſe Places which *Ptolemy* hath fixed in a Southern Inclination, ſhould have had a Northern one: and the *Great Promontory*, which He placeth 3°. 15'. to the Northward of His *Ampſaga*, will be found to lie 1°. 37'. to the Southward of it; not to mention other Places in His Tables that are put five Degrees, or CCC Miles farther to the Southward, than They are found to be by Obſervation.

*The Diſagreement among the Old Geographers with Regard to particular Places.*

So much in general for the comparative Geography of this Kingdom. As for particular Places, *Cellarius* hath already obſerved, that the Order and Situation of them is variouſly ſet down by the Antients[1]. I have ſeen enough of this Country, to be of his Opinion; and if we may be permitted to fix the Situation of the old Rivers, Ports, or Cities of It, by ſome few antient Names, Ruins, or Traditions of them, that are continued down to our Times, we ſhall frequently have occaſion to complain of the Want of Accuracy in thoſe who have deſcribed them.

*The Method made uſe of in deſcribing This Kingdom.*

To make Way for the ſubſequent Obſervations upon the Three Provinces of this Kingdom, I ſhall begin with a ſhort Account of that Part of the *Mauritania Cæſarienſis* which belongeth to the Weſtern-*Moors*; deſcribing, as I go along, in Relation to *Them All*; Firſt, *The moſt remarkable Places and Inhabitants upon the Sea-Coaſt*; Afterwards, *Thoſe in the Inland-Country correſponding to Them.*

## CHAP. II.

### *Geographical Obſervations in that Part of the* Mauritania Cæſarienſis, *which belongeth at preſent to the* Tingitanians, *or Weſtern-*Moors.

*The River* Malva *or* Mullooïa.

IT hath been already obſerved, that the *Mauritania Cæſarienſis* extended it ſelf, near fifty Miles to the Weſtward of the Kingdom of *Algiers*, as far as the *Malva*; which being a River much taken Notice of, both in the old and new Geography, I ſhall begin the Account, I am going to give of this Country, from that River. The *Malva* then, *Malua*, Μαλῦα,

1 Multa in *Mauritania* turbata & confuſa videntur, quod ad loca ſingula demonſtrabimus. *Cellar.* Geogr. Antiq. l. 4. Cap. 5. p. 126.

and

and [ملوية] *Malouïa* or *Mul-looïa*, according to the Pronunciation of the *Moors*, is a large and deep River, which empties it self into the *Mediterranean* Sea, over againſt the Bay of *Almeria* in *Spain*, and lyes about fifty four Miles to the SW*b*W of Cape *Hone*, and two hundred and forty from the *Atlantic Ocean*. Small cruiſing Veſſels are admitted within it's Channel, which by proper Care and Contrivance, might be made commodious for Veſſels of greater Burthen, and as navigable as it was heretofore. The Sources of This River, are a great Way within the *Sahara*, at the Diſtance of eight hundred Miles from the Sea, according to *Abulfeda*[1]; and the Courſe of it, contrary to that of moſt other Rivers of this Country, lieth almoſt the whole Way in the ſame Meridian. From which Circumſtances, the *Mul-looïa* appears to be the moſt conſiderable River in *Barbary*, and by far the fitteſt for ſuch a Boundary, as the antient Geographers and Hiſtorians have made it.

*The* Mulucha, Molochath *and* Chylemath *the ſame River.*

But whether the *Malva* was different from the *Mulucha*, *Molochath*, and *Chylemath*: or, being one and the ſame River, were conſequently uſed for one and the ſame Boundary in the old Geography, will admit of ſome Diſpute. The Boundary between the *Mauri* and the *Maſſæſyli*, or the Subjects of *Bocchus* and *Jugurtha*, is by *Strabo*[2] aſcribed to the *Molochath*, and by *Salluſt*[3], *Mela*[4], and *Pliny*[5] to the *Mulucha*: it is very probable therefore that theſe were one and the ſame River. And the ſame Situation that *Pliny*[6] and *Mela*[7] give to their *Mulucha*, in placing it near the *Portus Magnus*, is given by *Ptolemy*[8] to his *Chylemath*; ſo that the *Mulucha*, *Molochath*, and *Chylemath*, appear to be the ſame River. Whether the *Malva* alſo be another Name for it, is the next Thing to be conſidered.

*The* Malva *the ſame River with the* Mulucha &c.

Now the *Malva*, notwithſtanding the Largeneſs and great Extent of it's Stream, doth not appear to have been known to

1 In *Malouïa* influit fluvius *Segelmeſa*, cujus Scaturigo eſt ab Auſtro *Segelmeſæ* ad magnam ab ea diſtantiam, atque ibi in unum fluvium ambo coaleſcunt qui in mare *al Rum* (ſc. *Mediterraneum*) ſe exonerant ad orientem & auſtrum *Sebta* ad diſtantiam ter centum & decem milliariorum. Inter originem fluvii *Segelmeſæ* & oſtium ejus quo in mare dilabitur ſunt circiter octoginta milliaria. *Ebn Said* in *Abulfedæ* Geogr. *ex traduct.* V. Cl. *J. Gagnier*. 2 *Exc.* p.6.A. &c. 3 Haud longe à flumine *Muluchæ*, quod *Jugurthæ Bocchique* regnum disjungebat &c. *Sal. Bell. Jugurth. Cantab.* 1710. § 97. p.471. *Gætulorum* magna pars & *Numidæ* ad flumen uſque *Mulucham* ſub *Jugurtha* erant; *Mauris* omnibus Rex *Bocchus* imperitabat. *Id.* § 22. *p.*292. Ego flumen *Mulucham* quod inter me & *Micipſam* fuit, non egrediar, neque *Jugurtham* id intrare ſinam. *Bocchi* Orat. *Id.* §. 118. p.524. Ad *Mauritaniam Numidæ* tenent: proxume *Hiſpaniam Mauri* ſunt. *Id.* § 22. p. 291. Pauci ad Regem *Bocchum* in *Mauritaniam* abierant. *Id.* § 66. p.398. 4 *Exc.* p.18. Cap.5. in fine. 5 *Exc.* p.21. Cap.2. 6,7 *Exc.* ut ſupra. 8 *Exc.* p.9.C.

*Strabo* and *Mela*: at leaſt they do not take notice of it under that Name. And ſuch of the old Geographers[1] who lived after *Pliny* and *Ptolemy* and ſpeak of the *Malva*, are altogether ſilent about the *Mulucha*. There muſt then be ſome great Error or Omiſſion in the old Geography, with Reſpect to theſe Rivers. For if the *Malva* and *Mulucha* are different, then the moſt conſiderable of them, (which doth not ſeem probable) muſt have been entirely forgotten and omitted. But if the Error ſhould lye, as it ſeems moſt reaſonable to think, in miſtaking one Name for the other: or, if what the earlier Ages called *Mulucha*, (or perhaps *Muluh-ha*, as the antient *Greeks* and *Romans* pronounced it) was afterwards changed or ſoftened into *Malva*, *Malua* or Μαλοῦα, as they became more converſant with the *Mooriſh* Idioms and Terminations; then the *Malva*, which we now find to bound the Two *Mauritaniæ*, will be the ſame River with the *Mulucha*, that bounded formerly the *Moors* and *Numidians*.

*No Alteration made in the Boundaries of the* Numidia *and* Mauritania.

And indeed, by what we can collect from Hiſtory, there does not ſeem to be much Reaſon for ſuppoſing any Alteration to have been ever made in the Limits between theſe Provinces; but that the ſame, which were in the Time of *Bocchus* and *Jugurtha*, were kept entire and without any Alteration, through the ſeveral Succeſſions of the *Numidian* Kings[2] and *Roman Præfects*, till the Reign of *Auguſtus*.

We find that *Numidia* was a *Roman* Province[3] in the Times of *Jul. Cæſar* and *Auguſtus*: but *Bogud* and *Bocchus*, ſucceſſive Kings of *Mauritania*, being Friends to thoſe Emperours[4], muſt be ſuppoſed to have kept their Kingdoms entire, without any Diminution or Augmentation, ſo far as appears from Hiſtory. *Dion*[5] acquaints us, that *Auguſtus* gave the Younger *Juba Egypt* and his Father's Kingdom; and conſequently, His Territories extended to the *Mulucha*, the old Weſtern Bounda-

1 Vid. *Itinerarium* in *Exc*.p.25.E.F. *Æthicum* & *Honorium* in *Exc*.p.29.A. *Oroſium* in *Exc*. p.30. A. *Iſidorum* in *Exc*. p.31.D. & *Anonym*. ex *Ravennate* in *Exc*. p.36. B & G. 2 Capto *Syphace*, Populus *Romanus* quaſcunque urbes & agros manu ceperat, regi dono dedit (ſc. *Maſaniſſæ*.) Deinde *Micipſa* filius regnum obtinuit. *Sall.Bell.Jug*. ¶ 5.p.236. Εἷλε δὲ καὶ τὸν βασιλέων Ἰάρβαν τὸν συμμαχήσαντα Δομιτίῳ, τὴν δὲ βασιλείαν Ἰάμψᾳ παρέδωκε. *Plut*. in *Pomp*. p.624. *Par*.1624. Ἰάμψας ὁ βασιλεὺς τῶν Νομάδων. *Plut*. in *Mario*.p.429. Καῖσαρ—θριάμβους κατῆγε, τὸν Αἰγυπτιακὸν, τὸν Ποντικὸν, τὸν Λιβικὸν, οὐκ ἀπὸ Σκιπίωνος, ἀλλ᾽ ἀπὸ Ἰόβα δῆθεν τοῦ βασιλέως. τότε καὶ Ἰόβας υἱὸς ὢν ἐκείνου, κομιδῆ νήπιος, ἐν τῷ θριάμβῳ παρήχθη. *Plut*. in *Cæſare* p.733. 3 Τὴν ἀρχὴν τοῦ Ἰόβα Καῖσαρ ὑποτελῆ Ῥωμαίοις ἐποίησεν, αὐτῇ Σαλούστιον Κρίσπον ἐγκαταστήσας. *Appian*. de *Bell. civil*. l.2. p.490. Ed. *Steph*. 1592. *Exc*. p.29. ex *S. Rufo*. Vid. Not.6.p.6. 4 Vid.Not.3.p.13. 5 Ἰόβᾳ, τῷ τοῦ Ἰόβου παιδὶ — ὁ Καῖσαρ τραφέντι τε ἐν τῇ Ἰταλίᾳ καὶ συστρατευσαμένῳ οἱ, ταύτην τε (τῶν Αἰγυπτίων) καὶ τὴν βασιλείαν τὴν πατρῴαν ἔδωκε. *Dion*. *Hiſt*. *Rom*. l.51. p.520.

ry-

ry of it; whilst *Mauritania*[1] remained a *Roman* Province: so that no Alteration appears to have been made hitherto in this Boundary. Afterwards *Augustus* gave *Juba*[2] *Mauritania* in Exchange for his Father's Kingdom, as *Dion* observes, or as an Addition to it, according to *Strabo*[3], with whom *Pliny*[4] and *Solinus*[5] seem to agree. During this Reign, whilst the two Kingdoms were under one Prince, or perhaps sooner, the *Numidian* Tribes might cohabit and intermarry with the *Mauritanians*; whilst several of the *Mauritanian* Families might settle in *Numidia*. *Numidia* therefore, or the Kingdom of the *Massæsyli* in particular, might, by an Alliance in Interest with the *Moors* under the Government of the *Romans* and their Friends, and from a continued Removal and Dispersion of its old Inhabitants, almost from the Time of the elder *Juba*, insensibly lose its old Name, and thereby make way for the New Title of *Mauritania* that succeeded it. Accordingly we are told, that upon the Insurrection which happen'd amongst the *Moors* soon after the Death of *Ptolemy*, *Claudius*[6], having reduced Them, divided *Mauritania* into two Provinces; *viz.* into the *Tingitana*, so named from *Tingi* the principal City of the old *Mauritania*; and the *Cæsariensis*, so named from *Iol Cæsarea* the Capital City of the *Massæsyli*. At this Time therefore, the two Countrys had obtained the one common Name of *Mauritania*; but the Provinces being distinguished by the Names of the Principal Cities of the old Kingdoms, it is reasonable to believe, they were likewise divided by the antient Boundaries of the same. So that the same Limits, which formerly subsisted betwixt the *Moors* and *Numidians* under *Bocchar* and *Syphax*, *Bocchus* and *Jugurtha* &c. did probably continue betwixt the *Mauritania Tingitana* and *Cæsariensis*.

Siga *situated within the* Cæsariensis *or to the W. of the* Mulucha.

But besides this Probability, we may observe that the *Mulucha* could not, for some other Reasons, have the Situation that is given to it by *Mela*, and *Pliny* who follows him; and therefore may be further suspected to be the *Malva*. For besides a Matter of Fact, that there is actually no River at all in the Neigh-

1 Τοῦ τε Βόκχου τελευτήσαντος, οὐδενὶ τὴν βασιλείαν αὐτοῦ ἔδωκεν, ἀλλ' ἐς τὰ τῶν Ῥωμαίων ἔθνη αὐτὴν ἐσέγραψεν. *Dion. Hist. Rom.* l.49. p. 477. 2 Τῷ μὲν Ἰόβᾳ τῆς τε Γαιτουλίας τινὰ ἀντὶ τῆς πατρῴας ἀρχῆς ἐπείπερ ἐς τὸν τῶν Ῥωμαίων κόσμον οἱ πλείους αὐτῆς ἐσεγεγράφατο, καὶ τὰ τοῦ Βόκχου τοῦ τε Βογούου ἔδωκε. *Dion. Hist. Rom.* l.53. p.589. 3 Μικρὸν μὲν οὖν πρὸ ἡμῶν οἱ περὶ Βόγον βασιλεῖς καὶ Βόκχον κατεῖχον αὐτήν, ΦΙΛΟΙ ΡΩΜΑΙΩΝ ΟΝΤΕΣ· ἐκλιπόντων δὲ τούτων, Ἰόβας παρέλαβε τὴν ἀρχὴν ΠΡΟΣ ΤΗ ΠΑΤΡΩΑ. *Strab.* l.17. p.570. *Atrebat.* 1587. 4 *Exc.* p.21. B. 5 *Exc.* p.23. D. 6 *Exc.* p.20. Cap.1. B. p.21. A. Vid. Not.10. p.6.

bourhood of the *Portus Magnus* where we are directed to look for the *Mulucha*; yet provided we ſhould grant ſuch a River near this Place which might be fit for a Boundary, we are ſtill to ſuppoſe, that neither the *Moors* nor *Numidians* were to violate and tranſgreſs it. But *Strabo*[1], *Pliny*[2], and *Solinus*[3] aſſure us, that *Siga*, which we ſhall find to lye forty Miles at leaſt from the *Great Port* (or the ſuppoſed Poſition of the *Mulucha*) to the Weſtward, was one of the Royal Cities of the *Numidian* Kings; and *Pliny* more particularly, by reſtoring only what may be preſumed to be the true pointing of the Text[4], makes it belong to the *Cæſarienſis*: it muſt therefore be probable, either that one Prince ſhould have a large Extent of Country and a Royal City within the Territories of another, or elſe that *Mela* was not ſufficiently acquainted with the Situation of the *Mulucha*, which, from this Circumſtance, ought to lye to the Weſtward of *Siga*, or in the Poſition of the *Malva*.

*The* Mauritania Cæſarienſis *of the ſame Extent with the* Numidia Maſſæſylorum.

*Mela* likewiſe will furniſh us with another Argument for removing his *Mulucha*, to the Weſtward of the *Portus Magnus* and *Siga*, as far as the *Malva*; and that therefore the *Mauritania Cæſarienſis* was of the ſame Extent with the antient *Numidia*. He tells us[5], that *Cæſarea was placed nearly in the Middle of the Coaſt of Numidia*; which Province he bounds with the Rivers *Ampſaga* and *Mulucha*. And agreeably to this Geographical Circumſtance, I find by Obſervation, that *Sherſhell*, as *Cæſarea* is called at preſent, is placed as near as poſſible in the Midſt of the Coaſt of the *Cæſarienſis*, at about two hundred Miles Diſtance from either the *Ampſaga*, or the *Malva*. If then *Mela*'s Authority in this Particular is to direct us, and we are to attend to the reſpective Diſtances of theſe Boundaries from *Cæſarea*; the *Mulucha*, by being made equidiſtant with the *Ampſaga* from it, but in a Weſtern Direction, will fall in exactly with our *Mullooïa*, or *Malva*. Whereas, in looking for the *Mulucha* at, or near the *Portus Magnus*, the Space that is required to lye between the *Mulucha* and *Cæſarea* to make up this ſuppoſed Equality, will fall ſo ſhort of it, as ſcarce to amount to the Half of what it ſhould be.

1 *Exc.* p.6. D. 2 *Exc.* p.21. E. 3 *Exc.* p.23. Cap.25. 4 *Siga* oppidum ex adverſo *Malacha* in *Hiſpania* ſitæ, *Syphacis* regia, alterius jam *Mauritania*, (namque diu regum nomina obtinuere, ut *Bogudiana* appellaretur extima, itemque *Bocchi*) quæ nunc *Cæſarienſis*. 5 *Exc.* p.18. Cap.6. E.

Yet

Yet perhaps it may be still urged, that *Pliny* and *Ptolemy* mention both the *Malva* and the *Mulucha* or *Chylemath*, and therefore they may be presumed to be different Rivers. The *Malva*, or *Malvana* as *Pliny* calls it, was certainly well known to Him[1], from His describing it to be *a navigable River*: a Property which no River *within* the *Cæsariensis* can boast of. The *Portus Magnus* may be likewise supposed to have been better known in the Time of *Pliny*, than when *Mela* lived; because there was now a *Roman* Town built and a *Colony*[2] settled in that Place, from whence the Geographers and Historians of His Age might receive what additional Discoveries should be made concerning the Nature and Situation of the neighbouring Country. But there being no remarkable River within twenty Miles at least of the *Portus Magnus*, *Pliny* could not receive any new Informations concerning the Position of a River which did not subsist. All the Notice therefore which he may be presumed to have had of the *Mulucha*, must have been from some *preceding* Authority; from that of *Strabo*, or *Mela* rather whom he always copies. *Pliny* then finding that *Mela*[3] placed the *Mulucha* near the *Portus Magnus*, at a great Distance from his *Malvana*, could by no means suspect they were the same; but relying altogether upon His Veracity and Exactness, adopted the same Mistake, and thereby continued down to future Ages the same Position to the *Mulucha*, which he found it placed in by *Mela*.

Pliny *follows* Mela *in the Position of the* Mulucha.

*Ptolemy*, besides the Authority of *Mela*, had That likewise of *Pliny* in this particular Circumstance; and from hence it might arise, that agreeable to these Authors, the *Chylemath* (supposed to be the *Mulucha*) came to be laid down by him as a different River, and at a great Distance from the *Malva* to the Eastward; whilst the *Molochath*, agreeably as he thought to the Authority of *Strabo*, was placed nearer the *Malva*, and not Half a Degree[4] distant from it to the Westward. And indeed, provided *Ptolemy* had taken no Notice at all of the *Malva*, (and I doubt whether this Part of the Country admits of any two such contiguous Rivers) the Position he gives *here* to his *Molochath*, would have sufficiently answered to *The Boundary*.

Ptolemy *follows both* Mela *and* Pliny *in the Position of his* Chylemath,

*and* Strabo *in the Position of his* Molochath.

1 *Exc.* p.21. Cap.2. E. 2 *Ibid.* 3 *Exc.*p.18.Cap. 5.D. 4 *Ptol. Geog.* l.4.Cap.1. viz. in Ed. *Bert.* {Μολοχάθ ια. λδ δ. / Μαλῦα ια ϛ. λδ ϛ} in Cod. *Coislin.* {ι ∠δ. λδ ∠δ / ια ϛ. λδ ∠γι.}

TRES INSULÆ. *Exc. p.* 25. E. — THREE little Iſlands, where there is good Shelter for ſmall Veſſels, are ſituated to the N W of the *Mullooïa*, at the Diſtance of ten Miles. Theſe are the *Tres Inſulæ* of the *Itinerary*.

*Village of* Seedy Abdelmoumen *or* LEMNIS. *Exc. ibid.* — Six Leagues to the E N E, is the Village of *Seedy** *Abdelmoumen*, one of the tutelar *Marab-butts** or Saints of this Country, whoſe Tomb they have here in the greateſt Veneration. We have below it a ſmall but commodious Road, which the Row-Boats of this Country frequently touch at.

Maiſearda. — We fall in with the like convenient Station for ſmall Veſſels at *Mai-ſear-da* a little further to the Eaſt. This is another of the leſſer maritime Villages of *Barbary*, made up, like the reſt, in a careleſs, ſlovenly Manner with Mud, Stone, Timber, and ſuch Materials, as are the moſt eaſily procured. One of theſe Villages, and perhaps the Firſt, may be the *Lemnis* of the *Itinerary*.

*The Caſtle of the* Mullooïa. — The *Tingitanians* have upon the Banks of the *Mullooïa*, in the Road from *Fez* to *Tlem-ſan*, a well fortified Caſtle and a Garriſon of a Thouſand Men. They have another ſtrong Caſtle

El-Joube *or the Ciſterns.* — and Garriſon at [الجوب] *El-Joube*, for ſo they call the Ciſterns of Rain-water, that are built about twenty Miles to the Eaſtward of the *Mullooïa*. In the Wars betwixt the late *Muley Iſhmael* and the Regency of *Algiers*, theſe Caſtles were of no ſmall Conſequence; as they ſtill continue to be very ſerviceable in awing the *Ang-gadd* and other factious Clans; Inhabitants unworthy of ſo delicious a Country.

Woojeda *or* Guagida. — *Wooje-da*, the Frontier Town of the Weſtern-*Moors* to the Eaſt, lyes about the half Way betwixt *El-Joube* and *Tlem-ſan*. This is the *Guagida*[1] of *Leo*; but we are at a Loſs for the antient Name, *Ptolemy* not having taken Notice of any Inland-Cities between the Parallels of his Rivers *Malva* and *Siga*.

*The* Ang-gadd. — To the Southward of *El-Joube* and *Wooje-da*, is the Deſert of the *Ang-gadd*, whoſe numerous and warlike Offspring extend their Hoſtilities and Encampments to the very Walls of *Tlem-ſan*. To the Northward, we have the mountainous and rugged Diſtrict of

** [سيدي or سيد] *Sid* or *Seedy*. *Dominus, Princeps*. vid. *Gol.* in voce. This is the ſame Appellation and Word of Reſpect amongſt the *Moors* and *Arabs*, that *Sir*, *Lord*, or *Maſter* is with Us; but which They in a higher Degree attribute to their *Marab-butteen*; for ſo they call ſuch Perſons, who are, or have been remarkable for any extraordinary Sanctity of Life, or Auſterity of Manners. 1 *Guagida* antiquiſſimum oppidum ab *Afris*, in Planitie ſpatioſiſſima exſtructum, à mari *Mediterraneo* Meridiem verſus quadraginta, à *Telenſino* autem totidem fere diſtat milliaria, in Occidente atque Meridie *Angadi* deſerto clauditur, agros habet fœcundiſſimos, per hujus urbis medium flumen quoddam præterfluit &c. *J. Leo.* Deſcrip. *Afric.* l. 4. p. 190. *Ant.* 1556.

the

the *Beni*[*]-*Zeneſſel*, (or *Jeſneten*[1] as *Leo* calls them) a no leſs powerful Tribe of *Kabyles*, who, ſecure in their Numbers and Situation, have not hitherto been obliged to pay any Tribute to the *Tingitanians*. *Ptolemy* encourages us to ſearch for the *Chalcorychian* Mountains, and the Seat of the antient *Herpiditani* at this Place.

*Beni Zeneſſel.*

MONTES CHALCORYCHII. HERPIDITANI. *Exc.* p. 10. F.

We ſhould not leave This Country without obſerving, that, during the long Reign of the late *Muley Iſhmael*, *Theſe*, as well as the Parts of It more immediately influenced by the *Capital*, were under ſo ſtrict a Government and Regulation, that, notwithſtanding the Numbers of *Arabs* who are every where in the Way, intent, every one of Them, upon Plunder and Rapine; yet *a Child*, (according to Their Manner of ſpeaking) *might ſafely carry a Piece of Money upon his Hand from one End of the Kingdom to another*, whilſt the Merchant travelled from *Salee* to *Woojeda*, and from *Tanger* to *Taffilett*, without Danger, or Moleſtation.

*The ſafe travelling in the Reign of* Muley Iſhmael.

## CHAP. III.

### *Geographical Obſervations upon the Sea-Coaſt of that Part of the* Mauritania Cæſarienſis, *which is called at preſent the Weſtern Province or the Province of* Tlemſan.

LEAVING *Maiſearda* and *Woojeda* at ſome Diſtance to the Weſtward, we enter upon *Twunt* and the Mountains of *Trara*. Theſe are the Confines of This Province to the Weſt, as the River *Ma-ſaffran*, at near two hundred Miles Diſtance, will bound It to the Eaſt. The Whole is almoſt equally diſtributed into Mountains and Valleys; and had It been better ſupplied with Rivers and Fountains, would be a more delightful, as It was always accounted a more fertil Diſtrict[2] in general, than the eaſtern Part of This Kingdom.

*The general Deſcription of This Province.*

* ☞ The *Kabyles* or *African* Tribes have generally *Ebeni* [ابنا] or *Beni* prefixed to the Names of their reſpective Heads or Founders; as *Beni-Zeneſſel*, *Beni-Madooni* &c. Whereas [ولد] *Welled* is the Term made uſe of amongſt the *Arabs*; as *Welled-Halfa*, *Welled-Zeire* &c. Both have the ſame Signification and denote the Sons or Offſpring of *Zeneſſel*, *Halfa*, &c. or the *Zeneſſelides*, *Halfides* &c. as the antient *Greeks*, and *Romans* would have called Them. 1 *Beni Jeſneten*, *Telenſini* mons diſtat à *Telenſino* occidentem verſus quinquaginta fere paſſuum Millia. — extendit in longum viginti quinque, in latum quindecim fere miliaria; altiſſimus eſt, arduus, aſcenſuque difficillimus. J. *Leo*. p. 204. 2 Quæ pars *Numidiæ Mauritaniam* attingit, agro viriſque opulentior &c. Sall. Bell. Jug. ¶. 19. p. 278.

*The Mountains of* Atlas.

It will be difficult, from the Uniformity and the little Interruption there is amongſt theſe Mountains, to diſtinguiſh that particular Chain of them, which we may take for the Continuation of Mount *Atlas*. The Coaſt and the *Sahara* in ſome Places, have each of Them large Borders of Mountains; and the Midland-Parts are no leſs diverſified with others, not inferiour to the former, either in their Height, Fruitfulneſs, or Number of Inhabitants. However, as the Mountains of *Sachratain* lye the neareſt to the *Sahara*, and are continued quite through this Province by thoſe of *Souf el Tell, Tafarowy, Ellcalla, Benizerwall, Merjeja, Elcadara*, and *Miliana*; conſpicuous all along from the great Number of Plains through which we paſs: *Theſe* ſeem to carry with them the greateſt Pretence, and Appearance of being a Part of That noted Ridge of Mountains. --- But to purſue the Method we are in.

Twunt *or* ARTISIGA. *Exc.* p.25. F.

TWUNT, the Frontier Village of the *Algerines* to the Sea, is ſituated about ſeven Leagues to the E.N.E. of *Maiſearda*, and hath a ſmall Fort. The *Artiſiga* of the *Itinerary*, lying twenty ſeven Miles only to the Weſtward of *Siga*, will anſwer well enough to This Place. But the Diſtance betwixt *Lemnis* and *Artiſiga*; and indeed, the whole Diſtance betwixt the *Malva* and *Siga*, as it is laid down in the *Itinerary*[1], ſo much exceeds what it actually is, that little or no Account, I preſume, can be made *Here* of the Number of Miles aſſigned to particular Places, ſo as to be ſure of the Situation of any one of them.

Cape Hone, Ras Hunneine, *or* Mellack.

*Cape Hone*, called likewiſe *Ras Hunneine* and *Mellack* by the Inhabitants, lyes about four Leagues to the N.E. of *Twunt*, and is a Continuation of the Mountains of *Trara*. As This is the largeſt and one of the moſt conſpicuous Promontories to the Eaſtward of the *Mullooïa*, we may take It for the *Great Promontory* of *Ptolemy*, which he places in This Poſition, though a few Miles more to the Weſtward of *Siga*, than I find It. The little Port *Hunneine**, the *Cæcili* perhaps of the *Itinerary*, lyes a ſmall Way within the *Cape*; and from *Hunneine*, for five Leagues, as far as *Tackum-breet* and the Influx of the *Tafna*, the Shore retires towards the S.E.

*Μέγα ἀκρωτήριον.* ſ. MAGNUM PROMONT. *Exc.* p.9. C.

ACRA inſ. *Exc.* p.4. D.

Over againſt the Mouth of the *Tafna*, is the *Acra* of *Scy-*

1 *Exc.* p.25. F. * *Hunain*, oppidulum ab *Afris* conditum Structuræ Elegantia, Morumque Integritate merito ab omnibus laudandum, portum habet turriculis utrinque munitiſſimum. J. *Leo*. p.192.

*lax*,

*lax*, the Island that forms the Port of the *Harsh-goone*, under which Vessels of the greatest Burthen may lye in the utmost Safety.

Harshgoone, *or the* LATURUS SINUS. *Exc.* p.18. E.

From the Mouth of the River *Tafna*, the Sea-Coast, for a little way, has an Easterly Direction; after which, as far as the *Ras*[1] *Azintoure*, (the *Cape Figalo* of our Sea-Charts) It inclines, by several Turnings, nine Leagues to the Northward. This remarkable Winding of the Shore, from *Mellack* all along to *Azintoure*, forms a considerable Gulph, that is called *Harsh-goone* by the *Moors*, the *Laturus Sinus* perhaps of *Mela*, and the *Haresgol*[2] of *Leo* and the later Geographers; though mistaken, I presume, by Them All, for the Name of a City.

Woolhasa.

The several *Dashkras* to the Westward of the *Tafna*, are called *Wool-hasa*, after the Name of Their Inhabitants. The Same may have been communicated by Them to the Mountain mentioned by *Leo*[3].

Tackum-breet.

Upon the western Banks of the *Tafna*, almost contiguous to the Sea, are the Ruins of the antient *Siga*, once a Royal-City of the *Numidian* Kings[4]. It's present Name is *Tackum-breet*, the *Tebecritum*[5] probably of *Leo*; though from His calling *Tebecritum* a Village, placing It upon a Rock, and assigning the *Africans* as the Founders of It, it will by no means answer to *Tackum-breet*; but will better agree with the Description *Leo* has left us of His *Haresgol*.

*The* Tafna *composed of four Branches, viz. of the* Barbata, Tafna,

The *Tafna*, the most considerable River of This Province to the Westward of the *Shelliff*, is composed of several Branches; the principal of which are the *Bar-ba-ta*, the *Tafna*, the *Sik-ack*, and the *Isser*. The *Bar-ba-ta* descends from the S.W; and, before It enters the Mountains of *Trara*, receives, as I judge from the Situation of the adjacent Parts, the River of *Woojeda*. The *Tafna*, which is the most considerable of these Branches and receives the rest, continues It's Name to the Sea: and rises in the Mountains of the *Beni-Snouse*; an *African* Tribe, who inhabit Their several *Dashkras* about thirty Miles to the South-

1 ☞ ראש, راس, *Ras*, Caput; & per *Metaph.* Summitas cujuslibet rei, *cacumen*; *vertex*. vid. *Schind.* in voce. A *Cape* or *Head-Land*. 2 *Haresgol* maximum atque antiquissimum in scopulo quodam mari *Mediterraneo* undique cinctum fuit, præterquam in Meridie, ubi via erat quæ in oppidum ducebat. A *Telensino* Septentrionem versus, in 14 situm fuit *Milliario*. J. *Leo.* p. 192. *Atlas Geogr.* Vol. IV. p. 212. 3 *Gualhasa* mons altissimus oppido *Hunain* vicinus est. J. *Leo.* p.204. 4 *Exc.* p.6.D. p.22.E. p.23.cap.25. vid. *Marian. Hist. Gen. de Hisp.* l.2.c.23.p.80. 5 *Tebecritum* exiguum oppidum ab *Afris* in quodam scopulo ad mare *Mediterraneum* extructum est. J. *Leo.* p.191.

Sikack, ward of the *Harſh-goone*. The *Sik-ack* is a rapid Stream five Miles to the Northward of *Tlem-ſan*, in the Way to *Tackum-breet*. One of the Fountains is lukewarm, and well ſtored with Fiſh, from whence it has the Name of [عين الحوت, *Ain el Houte*] *The Fountain of Fiſhes*.

Iſſer, *the* SE, The *Iſſer* has It's Fountains, to the SE, among the Mountains of the *Beni-Sme-al*, a Tribe of *Africans* bordering upon the *Sahara*. *Abulfeda*[1] takes Notice of It as a conſiderable River; which, by the Situation, and Affinity in the Word, ſhould be the *Aſſara* of *Ptolemy*, and the *Iſaris* perhaps of the *Anonymous* Geographer. All theſe Branches unite at a ſmall Diſtance from the Sea, and form a River as broad as the *Iſis*, where It paſſeth by *Oxford*.

Assara. *Exc.* p. 9. C. *or* Isaris. *Exc.* p. 36. B.

Tack-umbreet *and* Tafna, *the* Siga Civitas & Fluvius. *Exc.* p. 9. C.

Gypsaria. *Ibid.*

If then we compare the Places and Rivers, I have juſt now deſcribed, with the old Geography; the *Tafna* will be the River *Siga* of *Ptolemy*, and *Tackum-breet* the City of that Name. *Hunneine*, if it be not rather the *Portus Cæcili* of the *Itinerary*, will be likewiſe His *Gypſaria*; for All Theſe Places are ſituated betwixt His *Great Promontory* and the River *Aſſara*. *Pliny* agrees with *Ptolemy* in placing *Siga*, to the Eaſtward of the *Malvana*, in the *Mauritania Cæſarienſis*; but it will be difficult to account for His fixing It at the ſame Time over againſt *Malacha*, the *Malaga*, as It is now called, in *Spain*. For This City, lying ſeventy Leagues to the W.N.W. *only* of *Tackum-breet*, cannot have ſuch an *oppoſite* Situation. Moreover, if *Siga* ſhould be in the ſame Meridian with *Malaga*, (for ſo I conjecture Pliny's *ex adverſo* will be generally interpreted) the *Tingitania*, ſhort as He hath already made It, would, upon this Suppoſition, be much more contracted; and the *Malvana* or *Malva*, the eaſtern Boundary of It, could not be twenty five Leagues diſtant from the *Atlantic* Ocean. The Contrapoſition therefore mentioned by *Pliny*, muſt have ſome other Conſtruction put upon It, as I ſhall have Occaſion to obſerve in another Place.

Siga *wrong placed by* Pliny *over againſt* Malacha. *Exc.* p. 21. E.

However, that *Siga* was ſituated in This Poſition, at ſome Diſtance from the *Malva*, beſides the Authority of the *Anonymous* Geographer, we have That likewiſe of the *Itinerary*; particularly where *Siga* is placed twenty ſeven Miles to the Weſtward of the *Flumen Salſum*, or in the very ſame Situation, that *Tackum-breet* hath, with Reſpect to the *Wed-el-Mailah*. If This River then be the *Flumen Salſum* of the Antients, as will

Siga *at ſome Diſtance from the* Malva. *Exc.* p. 36. F. p. 25. F. A.

1 E monte *Tiſſer* [جبسر] ſcaturit fl. *Iſſer* in iſtis partibus celebris. *Abulf.* ut ſupra.

not

not, I preſume, be diſputed, we cannot well require any further Proof, that the *Tafna* is the River, and *Tackum-breet* the City *Siga*. Both of Them ſeem to have been known to *Scylax*, but the City He calls *Sigum*. SIGUM. *Exc.* p. 4. D.

Leaving the *Tafna* and the Iſland *Acra* to the S.S.W. we come to a ſmall Creek, commonly called the Port of *Im-mi-ſea*. The *Arabs* have a Tradition, that This was formerly a Port belonging to the Town of *Tranſ-rant*, now a Heap of Ruins, at two Miles Diſtance from It, within the Plains of *Zei-doure*. By theſe Ruins gently paſſeth a little Brook, which, after It hath refreſhed the Country of the *Welled Halfa*, empties Itſelf into the Port. One or other of theſe Places ſhould be the antient *Camarata*, placed in the *Itinerary* at equal Diſtances from the *Portus Sigenſis* and the *Salſum Flumen*. Im-mi-ſea, Tranſ-rant, *or* CAMARATA. *Exc.* p. 25. A.

Three Leagues to the N. *by* W. of the Port of *Im-mi-ſea*, is the Mouth of the *Wed** *el Mailah*, a Stream ſomewhat leſs than the *Cherwell* as It paſſeth by *Oxford*. The [واد المالح] *Wed el Mailah* is *The Salſum Flumen*, or *The Salt River* of the Antients, and bears the ſame Signification: ſuch Appellations having been probably given to This River in all Ages, as were expreſſive of the *Saline Quality* of It's Water. The Sources of It are at *Souf el Tell*, a ſmall Diſtrict about ten Leagues to the SE; where It is ſtrongly impregnated with Salt: but, receiving ſome Rivulets of freſh Water in It's approaches to the Sea, becomes a little more diluted; though I found It much too heavy and brackiſh to be drunk, when It paſſed the Plains of *Zei-doure*. Yet notwithſtanding this offenſive Quality, ſuch is the Want of good Water in the Neighbourhood, that the *Arabs*, by habitual Cuſtom, are reconciled to the Taſte and drink It without Reluctance. *The* Wed el Mailah *or* FLUMEN SALSUM. *Exc.* p. 25. A.

The *Si-nan*, the moſt conſiderable of the Brooks falling into the *Wed el Mailah*, hath It's Sources at no greater Diſtance, than the Southern Confines of the Plains of *Zei-doure*. It glides in a Variety of beautiful Windings through This fruitful Diſtrict, and is known by ſeveral Names, according to the remarkable Places viſited by It in It's Courſe. The *Wed el Mailah*, when united with the *Si-nan*, runs but a little Way, before It diſchargeth Itſelf into the *Harſh-goone*. *The* Si-nan.

* ☞ واد *Wed*, vallis; Alveus fluvii: & ipſe Fluvius. vid. *Gol.* in voce. *The Common Term in* Barbary *for a River*: *Nahar* (نهر ] *the general Word elſewhere, being rarely made uſe of in This Country.*

F The

Sheffa.

The mountainous Diſtrict to the N. and N.E. of the *Wed el Mailah*, is poſſeſſed by the *Sheffa*: and, upon the Sea-Coaſt below Them, we meet with the ſmall Port of *Madagh*, ſituated about three Leagues from the *Rás Azintoure* to the Eaſt.

Madagh *The* Gilva Col. *Exc.*p.25.A.

Five Miles over againſt *Madagh*, is the Greater of the Iſlands *Ha-beeba*, where there is freſh Water and Shelter for ſmall Veſſels: and upon the Continent to the S.E. below the Mountains of the *Sheffa*, is the ſmall Town of *Andalouſe*, built by a *Colony* of Thoſe *Andaluſian Moors*, who, in the Beginning of the laſt Century[1], were driven out of *Spain*. Six Miles to the N. *by* E. of *Andalouſe*, is the leſſer *Ha-beeba*; and over againſt This Iſland, we have the Mouth of the *Wed el Kaſaab*, ſo called from The [قصب] *Reeds* growing upon the Banks of It. This Rivulet hath It's Sources in the neighbouring Mountains, and falls into a Bay, that is bounded to the Eaſtward with *Cape Falcon*, as our Mariners call It; but which is known to the *Moors* by the Name of [*Ras el* [حرشفة] *Harſh-fa*,] *The Rugged Head-Land.* When I paſſed by This *Cape*, in the Month of *December*, there were ſeveral Pieces of Ground on each Side of It, which appeared to be ſown with Wheat and Barley, but the *Promontory* Itſelf is barren and rocky. It may be diſputed therefore, from Theſe Tokens of Fertility in the adjacent Country, whether *This* is the *Metagonium* of *Strabo*; and though the Situation indeed be oppoſite to *Carthago Nova*, yet the Diſtance from It, is only about thirty Leagues; *that is to ſay*, not a third Part of the three thouſand Furlongs He gives It. On the eaſtern Side of the *Cape*, there is a fine ſandy Bay, expoſed only to the N.E. Winds. This the *Moors* call the Port of *Ras el Harſh-fa*: and it was *Here* the *Spaniards* landed in Their late Expedition[2] againſt *Warran.*

*The Iſlands* Ha-beeba.

Andalouſe, *The* Castra Puerorum. *Exc.* p.25.A.

Wed el Caſaab *or the River of Canes.*

Cape Falcon, *or* Ras el Harſhfa, *not the* Metagonium. *Exc.* p.6. B.

*The* Spaniards *landed near* Ras el Harſh-fa.

Two Leagues farther, in the ſame Direction, is the [المرسى الكبير] *Mers' el Kebeer*, the *Portus Magnus* or *Great Port* of the *Romans*; ſo named, as *Pliny* hath obſerved, from the Largeneſs and Capacity of It. In Contradiſtinction to This, the *Moors* call another Port, lying five Miles from It, under the Walls of

Mers'el Kebeer, *or the* Portus Magnus. *Exc.*p.21.E.

1 Fue eſte año [1610] mui notable, por la eſpulſion que el ſe hizo de los *Moriſcos* de toda Eſpaña, gente obſtinada, y que tenian intelligencia con los *Turcos*, y *Moros* de *Berueria*: continuoſe la eſpulſion eſte, y los años ſiguientes: Salió gran numero dellos, dizen, que algunos otros quedaron deſconocidos, y diſtraçados. *Hiſtor. Gen. de Eſpaña por Iuan de Mariana Tom.*2. p.775. *Madr.* 1635. 2 A.D. MDCCXXXII.

*War-*

*Warran*, [ *Mers' el Seigh-her*, مرس الصغير ] *The small Port*: but being exposed to the Northerly Winds, very little Use is made thereof, except in favourable Weather. The *Mers' el Kebeer*, *Maz-al-quivir*[1] or *Mersalcabir*[2] as the *Spanish* Historians call It, is formed by a Neck of Land, which advanceth almost a Furlong into the Bay, and thereby secures It from the N. and N.E. Winds. The Castle, built for the Defence of This Port, was more remarkable, when I saw It, for Spaciousness and Extent, than for Strength and Beauty; though a great Part of It, particularly to the Westward, is artfully enough hewn out of the natural Rock. Hard by the Castle are several Ruins, but not so many, as to cover any considerable Space of Ground. It is possible They may be some Remains of the Town mentioned by *Pliny*[3], and later Authors.

*The Antients place the* Salsum Flumen *and the* Portus Magnus,

If therefore we take the *Mers' el Kebeer* for the *Portus Magnus* of the Antients, and the *Wed-el Mailah* for the *Salsum Flumen*, (whereof, the Tradition of the same Appellations from Time immemorial, may be a sufficient Proof) we shall have *in Them* a clear Demonstration, how little we are sometimes to depend upon the Distances and Situations of Places, as They are transmitted down to us from Antiquity. For the Author of *The Itinerary*[4] assigns *one hundred and seven* (Roman) *Miles* for the Distance between the *Salt River* and the *Great Port*, whereas It will not exceed *fifty four*. We shall be likewise at a Loss to determine the particular Situation of *Crispæ*, *Gilva Colonia*, *Castra Puerorum*, and the *Portus Divini*, which are ranged, in the *Itinerary*, along This Part of the Coast. For, if we take *Madagh* for *Crispæ* or *Gilva* rather; and *Andalouse* for the *Castra Puerorum*, whoever shall double the *Ras Azintoure*, will find the Distance between the *Salt River* and *Madagh*, amount to no more than twenty three Miles, instead of thirty, as They are given us in the *Itinerary*. The Proportion will be still less, both with Respect to the Space between *Gilva* and the *Castra Puerorum*; and between the *Castra Puerorum* and the *Portus Divini*; inasmuch, as the Distance Here will be only seven Miles, instead of eighteen; and, in the other Instance, it will

*with the interjacent* Crispæ, Gilva &c. *at too great a Distance from each other.*

1 *Marian. Hist. de España*, ut supra. p.656--7--8, passim. 2 *Gomecius* de rebus gestis *Fr-Ximen.* l.4. p.1022. 3 *Exc.* p.21. E. *Merscalcabir* oppidulum nostris temporibus à *Telensini* Rege conditum. *J.Leo.*p.198. A *Merzalquibir* il y a un bon chasteau, outre la ville. *Descrip. de l' Afrique* par P. D' *Avity*. *Par.*1643. p.529. 4 *Exc.* p.25.A.

only be nine, instead of twenty three, as They are recorded in the *Itinerary*.

*The* Portus Divini *differently placed by* Strabo *and* Ptolemy.

With Regard to the *Portus Divini*, there are other Difficulties. For, if the Antients thereby intend one Place only, it will then be impossible to reconcile the contrary Situations, that *Strabo* and *Ptolemy* have given It, with Respect to the *Great Port*. And, if They are in the Order of the *Itinerary*, and more than One, then, as They can be no other, than the two Bays at the *Ras el Harsh-fa*, so, if the Calculation is begun even from the westermost of Them, the Distance, we find, of twenty Miles only, between That and the *Great Port*, will fall vastly short of the thirty six allowed for It in the *Itinerary*. Though indeed, as *Cellarius*[1] hath in some Measure observed before me, *Strabo* in placing His *Portus Deorum* six hundred Furlongs to the Eastward of the City *Siga*, fixes the Position of It near This Place.

*The* Portus Divini *the same probably with the* Portus Magnus *and the Port of* Arsenaria.

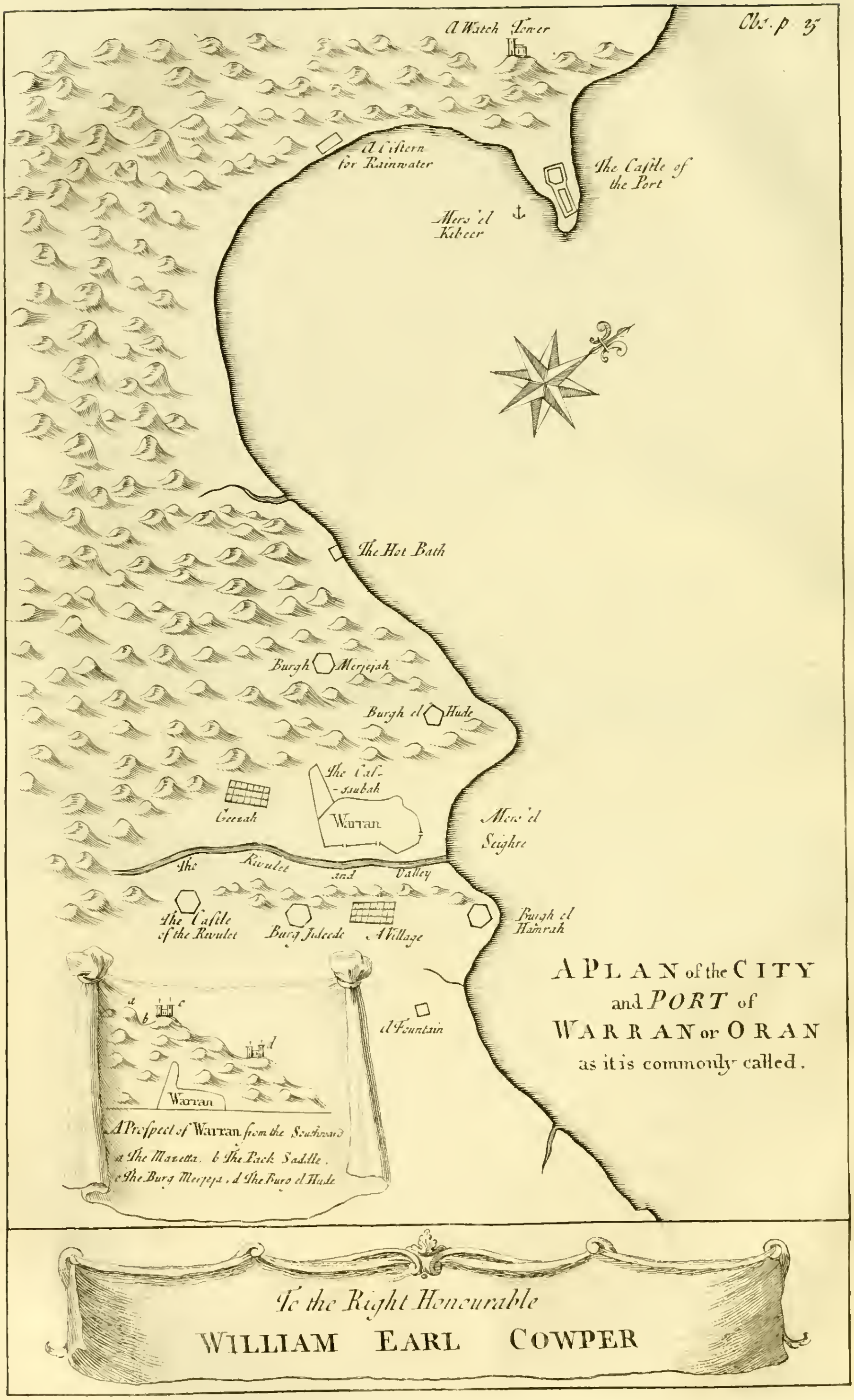
But, notwithstanding what is here laid down by *Strabo*; and that Vessels of all Kinds may lye covered, in one or other of These Ports, from the N.W. and N.E. Winds, (the fiercest indeed, and the most common upon These Seas) yet unless the Terms *Divini* & *Deorum* were imposed accidentally, (upon some such like Occasion, we will suppose, as the late fortunate Descent of the *Spaniards*) rather than in Consideration of Their Goodness and Capacity; such lofty Names plead strongly against us, and should induce us to believe the Antients intended some other Stations more safe and commodious. May we not then take the *Portus Divini* (provided they were Two) to be only other Names for the *Portus Magnus*, and the Port of *Arsenaria*? This, for the Θεῶν λιμὴν of *Ptolemy*; the Other, as lying more to the Westward, for the Θεῶν λιμὴν of *Strabo*? Their respective Situations answer well enough to such Positions, and the Harbours Themselves bid the fairest for such high Appellations.

Warran *or* Oran.

Five Miles to the S.E. of the *Great Port*, and fifty four to the N.N.E. of *Tlemsan*[2], is *Warran*[3], commonly called *Oran*, a

1 Quod ad *Divinos Portus* attinet, valde vereor, ne sint quem *Ptolemæus* Deorum portum adpellat. Nam & *Strabo Deorum Portûs* meminit sexcentis Stadiis à *Siga* distantis, qui situs magis cum divinis *Itinerarii* Portubus convenit, quam cum Deorum portu *Ptolemai*. Unde judicare possis, nomina hæc eundem portum significâsse, ab alterutro autem auctore fuisse transposita, ut alter circa *Portum magnum*, alter ultra illum locaverit. *Cell. Geogr.* Antiq. l.4. c.6. 2 *Waharan* abest à *Telensino* octoginta milliaria. *Abulf.* ut supra. *Orania* à *Telensino* centum & quadraginta distat milliaria. J. *Leo*. p.198. 3 *Oranum* variis nominibus vocatur

à


Obs. p. 35
A Watch Tower
A Cistern for Rainwater
The Castle of the Port
Mers' el Kibeer
The Hot Bath
Burgh Merjejah
Burgh el Hude
The Cas-ssubah
Geezah
Warran
Mers' el Seghre
The Rivulet and Valley
The Castle of the Rivulet
Burg Jideede
A Village
Burgh el Hamrah
A Fountain
A PLAN of the CITY and PORT of WARRAN or ORAN as it is commonly called.
Warran
A Prospect of Warran from the Southward
a The Mazetta, b The Pack Saddle, c The Burg Merjeja, d The Burg el Hude
To the Right Honourable
WILLIAM EARL COWPER

fortified Town of about a Mile in Circumference. It is built upon the Declivity, and near the Foot of a high Mountain, which overlooks It from the N. and N.W; and, upon the Ridge of This Mountain, there are two Caſtles, that command the Town, with the *Mers el Seigh-hre*, on the one Side; and the *Mers el Kebeer*, with the Bay, on the Other. Leſs than half a Furlong to the Weſtward of This Mountain, there is another, (the *Mazetta*, I think, they call It) in a Situation ſomewhat higher than the Former; but, there lying a large Vale between Them, Their reſpective Ridges are ſo remarkably diſunited, that They not only form a moſt convenient Land-mark for Mariners, but render all Approaches to the Caſtles, from the *Mazetta*, impracticable.

*The Mazetta.*

To the S. and S.E. there are two other Caſtles, erected upon the ſame Level with the lower Part of the Town, but ſeparated from It by a deep winding Valley.

*The Valley and Rivulet of Warran.*

This may be conſidered as a natural Trench to the S. Side of the City; and in the upper Part of It, at three Furlongs Diſtance from the Town, there is a Spring of excellent Water, more than a Foot in Diameter. The Rivulet, formed by This Fountain, conforms It's Courſe to the ſeveral Windings of the Valley, and, paſſing under the Walls of the City, plentifully ſupplys It with Water. We ſee, at every Opening of the Valley, ſuch a pleaſingly confuſed View of rocky Precipices, Plantations of Orange Trees, and Rills of Water trickling down from Them, that Nature rarely diſplays Herſelf in a greater Variety of Proſpects, and cool Retreats. Near this Fountain, there is another Caſtle, which forbids all Approaches of an Enemy; and, at the ſame Time that It guards the *Mattamores**, dug under the Walls of It to the Southward, is an important Defence to the City.

*The Caſtles and Fortifications of It.*

Three of the Caſtles, I have mentioned, are regular *Polygons*: *viz.* the Loweſt of the Two upon the Ridge; the Caſtle of the Fountain; and the Weſtermoſt of the Two before the Town. But the other Two; *viz.* the Higheſt upon the Ridge; and the Eaſtermoſt of Thoſe that lye before the Town, are of a different Faſhion: a great Part of the Latter being built

à recentioribus, nam alii *Madaurum*, alii *Aeram*, *Auranum* nonnulli vocant; *Afri* hodie *Guharan* appellant. Omnia autem hæc nomina locum acclivem, [*from* وعر wah-ar (*we may ſuppoſe*) *that ſignifies a Place very difficult to be come at*] & ventis expoſitum ſignificant. *Gomecius de rebus geſtis* Fr. Ximenii. l.4. p.1022. *Franc.* 1603. ☞ * مطمورة. Fovea ſubterranea, crypta, in qua frumentum reconditur. vid. *Gol.* in Voce. *A Pit under Ground wherein the* Arabs *depoſite Their Corn.*

like our old *English* Castles, with Battlements and Loop-Holes; whereas the other is formed into diverse Angles and Abuttments, as the Figure of the Eminence, upon which It is situated, would permit. The *Specula*[1], taken Notice of by *Gomecius*, was probably at This Place: as the Vale, I have described, to the Westward of It, will be His *Angustiæ*, and *Sedes*, (the *Pack Saddle*, as our Mariners call It,) through which the *Spaniards* were to make Their Assaults upon *Warran*.

*The Gates*, Casauba *&c.*

I am to observe further, that *Warran* hath only two Gates, both of which open to the Valley. *The Gate of the Sea*, (for so They call the nearest of Them to the Port ) hath a large square Tower built over It; which, upon Occasion, might be converted into a Fort. But, adjoyning to *the Upper Gate*, called *the Gate of Tlemsan*, there is an oblong Battery, with several Ports for Cannon. The *Casauba* or Cittadel, raised upon the highest Part of the City towards the N.W. was, though without much Order, mounted in all the Angles of It with Cannon; whilst the lower and opposite Corner, towards the N.E. and the *Mers' el Seigh-hre*, was defended by a Regular *Bastion*. From all which Circumstances, *Warran* must be considered as a Place of some Consequence: and, had not a surprizing Consternation infatuated the whole Country, upon the first landing of the *Spaniards*, would have given no small Check to Their late fortunate Enterprize.

*The Churches &c. built by the* Spaniards.

The *Spaniards*, when They first possessed This Place, built several beautiful Churches and other Edifices, in the Manner of the *Roman* Architecture, but of less Strength and Solidity. They have imitated the *Romans* further, in carving upon the *Frizes*, and other convenient Places of Them, several Inscriptions, in large Characters, and in Their own Language. Over the Portal of one of the Churches, which, upon *Warran*'s being recovered, in the Year MDCCVIII. by the *Moors*, was once again a Place of *Jewish* Worship, we have the following Inscription, that may serve for a *Specimen* of the Lapidary Stile of the *Spanish* Nation.

1 *Specula* quæ *Facis* dicitur — est in prærupto clivo *qua nostris ascensus ad* Oranum *erat futurus*. Locus ipse arduus est, & undique rupibus inaccessis invius, præterquam quibusdam *Angustiis*, quæ ex Forma, *Sedes* ab Incolis appellatur. Juxta has *Specula* quam diximus consurgit, quæ ex alterâ parte *Oranum*, *Mersalcabir* ex alterâ prospicit, face continuò de Nocte prælucente *Græcorum Pharis* non admodum absimilis. Sequebatur statim *Oranum* urbs celso quodam in colle posita, mœnibus & turribus ac loci situ munita, quæ mari altera parte alluitur, altera variis pomariis ac irriguis fontibus cincta, in sui cupidinem quemvis regem pellicere

REYNANDO LA MAGESTAD DE D^N^ CARLOS SEGVNDO Y GOVERNANDO SVS REYNOS Y SEÑORIOS POR SV MENOREDAD LA SERENISSIMA REYNA D^A^ MARIANA DE AVSTRIA SV MADRE CON SV SANTO Y CATOLICO ZELO MOVIDA DE LAS INSTANTIAS Y REPRESENTATIONES DE D^N^ FRANCISCO IOACHIN FAXARDO Y ZVNIGA MARQVES DE LOS VELEZ MOLINA Y MATVRVEL ADELANTADO Y CAP^N^ MAYOR DEL REYNO DE MVRZIA GOVERNADOR Y CAPITAN GENERAL D' ESTAS PLAZAS FVERON EXPELIDOS D' ELLAS LOS IVDEOS QVE SE CONSERVAVAN NEL SV VEZINDAD DES DE ANTES QVE FVESSEN DE CHRISTIANOS A XVI DE ABRIL DE MDCLXXIX. EN ESTE SITIO DE SV SINAGOGA SE LABRO ESTA IGLEZIA CON LA INVOCATION DEL S^TO^ CHRISTO DE LA PACIENCIA - - - - - Y SE ACABO ESTA OBRA EN EL MISMO GOVIRNO A XVI DE ABRIL DE MDCLX----

## THAT IS,

*In the Reign of His Majeſty* Don Carlos *II. and in the Regency of His Kingdoms and Provinces during His Minority by the moſt Serene Queen D^a^* Mariana *of* Auſtria, *His Mother, out of Her Holy and Catholick Zeal moved thereunto at the Inſtances and Repreſentations of* Don Franciſco Joachin Faxardo *and* Juniga, *Marquiſs of* Velez, Molina, *and* Maturvel, *Lord Lievtenant and Captain* Major *of the Kingdom of* Murcia, *Governour and Captain General of This Place*; *The* Jews, *who had kept themſelves in It's Neighbourhood before It belonged to the* Chriſtians, *were expelled from thence the* XVI *of* April *in the Year* MDCLXXIX. *In This Situation of Their Synagogue was built This Church with the Invocation of the Holy* Chriſt *of Patience* - - - - - *and this Work was finiſhed under the ſame Government the* XVI *of* April MDCLX---

cere poteſt, nedum Ximenium, quem jam fatalis ardor ad eam gloriam obtinendam incitabat. *Gomecius,* ut ſupra p.1022. ☞ *Capta fuit* A.D.1509. *ibid.* & p.1023-4. &c.

Geeza. *the* QUIZA Colon. *Exc.*p.9. C. p.21. Cap.2.

I met with no *Roman* Antiquities at *Warran*; or at *Geeza*, a ſmall *Daſhkrah* and Tribe of *Arabs*, within half a Furlong of It to the Weſt. The Latter hath no ſmall Affinity with the *Quiza* [*Colonia*] of the Antients, placed by Them immediately after the *Great Port*; and therefore not far, as we may conjecture, from This Poſition.

*No River where the Antients place the* Mulucha.

*Pliny* fixeth His *Mulucha*, and *Ptolemy* His *Chylemath* betwixt *Quiza* and the *Great Port*. In travelling indeed betwixt the *Great Port* and *Warran*, we paſs over a very ſmall Rill of Water, which hath It's Sources at a Furlong's Diſtance from the Sea; but there is no River, properly ſo called, nearer than the *Wed el Mailah*, on the one Side; or the *Sigg*, on the other. This River therefore, which hath hitherto ſo much perplexed the antient Geography[1], appears to be altogether imaginary; eſpecially in This Situation, where we are directed to look for It.

Canaſtel.

Advancing four Leagues farther towards the N. N. E. we paſs by the ſmall Village of the *Canaſtel*, pleaſantly ſituated in the Midſt of a ſpacious Grove of Olive Trees, and at the Foot of a high Range of Mountains. The Gulphs of *Warran* and *Arzew* are ſeparated by This Ridge; which reacheth as far as *Jibbel Ker* to the Southward, and ends in the *Cape Ferratt* towards the Sea. *Ker* is a round pointed Eminence, a little upon the left Hand, in travelling from *Warran* to *Arzew*. The *Arabs* place It among the chief Haunts of This Province, for the Lyon, and Wild-Boar; the Prints of whoſe Feet, we did indeed often meet with, in traverſing the Thickets of the ſmall adjacent Valleys.

Jibbel Ker.

Cape Ferratt *or* Meſaff.

Two Leagues to the N.N.E. of the *Canaſtel*, is the *Cape Ferratt*, the *Meſaff*[2] of *Edriſi*. This Promontory is remarkable for a high Rock, which, aptly repreſenting a Ship under Sail, ſtands out, at a ſmall Diſtance before It, in the Sea.

*The Port of* Arzew *or of the* Beni-Zeian.

Twelve Miles to the S.S.E. of This *Cape*, is the Port of *Arzew*, called, by the *Moors*, the Port of *The Beni Zeian*[3], after the Name of the neighbouring *Kabyles*, formerly a conſiderable Community. It is of the ſame Figure, though more capa-

1 Vid. *Pomp. Melam de Situ Orbis.* curante V.C. *Abr. Gronovio. Lug. Bat.* 1722. p.32. Not.3. *Voſſii* Obſervat. *ibid.* p.336-7. & *Hag. Com.* 1658. p.21-22. & cum Notis *Vadiani. Baſ.* 1557. p.26. 2 *Vaharan* — diſtat à Promontorio *Meſafæ* 25 Milliaribus, linea recta; obliqua vero, 32. A Promontorio *Meſafæ* ad portum *Arzau* habentur milliaria decem & octo. *Geogr. Nub.* p.85. 3 Fuit penes *Benizeiinos* illius (*Telenſini* ſc.) regni Imperium 380 fere Annis. *J. Leo.* p.188.

cious than the *Great Port*: and, according to the Liberty of Expreſſion in the *Gentile* Ages, might much better deſerve the Epithet of *Divine*, than the Ports, I have mentioned, at *Ras el Harſh-fa. Ptolemy* we are ſure, ſituates His *Deorum Portus* betwixt *Quiza* and *Arſenaria*, which, as I have before obſerved, can be no other than This, provided *Geeza* or *Warran* is the antient *Quiza*, as *Arzew* is, without Doubt, the antient *Arſenaria*. But we are to take Notice at the ſame Time, that Our Author placeth His *Deorum Portus* 10′. only to the Eaſt, and 15′. to the South of *Quiza*; and with reſpect to *Arſenaria*, He ſituateth It 20′. to the Weſt, and only 5′. to the South; a Poſition altogether imaginary, and in no Manner correſponding with any of the Harbours or Windings of the adjacent Parts of the Sea-Coaſt. *The* Portus Deorum *of* Ptolemy.

† *Arzew*, the antient *Arſenaria*, is at the Diſtance of three *Roman* Miles from the Port, as *Pliny* placeth It. The Country, for ſome Miles behind It, is made up of rich champain Ground: but we look down upon the Sea, from ſome Precipices, which, in That Direction, muſt have been always a natural Safeguard to the City. The Water made uſe of by the Inhabitants at preſent, lieth lower than the Sea; a Circumſtance, that will perhaps account for the Brackiſhneſs of It. They draw It, below the Precipices, from a Number of Wells, which, by the Maſonry, appear to be as old as the City. Yet They have a Tradition that Their Predeceſſors were better ſupplied, in having Water conveyed to Them by an Aqueduct. Some of the Arches of It were ſhewn me, as a Proof of This Tradition; yet, as Theſe want the Channel, and no farther Traces of Them appear in the Way to the *Sigg* and the *Taleelet*, the only Rivers that could furniſh the Water; we may imagine Them rather to have been a Part of ſome other Edifice: but, of what Kind, This ſmall Fragment is not ſufficient to inſtruct us. However, in ſome Meaſure to ſupply the Want of ſuch a Conveniency, the Founders have made the uſual Proviſion for the collecting of Rain Water, (inferiour indeed to what the former might have produced,) by building the whole City upon Ciſterns. Theſe ſtill ſubſiſt, but are converted to a different Uſe; ſerving the Inhabitants for ſo many Hovels to dwell in. There are ſeveral Capitals, Baſes, Shafts of Pillars, and other antient Materials, that lye ſcattered among the Ruins. A well finiſhed Arzew, *The* Arsenaria. Etc. † Lib. 5. Cap. 2.

*Corinthian Capital* of *Parian* Marble, ſupports the Smith's Anvil; and, in the *Kaide*'s* Houſe, I accidentally diſcovered a beautiful *Moſaic* Pavement, through the Rents of a ragged Carpet ſpread over It. The following Inſcriptions were in a *Hypogæum* or Sepulchral Chamber, fifteen Foot ſquare, built very plain, without Nitches, *Columbaria*, or any Ornament whatever. The North and the Eaſt Walls were only inſcribed; but the Corner Stone, and That Part of the Inſcription is now wanting in Both.

*On the N. Side.*

SEX. VAL. SEX. FIL. Q. MAXIMO
M. VAL. SATVRNINVS
PATRVVS
EX TESTAMENTO.

SEX. VAL. Q. . . .
L. VAL. SAT. . . .
FRATRI
ET SEX. VAL. . . .
PATRI

*Part of the Stone wanting.*

*On the East Side.*

*Part of the Stone wanting.*

. . . . . . . . . GATO
. . . . . . . . . INVS
. . . . . . . . RI
. . . . . . . . . IMVS
. . . . . . . . VO

MVNDICIAE. Q. FIL.
SATVRNINAE
L. VAL. SATVRNINVS
MATRI.
ET SEX. VAL. MAXIMVS
AVIAE.

Q. VAL. SEX. FIL. Q. ROGATO
AED. II. FLAM. II Q. Q.
L. VAL. SATVRNINVS
PATRI
ET SEX. VAL. MAXIMVS
AVO.

M. VAL. Q. FILIO. Q. GAVDO
L. VAL. SATVRNINUS
FRATRI
ET SEX. VAL. MAXIMVS
PATRVO.

*The* Salt Pits *of* Arzew.

Five Miles to the Southward of *Arzew*, there is a large Compaſs of Ground, full of *Salt-Pits*; from whence the neighbouring Communities are ſupplied with Salt. This Commodity, from the Facility of digging It, the Shortneſs afterwards of the Carriage, and the Advantage of the adjacent Port, would, under any other Government, be a Branch of Trade as invaluable, as the Pits Themſelves are not to be exhauſted.

☞ * قايد *Kaide*, The Name given in this Country to the Governours of Cities, Villages *&c.* from whence the *Spaniards* have their *Alcayde* or *Alcalde*.

Under

Under ſome ſteep rocky Cliffs, five Miles to the E. of *Arzew*, we paſs by two Galley Ports; one of which openeth towards *Muſty-gannim*, the other towards the Port of *Arzew*. Both ſeem to have been under the Protection of one and the ſame Fort that is ſituated above Them, and which formerly was conveniently ſupplied with Water from an adjacent Mountain. A great Part of the Conduit ſtill remaineth, and might be eaſily repaired for Uſe.

*Two Galley Ports, with a Fort.*

A little farther, is the Mouth of the Rivers *Sikke* and *Habrah*, which unite, about three Miles, before They fall into the Sea. The *Ta-leelet*, which deſcends from the Mountains *Tafarowy*, when It is not drunk up by the Plains, will likewiſe augment the Stream; there being no other Channel to convey It to the Sea.

*The Mouth of the* Sikke *and* Habrah.

*The* Ta-leelet.

The *Sikke* or *Sigg* hath It's Sources at the *Hammam* of *Seedy Aly Ben Joube*, forty Miles to the S. W. In paſſing by the Plains of *Teſ-ſailah*, It is called the River *Makerra*; and *Sikke*, when It begins to enter Thoſe of *Midly*. The *Sikke* might be well taken for the antient River *Siga*, was only an Affinity in Sound to be regarded, and were not the old Geographers unanimous in placing the Latter much farther to the Weſtward. As therefore the fertil Plains of *Midly* may be conſidered, as a large Garden, canton'd out into a Number of Partitions; and, as each of Theſe hath a Branch, *Rivus*[1] or *Incile* of the *Sikke*, always ready, when required, to overflow It; we may deduce the Name rather from [ساقية] *Sikk*, or *Sakeah*, whereby the *Arabs* ſignifie ſuch artificial Drains and Trenches, which This River, as Occaſion ſerveth, is derived into.

*The* Sikke *or* Sigg,

*The ſame with an artificial Trench or* Rivus.

The *Habrah* hath It's Fountains fifty Miles to the South; the principal of which is at *Niſ-rag*, where the Water burſts out with a ſurprizing Noiſe and Rapidity. When It arrives within eight Leagues of the Sea, It receiveth a Branch from the [حمة] *Hammaite*, where there is a *Hot Bath*, (as the Name imports) and ſeveral antient Ciſterns. Hitherto This River hath been known by the Name of The *Tagia*; but now aſſuming that of *The* [*Wed el* [حمام] *Ham-mam*,] *River of the Baths*, windeth Itſelf afterwards through ſeveral Moun-

*The* Habrah,

*or* Tagia,

*or* Wed el Hammam.

1 Incilia, *foſſæ ſunt quæ in Agris fiunt ad Aquam deducendam; dicuntur & derivationes de Rivo communi factæ.* Vid. *Columel.* in voce *Incilia.*
*Claudite jam* Rivos *Pueri, ſat Prata biberunt.* Vir. Ecl. 3. l. 111.

tains and Valleys, 'till, entring the ſame Plains with the *Sikke*, It is called *Habrah*, after the Name of the *Bedoweens*, who have Their *Dou-wars** upon the Banks of It.

El Muckdah *or The Ford.* The Conflux of the Rivers *Sikke* and *Habrah* formed a Stream, when I paſſed It, as big as the *Cherwell*. The Mouth of It is called [*El Muckdah* or *El Muchadhah* المخاضة] *The Ford*, in the Language of the Country; it being at this Place, in travelling from *Arzew* to *Muſty-gannim*, we paſs Theſe Rivers; which, except in the rainy Seaſon, are entirely loſt in the Sand, and leave the Paſſage without Water. Theſe Rivers thus united, from their Poſition with Reſpect to *Arſenaria*, ſhould be the *Cartennus* of *Ptolemy*; in which Situation likewiſe *Marmol* placeth His *Cirat*; though I could not be informed of any ſuch Name, upon the ſtricteſt Enquiry.

*The* Sikke *or* CARTENNUS. *Exc.* p. 9. D.

*Maſagran* or *Mazachran*, a ſmall Town, with a Mud-walled Encloſure, is ſituated, upon the Weſtern Declivity of a Range of Hills, twelve Miles to the N. E. of *The Ford*, and within a Furlong of the Sea. It ſeems to denote a Place abounding with Water[2]; a Circumſtance which will very juſtly correſpond with the Situation.

Muſty-gannim. † *Muſty-gannim*, the adjacent City, is built in the Form of a Theatre, with a full Proſpect of the Sea; but is cloſed up, in every other Direction, with a Round of Hills that hang over It. It is ſomewhat bigger than *Warran*, taking Place after *Tlemſan*, among The Cities of This Province. The Inhabitants have a Tradition, (and ſome vacant Spaces between the Streets ſeem to confirm It) that the preſent *Muſty-gannim*, is made up of ſeveral contiguous Villages. In the Middle of the City, near one of theſe vacant Spaces, are the Remains of an old *Mooriſh* Caſtle, erected, as appears from the Faſhion of It, before the Invention of Fire-Arms. The N.W. Corner, which overlooks the Port, is ſurrounded with a ſtrong Wall of Hewn-Stone, where there is another Caſtle, built in a more regular Manner, with a *Turkiſh* Garriſon to defend It. But *Muſty-gannim* being too much expoſed to whatſoever Body of Men ſhall lodge Themſelves upon the Hills behind It, the principal Strength will lye

☞ * دوارة *Dow-warah* or *Doo-warah*, Tentoriorum orbicularis vicus pagusve, *quales Scenitæ habitare* ſolent. Vid. *Gol.* in voce. So They call the Tents or Encampments of the *Bedoweens*, which are uſually pitched in the open Fields, in a circular Figure, with their Doors opening towards *Mecca*, or the [قبلة] *Kiblah*, as They call It. 1 Pres de ces Ruines de *Arzew* eſt l' embouchure du fleuve *Cirat*. L'*Afrique* de *Marmol*. l.5. c.21. 2 Vid. *Gol.* in voce مسجر (*aqua implevit* ſc. fluvium) & زخر (*exundavit* alveus.)

in

in the Cittadel, erected upon one of these Eminences, having a full Command of the City and Country round about It.

In travelling betwixt *Masagran* and *Musty-gannim*, we are entertained with the Prospect of a Number of Gardens, Orchards, and Country Seats, ranged, in a beautiful Variety, all along the Sea Shore. A Chain of Hills bounds Them to the S. and S. E. which not only intercepts the noxious Winds, in that Direction, from These Plantations, but breaks out, every where, in Fountains, to cherish Them during the hotter Seasons. *The Gardens &c. between* Masagran *and* Musty-gannim.

The Beauty and good Masonry so observable, even to This Time, in the Walls and Castle to the N. W. allow us to suppose Them to have formerly belonged to some *Roman* Fabrick: otherwise, I had not the good Fortune to meet with any Thing in This Place, that carries with it the least Appearance of the antient Architecture. Yet both *Musty-gannim* and *Masagran* are so copiously supplyed with Water, and so commodiously situated with regard to the fertil and extensive Downs behind Them; and enjoy besides such a delightful Prospect of the Sea, and of the rich maritime Country, to a great Distance, before Them; that, without Doubt, they were Stations too valuable to be neglected by the *Romans*. *Pliny* and *Ptolemy* place Their *Cartenna* in This Direction; and in the *Itinerary*, we have the same Distance betwixt *Arsenaria* and *Cartenna*, that I find betwixt *Arzew* and These Places. One or other of Them therefore, nay perhaps Both, might have been formerly taken in by This *Colony*. For, considering Their Situations are nearly contiguous, and the interjacent Plantations belong indifferently (as They perhaps always did) to Them Both, there is some Probability at least of Their having had likewise the same Interest, and having been one and the same Community, under the Name *Cartennæ*, as *Ptolemy* writeth it in the plural. Musty-gannim *or* Masagran, *The* Cartenna. *Exc.* p. 9. D. p. 21. Cap. 2. p. 25. A. B.

Three Leagues to the E.N.E. of *Musty-gannim* there is a Fountain of excellent Water, with a Heap of Ruins that enclose It. The *Arabs* call the Place [كل ميتة *Kulmeeta*] *All-Dead*, preserving the Tradition of a bloody Battle fought near It, wherein the weaker Party were all put to the Sword. The Form of these Ruins, (not unlike some of our old *English* Castles) with Their Situation fourteen Miles from *Cartenna*, should induce us to believe Them to be the Traces of the *Lar Castellum* of the *Itinerary*. Kulmeeta *or The* Lar Castellum. *Exc.* p. 25. B.

*The River* Shelliff *or* CHINALAPH. *Exc.* p.9. D.

Three Miles to the N.W. of *Kulmeeta*, is the Mouth of the River *Shelliff*, a Corruption of the *Chinalaph* of the old Geography. This is the moſt noted River of the Kingdom, and ariſeth in the *Sahara*, at the Diſtance of fourſcore Miles, to the S.E. The Fountains of It, called from Their Number and Contiguity, [سبعون عيون *Sebbeine Aine* or *Sebaoun Aioun*] *The Seventy Fountains*, are no ſooner united, than they fall into the Channel of the *Nah'r Waſſel*, a little adjacent Brook, which, upon this Conflux, loſeth It's Name.

*The Rivulet of* Midroe.

The firſt Courſe of the *Shelliff*, for the Space of thirty two Miles, is to the Eaſtward; where It takes in the Rivulet of *Midroe*, a Village of the *Sahara*, at the Diſtance of ten Leagues from *The Seventy Fountains*. From the Influx of this Rivulet to the Precincts of the City *Medea*, forty Miles farther, the *Shelliff* hath a more Northerly Direction; 'till, receiving the *Harbeene*, It immediately changeth It's Courſe to the Weſtward, and continueth afterwards to run nearly in a Paralleliſm with the Sea Coaſt.

*The* Harbeene.

*The* Wed el Fuddah, *or River of Plate.*

After the *Harbeene*, the next conſiderable Contribution to the *Shelliff*, is from *The* [*Wed el* [فضة] *Fuddah*] *River of Plate*, fourteen Leagues to the Weſtward. This River hath It's Sources at *Wan-naſh-reeſe*[1], a high rugged Mountain, generally covered with Snow, and remarkable for It's Mines of Lead Oar. In great Rains, many Fleaks and Sparkles of This Mineral are brought down by the River, which being afterwards left upon the Banks and glittering in the Sun, give Occaſion to the Name. Several Geographers have been miſtaken in deducing the River *Shelliff*[2], inſtead of This Branch of It only, from the *Wan-naſh-reeſe*.

*The* Arhew.

Seven Leagues to the W.S.W. of the *Wed el Fuddah*, over againſt *Mazouna*, the *Shelliff* is further augmented by the *Arhew*, which hath It's Fountains ſix Leagues to the N. N. W. of the *Sebbeine Aine*, and runs almoſt parallel with the *Mina*.

*The* Mina.

The *Shelliff* receives the *Mina* at the Diſtrict of *El-mildy-ga*, five Leagues to the Weſtward of *Arhew*, and fifteen to the S.E. of *Jibbel Diſs*. It conſiſts of two Branches: the Weſtermoſt

1 *Guanſeris* viſendæ altitudinis mons. *J. Leo* p.205. 2 Ex monte *Wan-naſh-reeſe* [ونشريس] ſcaturit fluvius *Selif* [سليف] celebris.—— Eſt fluvius magnus, qui increſcit dum cæteri fluvii decreſcunt, inſtar *Nili Egypti*. *Ebn Said* in *Abulf.* ut ſupra. *Selif* magnus fluvius, ex *Guanſeris* montibus originem ducens, per incultas planities ad Confinia Regnorum *Tenez* ac *Telenſin* labitur, atque hinc *Mazagranum* à *Muſtegani* diſterminans [*quo fallitur*] mare *Mediterraneum*

having It's Fountains forty Miles to the Southward of their Influx into the *Shelliff*; the other, called the *Wed el Abdt*, as many to the S.W. After each of them hath traversed, for the Space of six Leagues, a rich level Country, They unite near the Tomb of *Jilelli Ben Omar*, a *Ma-rab-butt* of great Reputation.

The *Shelliff*, when It had drunk up these Rivers, together with the *Warissa*, the *Tagia*, the *Susellim*, and other lesser Streams, was, when I saw It in *Autumn*, about the Bigness of the *Isis* united with the *Cherwell*. *Ebn Said*[1] as quoted by *Abulfeda*, ascribeth to the *Shelliff* the same Property the *Nile* hath, of increasing It's Stream in the Summer Season; but, I am perswaded, not the least Occasion could have been ever given for any Suspicion or Appearance of this Kind. *The* Shelliff *as big as the* Isis *and* Cherwell.

A little to the N. W. of the *Shelliff* is the *Cape Ivy* of our modern Sea Charts, *The* [*Jibbel* [ديس] *Diss*] *Mountain of Reedy-Grass* as the Inhabitants call It. Four Miles farther, to the E. N. E. is the large sandy Bay of *Teddert*, where Vessels ride very commodiously in Easterly Winds. The *Haud-Farruch*[2] of *Edrisi* and the *Cartili* of the *Itinerary* fall in with this Situation. Cape Ivy, *or* Jibbel Diss. Teddert, *or* CARTILI. *Exc.* p.25. B.

*Ham-meese*, where there is a Creek and Rivulet, is a small Mart for Corn, two Leagues from *Teddert* to the E.N.E. The *European* Merchants are permitted to carry on the like Commerce at *Magrowa*, and *The* [ رمل ابيض *Rummel-abead* ] *white sandy* Bay a little farther to the Eastward. Hammeese. Magrowa: Rummel abead.

Three Leagues to the E.N.E. of *Ham-meese*, at a small Distance from the Continent, is the *Zour el Hamam*, *Isola de Columba*, or *The Pigeon Island*. It is a rocky Place, about a Quarter of a Mile in Circuit, and receiveth It's Name from the Number of [ *Ha-mam* حمام ] *Wild-Pigeons*, that build in the Clifts of It. Zour el Hamam, *or Pigeon Island.*

Three Leagues farther are *Callat Shimmah* [*the Light House*] and *Mers' Agoleite*, (the *Mersalach* of the modern Sea Charts) two small Creeks, with a Promontory between Them. They are often visited by the coasting Vessels, and lye, near the half Way, betwixt the *Pigeon Island* and *Tniss*. This Part of the Sea Coast is remarkable for the *Jibbel Miniss*, a Mountain of Callat Shimmah *and* Mers' Agoleite. Jibbel Miniss.

*raneum* ingreditur. *J. Leo* p.286. *Zelif* sort du Mont *Guanaceris*, traverse des plains desertes et se jette dans la mer a l'orient de *Mostegan* sur les frontiers de *Tremecen*. De la *Croix Atl. Geog.* Vol. IV. p.207. 1 *Vid. Not.* ut supra. 2 A *Mostoganem* ad *Haud Farruch* XXIV M.P. via obliqua, recta autem XV. est vero *Haud Farruch* portus conspicuus, adjacetque ei oppidum populosum. *Geog. Nub.* p.85.

Welled You-noofe. Salt; here likewiſe the *Welled You-nooſe* have their Encampments.

Tniſs, *or* Tennis. *Tniſs* or *Tennis* hath a low dirty Situation, (as the Name[1] may probably inſinuate) lying ſixteen Miles to the E.N.E. of the *Zour el Ha-mam*, at a ſmall Diſtance from the Sea. Before the Conqueſts of the *Barbaroſſæ*, It was the *Metropolis* of one of the petty Kingdoms of this Country; though a few miſerable Houſes, built in the ſame Manner with Thoſe, before deſcribed, at *Maiſearda*, are all that remain of It at preſent. A little Brook runs winding by Them, which afterwards emptieth It ſelf, over againſt a ſmall adjacent Iſland, into the Sea. *Tniſs* hath been a long Time famous for the great Quantity of Corn ſhipped off from thence to *Chriſtendom*: but the Road before It, lying too much expoſed to Weſterly and Northerly Winds, Veſſels are frequently caſt away, as at *Hammeeſe* and *Magrowa*, unleſs They fall in with a Seaſon of calm Weather.

*The Character of the Inhabitants.* The *Moors* have a Tradition, that the *Tniſſians* were formerly in ſuch Reputation for Sorcery, that *Pharaoh* ſent for the wiſeſt of Them to diſpute Miracles with *Moſes*. They are ſtill the greateſt Cheats of all This Country, and as little to be truſted as Their Road. *Hammet Ben Uſeph*, a late neighbouring *Ma-rab-butt*, hath thus[2] branded the Place and Inhabitants.

> Tennis *is built upon a Dunghill,*
> * * * * * * * * * * *
> *The Water* of it is *Blood,*
> *And the Air* is *Poiſon,*
> *And* Hammet Ben Uſeph *doth not come there.*

Tniſs, *The* Carcome. *Exc.* p.9. D. *Sanſon* and others make *Tniſs* the *Julia Cæſarea* of the Antients; though the Iſland, I have mentioned, ſeems to be the only

1 تنيس (Tennis) *ſeems to be the ſame Name with the* Tanis *of* Egypt, *from* טין (Tin) Clay, *or* Mud; *rendered by the* Greeks πηλούσιον, *from* πηλός, *a Word of the like Signification in their Language.*

| | |
|---|---|
| Te n n is | تـــــنـــــيـــس [2] |
| *Mabaneah ali den-nis,* | مبنية علي دنيس |
| * * * * * * * | * * * * * * * |
| *Ma dim,* | ما دم |
| *wa howa Sim,* | و هوا سم |
| *wa* Hamet ben Uſeph *ma dakhul thim.* | و حمد بن يوسف ما دخل ثم |

only Circumſtance, which favours Their Opinion. Otherwiſe, there are not the leaſt Traces to be met with of any ſuch Haven, as *Cæſarea* is reported to have had; neither have we here the Footſteps of thoſe maſſy Walls and capacious Ciſterns, which are common to other *Roman* Stations, vaſtly inferiour to what *Cæſarea* muſt have been, for Extent and Magnificence. However, if any of *Ptolemy*'s Cities had This Situation, *Carcome* may plead the greateſt Right to It, as following *Cartennæ* and *Carepula* in the Order of His Tables.

A little Way from *Tniſs*, there is a high rocky Mountain, that ſtretches out a great Way into the Sea. It is called by our Modern Geographers *Cape Tennes*, but by the *Moors* [ناقوس *Nackos*, or *Nakouſe*] *The Bell*, from the Figure of the *Grotto*, formed in the lower Part of It. This is one of the moſt remarkable Promontories of This Country, and, in advancing towards It from the Coaſt of *Spain*, appears (in the Mariners Stile) like the Head of a Wild-Boar. By the Order of *Ptolemy*'s Tables, and by It's Diſtance of 1°.40′. only from *Arſenaria*, *Nakkos* may be well taken for the *Promontorium Apollinis* of the Antients. Nackos, *or The* PROMONTORIUM APOLLINIS. *Exc. ibid.*

Four Leagues from This *Cape* to the Eaſtward, are the *Beni Head-jah*; and at the like Diſtance from Them, are the *Daſh-kras* of the *Beni Howah*, two powerful Tribes of *Africans*. The coaſting *Brigantines* find Shelter under the Covert of a few Iſlands, ranged along This Part of the Coaſt: one of which, belonging to the *Beni Howah*, is not inferiour, in Circuit, to the *Pigeon Iſland*. The Jutting out of the Mountain, over againſt It, is diſtinguiſhed, very conveniently for Mariners, by a Watch-Tower. Beni Head-jah. Beni Howah.

Two Leagues to the Eaſtward of the *Beni Howah*, we fall in with a ſmall Creek, and ſome Ruins, which formerly might have belonged to the *Caſtra Germanorum*. Theſe are called *Dah-muſs*, [دموس] which, in This Language, ſignifieth a dark Place or Cavern; a Name probably taken from ſome of the antient Ciſterns now buried under Them. Dah-muſs, *The* Caſtra Germanorum. *Exc.* p.9. D.

† Two Leagues farther, near the Bottom of the ſame Bay, we have the Ruins of *Bresk*, another *Roman* Station, of a larger Extent than *Dah-muſs*. The *Andaluſian Moors* had the laſt Poſſeſſion of It; but the inconvenient Situation of It among the *Goryah*, *Larhatt*, *Beni Tifrah*, and other troubleſome *Kabyles*, is the Cauſe, that for ſome Years, *Bresk* hath been left without Bresk *or*, CANUCCIS. *Exc. ibid.* p. 21. D. † p.25. B.

K an

an Inhabitant. *Ptolemy*'s *Canuccis*, the *Gunugi* or *Gunugus* of *Pliny* and the *Itinerary*, answers to This Place.

Ras el Terff. A Neck of Land, projecting Itself from These Ruins into the Sea, forms the *Ras el Terff*; betwixt which and *Shershell* there is a Bay of a moderate Depth. At the Bottom of It, is the

*The River* Tef-sert. Mouth of the *Tessert*, a River of no great Consequence in Summer, but deep, rapid and dangerous to be forded in the Winter Season. *Edrisi*[1], (unless He calculates, contrary to His usual Method, from E. to W.) makes His River *Selef* fall in Here, or at *Tnifs*; and *Ptolemy*[2], by placing His *Iol Cæsarea* 20′. only to the Eastward of the *Chinelaph*, seems to confirm it; though the Tradition of the same Name, down to This Age, will, I presume, sufficiently authorize the Position that hath been already given to It at *Jibbel Difs*.

Sher-shell. † Five Miles from the *Tefsert*, and nine from *Bresk*, is the City of *Sher-shell*, in great Reputation for making Steel, earthen Vessels, and such Iron-Ware as are in Demand among the neighbouring *Kabyles* and *Arabs*. It is a Collection of low tiled Houses of a Mile in Circuit; but was formerly much larger[3], and a Seat of one of the petty Kings of This Country. What we see of It at present, is situated upon the lower Part of the Ruins of a large City, not much inferiour to *Carthage* for Extent; and we may conceive no small Opinion likewise of It's former Magnificence, from the fine Pillars, Capitals, capacious Cisterns, and beautiful *Mosaic* Pavements that are still remaining.

*The Aqueducts.* The Water of the River *Hashem* (according to the present Name,) was conducted hither through a large and sumptuous Aqueduct, little inferiour to that of *Carthage* in the Height and Strength of It's Arches; several of the Fragments, scattered amongst the neighbouring Mountains and Valleys to the S. E. continue to be so many incontestable Proofs of the Grandeur and Beauty of the Work. There are besides two other Conduits, brought from the Mountains to the S. and S.W. These still subsist, and, furnishing *Sher-shell* with excellent Water, (for That of the Wells is brackish) may be considered as two inestimable Legacies of the Antients.

*The Strength and Beauty of the Situation.* Nothing certainly could have been better contrived, for Strength and Beauty, than the antient Situation of This City.

1 Ab Insulis *Albamam* ad Ostium fluminis *Selef* XXII M.P. *Geog. Nub.* p. 85. 2 *Exc.* p. 9. D.E. 3 *Serfel* maximum, atque amplissimum est oppidum à *Romanis* ad mare *Mediterraneum* ædificatum: continet in circuitu Milliaria plus minus octo. *J. Leo.* p. 58.

A

A ſtrong Wall, forty Foot high, ſupported with Buttreſſes, and winding Itſelf near two Miles through the ſeveral Creeks of the Sea Shore, hath ſecured It from all Encroachments from the Sea. The City, to the Diſtance of two Furlongs from This Wall, lyeth upon a Level, and afterwards, riſing gradually for the Space of a Mile, to a conſiderable Elevation, (as the antient Name *Iol*[1] may probably import) ſpreads Itſelf over a Variety of Hills and Valleys, and loſeth the Proſpect of the Sea. One of the principal Gates to the Landward, placed about a Furlong below the Summit of Theſe Hills, leads to the rugged Mountains of the *Beni Menaſſer*; and, of the other two near the Sea Shore, the Weſtern lyeth under the Shade of the high Mountains of the *Beni Tifrah*, and the Eaſtern openeth towards the mountainous Diſtrict of *Shenooah.*

*The Difficult Acceſs to It.*

*Sherſhell* being thus ſhut up in the midſt of Mountains and difficult Paſſes, all Communication with It may be eaſily cut off, whenever the neighbouring Tribes, (as it frequently happens even to This Day) are diſpoſed to be mutinous and troubleſome. And, from This Circumſtance, we may draw one Argument, that *Sherſhell* is the *Julia Cæſarea,* by interpreting what *Procopius*[2] relates of It in our Favour, *viz. that the Romans could only come at It by Sea, Acceſs by Land being rendered impracticable, as all the Paſſes were then ſeized upon by It's Neighbours.*

*Deſtroyed by an Earthquake.*

They have a Tradition of the whole City's being deſtroyed by an Earthquake; and that the Port, formerly very large and commodious, was reduced to the miſerable Condition It is in at preſent, from the *Arſenal* and other adjacent Buildings which were thrown into It by the Shock. The *Cothon*[3], that had a Communication with the weſtern Part of the Port, is the beſt Proof of This Tradition. For, when the Sea is calm, and low (as it frequently happens after ſtrong S. or E. Winds,) we then diſcover, all over the *Area,* ſo many maſſy Pillars and Pieces

1 Ab על vel *Syr.* עילי vel עלי quod *celſum* ſonat. *Boch.Chan.* l. 1. c. 34. unde *Iliberis, Iliturgis,* civitates quæ altum ſitum habent. 2 Ἐς ἣν [Καισάρειαν] Ῥωμαῖοι ναυσὶ μὲν εἰσαεὶ στέλλονται· πεζῇ δὲ ἰέναι οὐκ εἰσὶ δυνατοὶ Μαυρουσίων ἐν ταύτῃ ᾠκημένων τῇ χώρᾳ. *Procop.* l. 2. de Bell. *Vand.* c. 20. in fine. 3 *Servius* in illud *Virgilii Æneid.* 1.

*Hic Portus alii effodiunt*

Portus non naturales ſed arte & manu factos *Cothonas* vocari aſſerit. Idem ſcribit & *Feſtus.* viz. à קטם *katam* vel *Phœnicio* more *katham* incidere, unde קטים *kathum* inciſus & קטים *kithum* vel קטימה *kethima* Inciſio: ita etiam apud *Arabes.* vid. *Boch.* ut ſupra cap. 24. & *Buxt.* in voce.

of great Walls, that It cannot well be conceived, how They ſhould come there, without ſome ſuch violent Concuſſion.

*The* Cothon.

No Place could be better contrived for the Convenience and Safety of Their Veſſels, than the *Cothon* muſt have been in It's primitive Situation. For, (beſides the Capacity of It, which is at leaſt fifty Yards ſquare, ſecure in every Part from the Wind, the Swell, and the Current, each of Them troubleſome enough ſometimes in the Port;) we cannot but admire the great Art and Contrivance of the Founder in ſupplying It with Water. For This Purpoſe, we diſcover, upon a round peninſular Hillock that makes the Northern Mound of the Port and *Cothon*, ſeveral Floors and Pavements of Terraſs and *Moſaic* Work, laid, as it appears, on Purpoſe to receive the Rain-Water, which was to fall from Them into ſmall Conduits, and from Theſe again into greater, 'till at laſt They were All to empty Themſelves into a large oval Ciſtern. I only ſaw the Bottom of This *Reſervoir*, and cannot therefore judge of the Capacity of It; however, according to the Quantity of Water that falls every Year in This Country, a Proviſion of ſeveral thouſand Tons might have been collected by This Method. This Spot of Ground, nearly of an Hemiſpherical Figure, is about a quarter of a Mile in Circumference, and hath a ſmall Fort built upon the Top of It.

*The Port, or Haven.*

The Port is nearly in the Form of a Circle, of two hundred Yards in Diameter: but the ſecureſt Part of It, which, 'till of late, was towards the *Cothon*, is now filled up with a Bank of Sand, that daily increaſeth. There lyeth in the Mouth of It, a ſmall Rocky Iſland, the main Shelter and Defence at preſent againſt the N. and N. E. Tempeſts.

Sherſhell *The* Iol *or* Julia Cæſarea. *Ex.* p.4. C.D. p.6. F. p.9. E. p. 18. cap.6. p. 21. cap.2. D. p.25. B.

This Iſland therefore, with the large Circuit and ſumptuous Remains of the antient City, will afford other Arguments for ſuppoſing *Sherſhell* the *Iol* or *Julia Cæſarea*. For Ports are very rare upon the Coaſt of *Barbary*; eſpecially, in This Situation, where we are to look for *Cæſarea*; and an Haven with an Iſland at the Entrance into it, is only, I preſume, to be met with at *Tackumbreet*; a Place certainly at too great a Diſtance to be taken for It. *Tniſs*, which is conjectured by *Sanſon*[1] and Others to have been the *Julia Cæſarea*, hath indeed an Iſland before It, but not the leaſt Rudiments of an Haven: and *Al-*

1 *Atlas Geogr.* Vol.IV. p.208

*giers,*

*giers*, the other City brought by *Dapper* and later Geographers into the Dispute, was formerly in the like Situation with *Tnifs*; the present Port having been made since the *Turkish* Conquests, by uniting to the Continent the Island that formerly lay before It. The principal Characteristick therefore, whereby the Antients describe Their *Iol Cæsarea*, cannot properly agree with any other Place than *Sher-shell*.

To the before mentioned Circumstances, we may add what *Procopius*[1] affirmeth concerning *Cæsarea*, *viz.* that *It was thirty good Days Journey from Carthage*: and indeed, the *Khafilahs*[*] or *Caravans* make, to This Day, the same Number of Stations from *Tunis* (in the Neighbourhood of *Carthage*) to *Sher-shell*. In the same Proportion likewise that *Hippo-regius* or *Bona*, which by the same Author[2] is said to be Ten Days Journey from *Carthage*, is, in a direct Line, CXXVIII Miles from It; *Cæsarea*, in being fixed at *Sher-shell*, at thrice that Distance or CCCLXXXIV Miles, will be exactly Thirty. From whence it will follow, that upon a Supposition they travel at this Time in the same manner as they antiently did: and that no greater Irregularities and Windings are to be met with in the Road from *Sher-shell* to *Bona*, than are proportionably met with in the Road from Thence to *Carthage*, there will be the like Distance betwixt *Tunis* and *Sher-shell*, which the Antients have laid down betwixt *Carthage* and *Cæsarea*.

Shershell *and* Cæsarea *each of Them* XXX *Stations from* Carthage.

But It must be confessed, notwithstanding These Arguments, that *Ptolemy*[3] and the Author[4] of the *Itinerary*, do not vouch for This Situation of *Cæsarea*; neither indeed do They agree thereupon between Themselves. For the Latter fixeth It only seventy one *Roman* Miles from *Arsenaria*, thereby authorizing, in some Measure, the Opinion of *Sanson*; though, I suppose, it hath been already proved, that *Tnifs* could not be the Place. *Ptolemy*, by fixing It 3°. 10'. from *Arsenaria*, placeth It, at too great a Distance to the Eastward, in the Situation of *Algiers*, as *Dapper*[5] and others seem to have done from His Au-

*The* Itinerary *and* Ptolemy's *Tables disagree in the Situation of* Cæsarea.

* ☞ قافلة *The common Name in* Barbary *for what are called* Caravans *in the* Levant: *being such Companies of Merchants* &c. *who, for the greater Security, travel together in Bodies. The usual Time of travelling is eight or ten Hours: from Day-break 'till Noon; and sometimes to* A-sar [عصر] *as they call the Mid-afternoon.* 1 Η [Καισάρεια] ὁδῷ μὲν ἡμερῶν τριάκοντα εὐζώνῳ ἀνδρὶ Καρχηδόνος διέχει, ἐς Γάδειρά τε καὶ τὰς Ἡρακλέους στήλας ἰόντι. κεῖται δὲ ἐπὶ θαλάσσῃ μεγάλη τε καὶ πολυάνθρωπος ἐκ παλαιοῦ οὖσα. *Procop. Bell. Vand.* l.2. c.5. 2 Βελισάριος δὲ αὐτὸν [Γελίμερ] τὸ ἐντεῦθεν ἐδίωκεν. ἐς πόλιν τε Νουμιδῶν ἐχυρὰν, ἐπὶ θαλάσσῃ κειμένην, ἀφικόμενος δέκα ἡμερῶν ὁδῷ Καρχηδόνος διέχουσαν, ἣν δὴ Ἱππῶνα ῥέγιον καλοῦσιν. *Id. ibid.* c.4. 3 *Exc.* p.9. D. E. 4 *Exc.* p.25. A.B. 5 *Atl. Geogr.* ut supra p.197.

thority. Yet if we may be allowed to make the same Deductions here, that seem necessary to be made from the 5°. laid down by the same Author, betwixt his *Cæsarea* and *Saldis* (the present *Boujeiah*;) *Cæsarea* will have the Position, I have here given It, at *Sher-shell*. For, the true Distance of the Meridian at *Arzew* from That of *Boujeiah*, being (a little more or less) CCXC *Roman* Miles, there will be only about XXXV for one of His Degrees of Longitude; according to which Account, CX Miles (answering to 3°. 10′.) should be the proportional Parts, as within five or six Miles they actually are, betwixt the Meridians of *Arzew* and *Sher-shell*.

XXXV *Miles equal to one of* Ptolemy's *Degrees of Long.*

Roman *Miles shorter than they are generally computed.*

*Pliny*[1] likewise, in giving us MXXXIX Miles for the Length of the *Mauritaniæ*, or the Distance of the *Atlantic* Ocean from the River *Ampsaga*, maketh the *Roman* Miles much shorter than They are generally computed; and thereby will furnish us with another Argument for the Proof of what we are endeavouring to ascertain. For the true Distance being DCCCXXI, the CCCXXII assigned by Him for that Portion of the *Mauritaniæ* lying betwixt *Cæsarea* and the River *Ampsaga*, will be reduced to CCLX; which, by Observation, I find to be the Number of Miles betwixt the River *Ampsaga* (or *Great River* as It is now called) and *Sher-shell*.

*River* Hashem &c.

The Country round about This City is of the utmost Fertility, and exceedingly well watered. We cross the Brooks *Nassara*, *Billack*, and some others, before we come to the *Hashem*, the most considerable of Them, at the Distance of seven Miles from *Sher-shell* to the E. The *Billack* runs by *Jim-mell*, an old ruined Town, the *Chozala* perhaps of *Ptolemy*, situated under a high rocky Precipice, four Miles to the S.S.E. of *Sher-shell*, and at the like Distance to the W. *by* N. of the Fountains of the *Hash-em*. A little Way to the Northward of These Fountains, the *Algerines* have a Fortress, with a (*Zmala* as They call the) Garrison of *Moors* and *Arabs*, placed there to interrupt the Incursions of the *Beni Menasser*. Nothing certainly can be more entertaining, than That Variety of Prospects, we every where meet with, all over this delightful Country.

Jimmell, *or* CHOZALA. *Exc.* p. 11. F.

*The* Zma-la, *or Garrison of* Moors *and* Arabs.

*The Mountain of* Shenooah.

The high Mountain of *Shenooah* is five Miles to the Northward of This Fortress, and something more to the E. N. E. of

1 *Exc.* p. 21. E.

*Sher-*

*Sher-shell.* This Eminence stretcheth It self more than two Leagues along the Sea Shore, and is covered, to the very Summit of It, with a Succession of delicate Plats of arable Ground, hedged in, almost every where, with Fruit Trees. The eastern Point of It, known by the Name of the *Ras el A-moushe* forms a large Bay, called the *Mers' el A-moushe,* where Vessels lye sheltered from the W. and N.W. Winds. *Edrisi*[1] calls the Promontory *Battal,* and the *Atlas Geographus*[2] the *Carapula* and *Giraflumar* of the *Mahometans*; but These Names are unknown, at this Time, to that peaceable Branch of the *Beni Menasser,* who are the present Inhabitants. Ras el A-moushe.

*Berin-shell,* a rocky Island, taken Notice of likewise by *Edrisi*[3], lyeth half a Mile to the N. *by* W. of the *Ras el A-moushe.* In a late Revolt of the *Beni Menasser,* This Place, 'till they were afterwards attacked by Sea, serv'd such of Them, who could swim over to It, as a Sanctuary from the Fury of the *Algerines.* They are very fond of telling Strangers, how, upon This Occasion, *Hamett Shenooy,* one of their Brethren, and an Inhabitant lately of *El Coleah,* saved Himself and a little Child, by taking It upon His Back, and swimming with It from thence to the Port of *El Coleah,* at twenty Miles Distance. *Island* Berin-shell.

The River *Gurmaat* falls into the Sea a little to the Eastward of the *Mers' el A-moushe.* It is made up of the several Rills of Water, that fall from the Mountain of *Shenooah.* One of These Sources, received into a square Bason of *Roman* Workmanship, goes by the Name of [*Shrub we hrub* شرب و هرب] *Drink and away,* from the Danger of meeting with Rogues and Assassins at This Place. *The* Gurmaat. Shrub we hrub.

Two Miles to the Eastward of This Fountain, under the Shade of *Shenooah,* we see several Fragments of Mud-walls, the only Remains of *Bleedah,* some Years ago a considerable Village of the *Arabs.* Bleedah.

When we have passed the *Gurmaat,* we fall in with a Number of Stone Coffins, of an oblong Figure, not unlike those that are sometimes dug up in our own Island. A little farther to the East, under a rising Ground, are the Ruins of *Tefessad,* or *'Tfessad,* called likewise *Blaid el Madoone*[4], which extend Them- Tefessad *or* Blaid el Madoone.

1 A *Sersal* ad Promontorium *Battal,* quod in mare procurrit, habentur XII M.P. Respondet huic Promontorio parva quædam Insula in mare. *Geogr. Nub.* p.86. 2 *Atl. Geogr.* Vol.4. p.207. 3 Vid. Not. 1. 4 Or *A-madoone,* from the High Buildings. vid. *Gol.* in voce علاء.

ſelves two Miles along the Sea Shore; though the Breadth is not equal to one third Part of the Length. At this Place and *Sherſhell*, we meet with ſeveral Arches and Walls of Brick, not commonly found in other Places of *Barbary*; eſpecially, where we may ſuppoſe the Work to be *Roman*. The Bricks are of a fine Paſte and Colour, two Inches and a half thick, and near a Foot Square.

Upon a large moulded Stone, brought from Theſe Ruins to *Algiers*, we have the following Inſcription.

| |
|---|
| C. CRITIO. C. F. |
| QVIRIT. FELICI. |
| EX TESTAMEN |
| TO EIVS. |

Teſeſſad, *The* TIPASA. *Exc.* p.9.E. p.25.B.

† *Teſeſſad*, being ſituated thirteen Miles to the E. *by* S. of *Sherſhell*, appears to be the *Tipaſa* of the old Geography. For *Ptolemy*, in fixing *Tipaſa* 30′ to the E. and 10′ to the S. of *Cæſarea*, differs very little from This Poſition. The Author likewiſe of the *Itinerary*, in placing His *Tipaſa Colonia* ſixteen *Roman* Miles to the Eaſtward of *Cæſarea*, gives us the very ſame Diſtance. Moreover *Teſeſſad*, by an eaſy Tranſition or the changing *ſ* into *p*, will have a Sound not very different from *Tipaſa*.

*Perſecuted by the* Arians.

Several Writers[1] about the VI. Century give us a particular Account, how ſome of the Orthodox Citizens of *Tipaſa*, after the *Arians* had cut out their Tongues, were notwithſtanding endowed with the Gift of Speech, and capable to tell the Hiſtory of their Misfortunes.

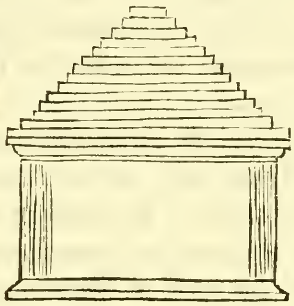
*The* Kubber Romeah,

The Coaſt, all along from *Teſeſſad* to *Algiers*, for the Breadth of two or three Leagues together in ſome Places, is either woody or mountainous; whereby the fine Plains of the *Mettijiah* behind It, are conveniently ſecured from the more immediate Influence of the Northerly Blaſts of Wind from the Sea. The *Kubber Ro-meah* [قبر رومية] *The Roman Sepulchre*, or *The Sepulchre* (as It will likewiſe ſignify) *of the Chriſtian Woman*,

1 *Vict. Vit.* Hiſt. De perſec. *Vandal.* in Bibl. P.P. Tom. 7.l. 3. p.1920. *Paris.* 1589. *Procop.* De Bell.*Vand.* l.1.c.8. p.196. S. *Gregor.* Dialog.l.3.c.32. p.303. *Ant.* 1615. vid. Hiſtoire de l'*Arianiſme.* l.9. p.286 &c. par le P. *Louïs Maimbourg.* a *Paris.* 1673.

is

is ſituated upon the mountainous Part of the Sea Coaſt, ſeven Miles to the E. *by* S. of *Teſeſſad.* According to the Diſcoveries hitherto made, It is a ſolid and compact Edifice; built, in the following Manner, with the fineſt Free Stone. The Height I computed to be a hundred Foot, and the *Diameter* of the *Baſis* ninety.



The Figure of this Structure and the received Opinion of It's being erected over a large Treaſure, might induce the *Turks* to call It *Maltapaſy* [*The Treaſure of the Sugar Loaf.*] The Point is now wanting; and, by the frequent Searches after This Treaſure, ſeveral other Parts of It are broken down and defaced. However, It is ſtill of a ſufficient Height to be a convenient Landmark for Mariners. *or* Maltapaſy.

The *Kubber Romeah* ſhould be the ſame Structure, that *Marmol** informeth us to have been built over the Daughter of *Count Julian,* in the City *Tignident*: though *Tignident,* provided It be the *Tigadempt* of other Authors, is an Inland-City, at a great Diſtance to the S.W. neither are there at This Place the leaſt Traces to be met with of ſuch Temples and other Edifices, as are, at the ſame Time, taken Notice of by our Author. We may rather, in Conſideration of the Elegancy of the Workmanſhip, and the Beauty of the Materials, ſuppoſe It much older than the *Mahometan* Conqueſts; and to be the ſame Monument, that *Mela* placing betwixt *Iol* and *Icoſium,* appropriateth to the *Royal Family* of the *Numidian* Kings. Sepulchres of this Kind, *The* Monumentum Commune Regiæ Gentis. *Exc.*p.18. cap.6.

* *Tignident* (ou ville vieille) eſt en une Baye que fait la mer, entre le Port qu' on nomme du Mont de *Serſel* et celuy des Caſſines. Elle eſt celebre dans l' Hiſtoire *Romaine* ſous le nom de *Ceſaree.* Il reſte toutefois ſus pied deux anciens Temples, ou l' on ſacrifioit aux Idoles; en l' un deſquels il y a un dome fort haut, que les *Maures* appellent *Cobòrrumia,* ou ſepulchre de *Romain,* & les Chreſtiens par corruption *Cabaromia,* ou ils diſent qu' eſt enterré la fille du *Comte Julien.* Elle eſt ſur une haute terre qui entre dans la mer: il n'y avoit point d' autre ville maritime en cette Province & nous n' avons trouvè le nom de *Ceſaree* que dans *Aben Raquiq.* L' *Afrique de Marmol.* l. 5. c. 34.

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and in the like Situation, have been taken Notice of by antient Authors[1] at other Places.

El Co-le-ah. *The* Casæ Calventi. *Exc.* p.25.B.

*El Co-le-ah* is situated a Mile and a half from the Sea Shore, upon the same Tract of Mountains with the *Kubber Romeah*, and at four Leagues Distance to the N. E. *by* N. It is a neat open Village, three Furlongs in Circuit, built in a full Prospect of the *Mettijiah*, the Mountains of *Atlas*, and the City *Bleedah* at the Foot of them. This is the nearest Place, I am acquainted with, to *Tipasa*, that can be taken for the *Casæ Calventi* of the *Itinerary*.

*The River* Ma-saffran.

Four Miles to the N. E. *by* N. of *El Coleah*, is the Mouth of the *Ma-saffran*, a River very little, if at all inferiour to the *Shelliff*. The first Branch of It comes from *Miliana*, which, uniting afterwards with another from *Ham-mam Me-re-ga*, is, from thence, called the *Wed el Ham-mam*. Four Miles farther, It is known by the Name of the *Wed-jer*; and passing through the several deep Valleys of This Part of Mount *Atlas*, runs in such a Variety of Windings, that I crossed It fourteen Times in one Hour. The *Wed Shiffa*, and *Ileek*, are two other principal Branches. The first of These riseth among the Mountains of the *Wuz-ra*, a little Way to the N. E. of *Medea*: the other derives It's Stream from a less Distance, descending from that Part only of the Mountains of *Atlas*, which hang immediately over *Bleedah*. The Union of These Rivulets forms the *Ma-saffran*[2] a Name probably borrowed from the Tawny, or *Saffron-Colour* of the Water.

*The* Wed-jer. *The* Wed Shiffa. *The* Wed Ileek.

## CHAP. IV.

### *Of the most remarkable Places and Inhabitants in the Inland Parts of this Province.*

SEVERAL of the Inland Places of this Province have been already taken Notice of, in laying down the Course of the

1 *Psylli* Regis Sepulchrum in parte *Syrtium* majorum est. *Plin.* l.7. cap.2.

Κεῖνον δ' ἂν περὶ κόλπον ἴδοις ἐρικυδέα τύμβον,
Τύμβον ὃν Ἁρμονίης Κάδμοιό τε φῆμις ἐνίσπει. *Dionys.* Per.l.390-1.

Τοῦ γὰρ τάφου (τοῦ Αἴαντος) τὰ πρὸς τὸν αἰγιαλὸν, ἔφασκεν ἐπικλύσαι τὴν θάλασσαν, καὶ τὴν ἔσοδον πρὸς τὸ μνῆμα οὐ χαλεπὴν ποιῆσαι. *Paus. in Attic.* Han.1613. p.66. Καταβᾶσι δὲ ἐκ τῆς ἀκροπόλεως, μνῆμά ἐστι πρὸς θαλάσσῃ Λέλεγος. *Id. ibid.* p.82. vid.annot. V. Cl. *Abr. Gronov.* in *P.Melam.* 2 مزفران, *Mazafran*, fulvus; ex fulvo rubens. vid.*Gol.* in voce.

Ri-

Rivers: to describe the rest of them in Order, or as they are *The Mountains of* Trara.
situated with Respect to These Rivers and the correspondent Part of the Sea Coast, we are to return to the Mountains of *Trara*, which are a beautiful and conspicuous Knot of Eminences, furnishing the Markets of *Tlem-san* with all Manner of Fruit.

*Nedroma*[1] or *Nedrôme* is placed hard by These Mountains, Nedrôme, *or* Celama. Exc.p.11. C.
a little to the S. E. of *Twunt*. It is remarkable for nothing else at present besides It's Potteries; though the Fruitfulness of the circumjacent Country and the fine Situation, should induce us to believe It to have been formerly a Place of greater Consequence; the *Celama, or Urbara* perhaps, of *Ptolemy*.

Seven Leagues to the S. E. of *Nedrôme*, are the Mountains Beni-Snouse.
of the *Beni Snouse*, in as great Repute for the Goodness of Their Figs and Pomegranates, as the *Beni Snouse* Themselves are noted for the Number of Their Mud-walled Villages. Of These, *Tefzra* Tefzra.
is the most considerable; though we cannot well receive It for the *Astacilis* of *Ptolemy*, which will be more conveniently fixed at another Place.

Five Leagues to the S. S. E. of the Mouth of the *Tafna*, is Tlemsan.
the City *Tremesen*, as the modern Geographers write It; *The* [ تلمسان ] *Telemsan* or *Tlem-san* according to the Pronunciation of the *Moors*, and *Arabs*. It is situated upon a rising Ground, below a Range of rocky Precipices, the *Sachratain* (as we may Sachratain.
take Them to be) of *Edrisi*[2]; and upon the first Ridge of Them, (for there lyeth another much higher to the Southward) we have a large Strip of level Ground, that bursts out, in every Part of It, with Fountains. These, uniting by Degrees, into little Streams, fall afterwards in a Variety of *Cascades* in Their Approaches to *Tlem-san*. The *Annasrani*[3] of *Edrisi* seems to have Annasrani.
been made by the Westermost of These Fountains, which still

1 *Ned-Roma* in spatiosissimo campo extructum, distat à monte duobus fere milliaribus, atque huic vicinum quoddam flumen non admodum latum. Scriptum reliquerunt istius temporis Historiographi ad unum eundemque quo *Roma* ædificata fuit modum, unde & nomen [ *Ned* enim apud *Arabes* idem prorsus atque *similis* nobis significat ] deductum arbitrantur. *J. Leo.* p.161. 2 *Telemsan* componitur duabus urbibus muro distinctis; habet à meridie montem, qui vocatur *Sachratain*, [i.e. duo Saxa] atque in isto monte contra meridionalem urbis plagam porrecto sunt vineæ: & ad ejus radices molendinæ secus ingentem rivum aquæ dulcis, rapidæque, qui rivus appellatur Rivus *Annasrani*; [i.e. *Christiani*; ] ad hunc rivum extructa sunt monasteria, oratoria, aliaque Religiosorum ædificia, cum viridariis amplissimis; & nominatur ibi rivus ille *Alfuara* [i.e. *Scaturiginis*] & inde ad urbem usque se extendit. Non longe ab eadem urbe extat fons celebris, fons *Om Iahia* [ i.e. *Matris Johannis* ] dictus, è quo rivus in urbem influens concluditur in lacum, ac tum dispensatur in domos, irrigationes hortorum, balnea, caupones & similia. *Geogr. Nubien.* p.79. 3 Vid. Not. ut supra.

continue to form a Stream in that Direction, and to turn a Number of Mills, as They formerly are ſaid to have done. There is a large Source of Water likewiſe within the City, conducted hither, by a ſubterraneous Channel, from ſome other Place: but the Mountains to the Southward abounding ſo plentifully with Water, there is no Neceſſity of deducing It, with *Marmol*[1], from the *Fouara* in *Numidia*[2]. The uſual Demands of the City are chiefly ſupplied from This Source: which, for that Purpoſe, is diſtributed through a Number of Conduits to the Caſtle, the Moſques, and other Places of publick Reſort.

*The Baſon.* In the Weſt Part of the City, we have a large ſquare Baſon of *Mooriſh* Workmanſhip, two hundred Yards long, and about half as broad. The Inhabitants have a Tradition, that the Kings of *Tlemſan* were accuſtomed to take the Diverſion of the Water upon It, whilſt their Subjects were at the ſame Time taught the Art of Navigation. But the Water of the *Sachratain*, as *Leo*[3] hath well obſerved, being eaſily turned off from It's ordinary Courſe, This Baſon might have been rather deſigned for a *Reſervoir* in Caſe of a Siege: not to mention the conſtant Uſe of It at all other Times, in preſerving a Quantity of Water ſufficient to refreſh the great Number of beautiful Gardens and Plantations below It[4]. *Edriſi*[5] takes Notice of a Structure of This Kind, where the Fountain of *Om-Iahia* diſcharged Itſelf.

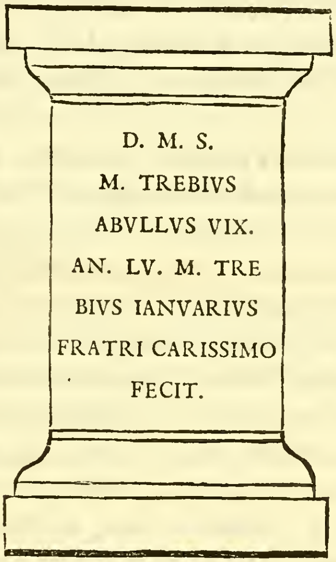
*The Walls made of Mortar.* Moſt of the Walls of *Tlem-ſan* have been moulded in Frames; and conſiſt of a Mortar made up of Sand, Lime, and ſmall Pebles; which, by being well tempered and wrought together, hath attained a Strength and Solidity equal to Stone. The ſeveral Stages and Removes of Theſe Frames are ſtill obſervable, ſome of Them being a hundred Yards Long and a Fathom in Height and Thickneſs: by which we may eſtimate the Quantity of Mortar made uſe of at one Time.

*The City divided into Wards.* In Order, as we may conjecture, to ſtifle any inteſtine Commotion, or to prolong a Siege, *Tlemſan* was formerly divided into ſeveral Wards or Partitions; of which there were two in the

1 La ville de *Tremecen* eſt embellie de pluſieurs fontaines qui viennent toutes d' une ſeule (qu' on appelle *Fouara*) quel on conduit de *Numidia* par des canaux ſouterraines l' eſpace de lus de trente lieues. L' *Afrique* de *Marmol*. l.5. c.11. 2 N.B. *The* Numidia *of* Marmol *is the* Gætulia *of other Authors*. 3 Innumeri hic fontes qui omnes ſcaturiginem non procul ab urbis mœniis habent, adeo ut facillime ab hoſtibus adimi poſſunt aquæductus. *J. Leo*. p. 194. 4 Habet *Telenſini* territorium elegantiſſima ſane rura, in quibus ſe cives per æſtatem continere ſolent: nam præterquam quod hic omnia prata rideant, fontes limpidiſſimi, omnium fructuum affluentia oculos hunc in modum paſcunt, ut nunquam in Vita quicquam amœnius me vidiſſe meminerim. *J. Leo*. p. 194. 5 Vid. Not. 2. p. 47. in fine.

Time of *Edriſi*[1]. Each of Theſe might be conſidered as a Diſtinct City, being of a Square or oblong Figure, encloſed with a high Wall, of the ſame Structure with that of the City. About the Year MDCLXX. *Haſſan*, then *Dey* of *Algiers*, laid moſt of This City in Ruins, as a Puniſhment for the Diſaffection of the Inhabitants at that Time; ſo that there is not above one ſixth Part remaining of the old *Tlemſan*, which, as I compute, might have been four Miles in Circuit. *The Extent of It.*

Among Theſe Ruins, particularly in the Eaſt Part of the City, we meet with ſeveral Shafts of Pillars and other Fragments of *Roman* Antiquities. In the Walls of an old *Moſque*, I ſaw a Number of Altars dedicated to the *Dii Manes*. The following was the only legible Inſcription. *Traces of the* Roman *Architecture.*




*Gramaye*[2] informeth us, that *Rabbi Abraham* had ſeen ſeveral Medals, dug up in This Place, inſcribed TREMIS. COL. a City, I preſume, not known to the old Geographers: for *Timice*[3] (probably from ſome ſuppoſed Affinity in the Name,) hath been generally taken for *Tlemſan*. Yet provided *Teſſailah* proves to be the antient *Aſtacilis*, (as may by and by appear probable) *Timice*, in lying half a Degree beyond It to the Eaſtward, cannot ſo well agree with This Situation as the *Lanigara* of *Ptolemy*. There is ſome Room likewiſe to conjecture, Tlemſan, *or* LANIGARA. *Exc.* p.11.C.

1 Vid.Not.2.p.47. in principio. 2 *Rabbinus Abraham* addebat varia ſe vidiſſe numiſmata in ſuburb. merid. effoſſa, cum inſcriptione TREMIS COL. *Gramaye Afric. illuſtrat.* c.25. 3 Vid. *Atlas Geogr.* Vol.IV. p.313.

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that *Tlemſan* may be an Appellation[1] of no longer ſtanding than the Incurſions of the *Arabs*.

Hub-bed. One Mile to the Eaſtward of *Tlemſan*, is the Village of *Hub-bed*, reverenced for the Tomb of *Sede Boumaidian*, which the whole Neighbourhood viſit with the greateſt Devotion. At the ſame Diſtance, to the Weſtward, is the City *Manſourah*, which, at preſent, hath neither Houſe nor Inhabitant. The greateſt Part of the Wall, built in the ſame Manner with That of *Tlemſan*, is ſtill remaining. But the encloſed *Area*, of two Miles in Circuit, is above half of It arable Ground; *Abulhaſen*[2], during His long Siege of *Tlemſan*, intending It, as we may conjecture from Theſe Circumſtances, rather for a Blockade upon That City, than a Place to be inhabited. Near the Centre of the *Area* there is a plentiful Fountain, and a high beautiful Tower: but the Moſque it belonged to, hath undergone the like Fate of the other Buildings, in being entirely pulled down and demoliſhed.

Manſourah.

*The* Ham-mam *of* Seedy Ebly. Twelve Miles below *Tlemſan*, upon the Banks of the *Iſſer*, we paſs by the *Ham-mam* of the *Mar-ab-butt Seedy Ebly*: near which are ſome Ruins, probably, of *Tibda*, taken Notice of by the *Spaniſh* Hiſtorians[3]. The Plains of *Zeidoure* begin at the *Iſſer*, and extend Themſelves, through a beautiful Interchange of Hills and Valleys, to the *Wed el Mailah*, at thirty Miles Diſtance. This delightful Diſtrict, watered by a Number of Springs and Rivulets, is cultivated by the *Welled Zeire* and *Halfa*, two numerous Clans of *Arabs*, ſome of the Succeſſors, as we may take Them to be, of the antient *Teladuſii*.

Tibda. *The Plains of* Zeidoure. Welled Zeire *and* Halfa. TELADUSII. *Exc.* p. 11.A.

Shurph' el graab. About the Middle of theſe Plains, is *The* [*Shurph' el graab* شرفة الغراب] *Pinnacle of the Ravens*, a high pointed Precipice, with a Branch of the *Sinan* running below It. Upon the N.E. Banks of This Rivulet, eight Miles farther, and thirty two to the N. N. E. of *Tlemſan*, we have the Traces of a large City of the ſame Name[4]. This ſeems to have been inhabited in the Time of *Edriſi*, who placeth It two Stations from *Tlemſan*.

Sinan.

1 *Derived perhaps from* [ تلم ] *Telem*, (Sulcus terræ, ſpeciatim factus ſementis ergo) and [ سن ] *San* (formare, vid *Gol.* in voce) *upon account of the Nature and Quality of the rich arable Ground round about It.* vid. Not. 4. p. 48. 2 Quartus Rex *Feſſæ Abulhaſen*, qui ex marinis originem traxerat, in ſecundo milliario occidentem verſus oppidum conſtruxit *Telenſino* vicinum. Deinde *Telenſinum* obſidione triginta menſium cinxit &c. *J. Leo.* p. 198. 3 *Alfonce Martinez* -- arriva au *Tibde* & aux *Bains* qui portent le nom de cette riviere, & qui ſont a cinq lieuës de *Tremecen*. -- *Tibde* eſtoit une ville fermée de murailles -- &c. *L'Afrique de Marmol.* l. 5. c. 2. p. 345. 4 Egrediens è *Telemſan* conficies ſtationem unam ad *Auſabe*. Ab Hac ad Caſr [i. e. *ædes*] *Senan*, ſtationem alteram. *Geogr. Nub.* p. 80.

At

At ſix Leagues Diſtance, *Jibbel Karkar*, a high Range of rocky Mountains, bound our Proſpect to the South: And at the like Diſtance from Them, in the ſame Direction, are the rugged Mountains of the *Beni Smeal*; beyond which, we fall in with the Encampments of the *Har-arr*, the *Bedoweens* of This Part of the *Sahara*. *Fig-ig* is a Knott of Villages, five Days Journey beyond the *Beni Smeal* to the S.S.W. They are noted for Their Plantations of Palm-Trees, from which, all the Weſtern Part of This Province, is ſupplyed with Dates.

Jibbel Kar-kar. Beni Smeal. Har-arr. Fig-ig.

Three Miles from *Sinan*, is the Ford of the *Wed el Mailah*, whoſe Banks, being of a gritty ſandy Subſtance, were wore down to the Depth of fifteen Foot where I paſſed Them. A little on This Side, I was ſhewn the Place where the elder *Barbaroſſa* ſtrewed about His Treaſure[1]: His laſt, though ineffectual Effort to retard the Purſuit of His Enemies. Upon an Eminence, at half a Miles Diſtance on the other Side of This River, there is a *Mooriſh* Sanctuary, with a great Number of *Mattamores* dug round about It. The Votaries or *Religious* of This Place drink no other Water than That of the *Mailah*.

Wed el Mai-lah. p.21.

*Bre-deah*, a ſmall Diſtrict, chiefly noted for a large Pond of good Water, lyeth ſix Miles beyond the *Wed el Mailah*: after which is the ſmall Village of *Meſergeen*, ſix Miles to the N.E. of *Bredeah*, and as much to the S. W. of *Warran*. *Meſergeen* is noted for a Rill of excellent Water running by It, which overflows a large Plat of Ground, that produced, when I ſaw It, Roots and Potherbs of all Sorts for the Market of *Warran*. The *Sibkah*, a large Plain of ſandy Ground, lyeth a little to the Southward of *Meſergeen*, and *Bredeah*. It extendeth It ſelf, from the *Salt River*, to beyond the Meridian of *Warran*; and is dry in Summer but covered with Water in the Winter Seaſon. Upon the E. and S. E. Borders of It, as far as the *Salt Pits* of *Arzew* and the River *Taleelet*, we meet with the *Doo-*

Bredeah. Meſergeen. *The* Sibkah.

1 *El Marques* [ de *Comares* ] le [ *el Barbarroja* ] alanço ocho leguas de *Tremecen*, antes de paſſar a un grande rio que ſe dize *Huexda*. [ *I ſuppoſe a corruption only of* Wed ] *Barbarroja* q̄ vido al *Marques* a ſus Eſpaldas y tan cerca que ya venian los Chriſtianos rebueltos con ſus turcos matando y degollando, dava ſe drieſſa por paſſar en toto caſo el rio y ſalvarſe. Y para mejor lo poder hazer y entretener al enemigo, uſo de un lindo eſtratagema de guerra (ſi lo huuiara con otra gente) porque *mando ſembrar muchos vaſos de oro y de plata, muchas joyas y mucha moneda de que yuan todos cargados, con muchas otras coſas, y ropas muy precioſas*: pareciendole que topando los Chriſtianos con eſto, la cobdicia los harta entretener, para cogerlo, y anſi tendria tiempo para el y ſus turcos poder huyr y paſſar aquel rio a ſu ſalvo. &c. Epitome de los *Reges de Argel*. Cap.1.11.p.54. p. *Diego de Haedo*. &c. *Valladolid*.1612. Pour les [ Chriſtiens ] arreſter *il laiſſoit couler de tems en tems de l' or & de l' argent par le chemin*. Marmol. l.5. c.11. p.341.

Beni Ammer. *wars* of the *Beni-Ammer*, a numerous and warlike Community; who, from Their former Intercourſe with the *Spaniards*, whilſt in Poſſeſſion of *Warran*, ſpeak the *Spaniſh* Language to Perfection.

*The Mountains of* Teſſailah *and* Tafarowy. A long Chain of Mountains runs Parallel with the *Sibkah*, called to the Weſtward *Teſſailah*, and to the Eaſtward *Tafarowy*. On this Side the Mountains of *Teſſailah*, fifteen Miles from *Warran* to the S. are the Ruins of *Arbailah*, or *Arbaal*, the *Agobel* of *Marmol*[1], formerly a conſiderable City. (Arbaal.)

Teſſailah. *The* ASTACILIS. *Exc.* p.11. C. Six Miles behind *Arbailah*, are the Ruins of *Teſſailah*, a City of the like Bigneſs, though ſituated in a richer Soil, upon the Plains, as They are called, of *Teſſailah*. This being a Station of the *Romans*, and lying in the ſame Meridian with (*Warran* or) *Quiza*, may lay a greater Claim to the antient *Aſtacilis* than *Tefzra* above mentioned. *Teſſailah* likewiſe varieth very little from what we may ſuppoſe to have been the old Pronunciation of *Aſtacilis*, before It received a *Greek* or *Latin* Termination. All Theſe Mountains and Their adjacent Plains, are poſſeſſed by *Welled Aly* and *Welled Mouſa-Ben Abdallah*, the hereditary Enemies of *Welled Zeire* and *Halfa*.

*The* Haſhem. The Country adjacent to the Rivers *Makerrah* and *Tagiah*, before they enter the Plains of *Midley* and *Romaleah*, belongs to the *Haſhem*; who, according to the Eaſtern, Middle, or Weſtern Part of the Country They inhabit, and in Contradiſtinction to the other Branches of the ſame Name, are called the *Haſhem Shraaga*, the *Haſhem Saha-rowy*, and the *Haſhem* of *Agreeſe*. They are one of the moſt conſiderable Tribes of the Weſt, are obliged to the Payment of no Taxes, and ſerve only as Volunteers, when the *Algerines* require Their Aſſiſtance.

The Plains of *Midley* are the Property chiefly of the *Viceroy* of This Province, and cultivated at His Expence. Upon the Weſtern Skirts of Them, we meet with the Sanctuary of *Seedy Doud*, and ſome Ruins hard by It, called †*Abdt el Wed*. *Timice* ſhould lye near This Place. (Abdt el Wed, *The* TIMICE. *Exc.* p.11.C. Not.9. ibid.)

Tagulmemmett. *Tagulmemmett*, the *Tugilmac*, I preſume, of our modern Sea Charts, is about four Miles to the S. S. E. of *Muſtygannim*; and, by the Extent of Ruins, ſeems to have been a Place of Conſideration. The large fertil Plains below It, particularly

1 *Agobel* eſt entre *Tezela* & *Oran*; on nommoit cette ville anciennement *Victoire*. *L'Afrique de Marmol*. l.5.c.14.

where

where They border upon the River *Habrah*, are called *Romaleah*; perhaps from *The* [ رمل *rummel* ] *sandy* Quality of the Soil.

*El Callah*, the great Market of this Country for Carpets and *Burnooses*, lyeth about four Leagues to the S.E. of These Plains, and eight to the S. S. E. of *Musty-gannim*. It is a dirty ill contrived Town, without any Drains or Causeways, built, as the Name* imports, upon an Eminence, and in the Midst of a Chain of other Mountains. There are several Villages of the same Nature and in a like Situation round about It, all of Them employed in the same Manufactures. The *Turks* have here a small Garrison and Citadel; and, from some large Stones and Pieces of Marble, that are here and there to be met with, we have some Reason to believe It to have been formerly a City of the *Romans*, the *Gitlui* or *Apsar* perhaps of *Ptolemy*. *Dapper*[1] and *Sanson* make It His *Atoa* or *Urbara*; but both These Places are too near the Meridians of the River *Assura* and the *Great Port*, to have any Pretensions to *El Callah*. El Callah, *The* GITLUI *or* APFAR. *Exc.* p.11.D.

Five Leagues to the S.W. of *El Callah*, is the Town of *Mascar*, or *El Mascar*, another of the larger Collections of mud-walled Houses of This Province. It is situated in a fine Plain, and in the Neighbourhood of several lesser Villages like *El Callah*; but the little Fort that defends It from any sudden Revolt of the *Arabs*, is not allowed to have a *Turkish* Garrison. *Sanson*[2] may very justly make This Place the antient *Victoria*, though in placing It sixty Miles to the S.W. of *Warran*, He gives It a very different Position from the true one, which is thirteen Leagues to the S. S. E. Mascar, *or* VICTORIA. *Exc. ibid.*

Round about the Sources of the River *Abdt*, thirty Miles to the S. *by* E. of *Mascar*, upon the Borders of the *Sahara*, is a Knott of *Dashkras*, as *Frendah*, *Giran*, *Tagazoute*, and *Sheebah*, inhabited chiefly by *Arabs*. *Sheebah* hath for some Time been evacuated; but the others are built upon Places of such difficult Access, that the *Turks* could never oblige the Inhabitants to be Their Tributaries. There are several Fragments of *Roman* Walls at *Sheebah*, which may therefore have the greatest Pretence to be the *Ritia*; as *Giran*, from a Similitude of Sound, may prove to be the *Arina* of the Antients. Sheebah, *or* RITIA. Giran *or* ARINA. *Exc. ibid.*

* قلة [ *calah* ] cacumen, vertex. &c. vid. *Gol.* in voce. 1 Vid. *Atlas Geogr.* Vol. 4. p.211. 2 *Ibid.*

Zeedaamah. Mahall. Fleetah. Mailiff. Bookhammel.

Beſides the *Zeedaamah* and *Mahall,* who are Branches of the *Sweede,* we have in Theſe Parts the *Arabs Fleetah, Mailiff,* and *Boo-khammel.* The *Zee-daamah* and *Fleetah* poſſeſs, as far as the *Sahara,* the greateſt Part of the Country betwixt the Meridians of *El Callah* and *Maſcar*; whilſt the *Welled Mailiff* are met with at *Madder* [مدر] a ſmall miry Diſtrict (as the Name implyeth,) with a Rivulet, four Leagues diſtant from the *Habrah.* Five Miles farther, near the half Way to the River *Mina,* are the *Doo-wars* of the *Mahall,* who drink of the *Fretiſſah,* a Fountain and Rill of good Water, ſhaded by a beautiful Grove of Poplar Trees. Beyond Theſe again are the *Bookhammel,* the moſt Northern of Theſe Communities, who rarely wander to the Southward of *Kulmeeta* and the Banks of the *Shelliff.*

Mons. DVRDVS. Exc. p. 10. D.

The Mountains hitherto deſcribed, lying betwixt Thoſe of *Trara* and *El Callah,* ſeem to be the *Durdus* of *Ptolemy*; as the *Angad,* the *Beni Snouſe,* the *Beni Smeal,* with ſome of the Branches of the *Sweede* and *Haſhem,* may be taken for the Succeſſors of the *Maſſæſylii,* and *Dryitæ.*

MASÆSYLII, DRYITÆ. Exc. p. 11. A.

*The Brook* Tagia. Beni Zerwall.

Seven Miles to the Eaſtward of the *Mina,* is the Brook *Tagia,* which deſcends from the Mountains of the *Beni Zerwall,* a little to the Northward of the *Shelliff.* Theſe Mountains ſhade *Al-Had* and other Parts of the fruitful Diſtrict of *El Mildegah,* and are noted for Their excellent Figs.

*The* Wariſſa.

*The Wariſſa,* another ſmall Brook, to the Northward alſo of the *Shelliff,* is two Leagues from the *Tagia.* After It hath watered *Mazouna,* It is employed, like the *Sikke,* in overflowing the fertil Plains towards the *Shelliff.*

Mazouna.

*Mazouna* is ſituated four Miles to the Northward of the *Shelliff,* at the Foot of a long Chain of Mountains, which begins a little to the Weſtward of the *Beni Zerwall,* and runs parallel with the *Shelliff* as far as *Medea.* It appears only to have been founded by the *Moors,* being of the ſame Structure with *El Callah,* without the Footſteps of any ſuch *Roman* Temples and ſumptuous Edifices, as are mentioned by *Dapper* and *Marmol*[1]. The Authors of the *Atlas Geographus*[2] make this Village the *Colonia Novi Caſtri,* and the *Oppidoneum* of *Ptolemy,* which,

1 Vid. *Atl. Geogr.* Vol. 4. p. 208. La Contree de *Mazuna* eſt fort eſtendue & l' on y voit les Ruines de pluſieurs villes qui ont eſte deſtruites depuis les *Romains,* ou l' on remarque encore de grandes Tables d' albatre & des ſtatues de pierres avec des Inſcriptions *Latines.* *L' Afrique de Marmol.* l. 5. c. 35. 2 Vid. ut ſupra.

in

in the Tables, hath a Situation at too great a Distance to the Eastward, to be fixed at *Mazouna*.

The Country to the Northward of *Mazouna* and the *Beni Zerwall*, as far as *Jibbel Diss*, is called *Ma-growah*[1], after the Name of an antient Tribe of *Africans*, who have been frequently taken Notice of in the History of This Country, and still continue to possess a great Part of It. The *Welled Oufreed*, belonging likewise to This District, live near the Sea Shore, over against the *Pigeon Island*: whilst the *Ze-reefa* are possessed of the Parts farther to the Westward, near the *Rummel-Abead*, and *Hameese*. The *Welled Seleema* and *Wheedam* inhabit the Mountains betwixt *Mazouna*, and the *Beni Zerwall*; They also drink of the *Tagia* and *Warissa*; and sometimes cultivate the plain Country along the Southern Banks of the *Shelliff*. I could not be informed, that the Country of the *Magrowah*, was remarkable for any Antiquities; however, I presume, we may take Them, in Conjunction with the Neighbouring Communities, for some of the Successors of *Ptolemy*'s *Machusii*. *The Inhabitants of the Magrowah.* Magrowah, Welled Oufreed, Zereefa, Welled Seleema, Welled Wheedam. *The* MACHUSII. *Exc.* p. 11. A.

Betwixt the Rivers *Mina* and *Arhew*, are the Ruins of *Tagadempt*, the *Tergdent*, *Tigedent*, or *Tigdentum* of the *Atlas Geographus*[2]; placed by *Sanson* CX Miles to the S. of *Oran*, and above CXX to the S. E. of *Tlemsan*. Yet neither These Distances nor Directions will fall in with our *Tagadempt*, which, being situated a little to the Northward of the Sources of the *Mina*, is sixty Miles to the S. E. *by* E. of *Warran*, and ninety to the E. N. E. of *Tlemsan*. It hath been a very large City, abandoned only a few Years ago by the *Arabs*; who have taken Care, as usual, to leave us several Marks of Their own Humility and Ignorance in Architecture, and to pull down and deface, whatever was beautiful and magnificent, in the Buildings of Their Predecessors. If This should be the *Tignident* of *Marmol*, (and there is no other Place, as far as I could be informed, of the like Name) it will be difficult to account for His making It the *Julia Cæsarea*, which undoubtedly was a Sea Port Town, far removed from the Position, wherein we find the present *Tagadempt*. Tagadempt.

*Swamma*, another Heap of Ruins, lyeth twelve Miles to the S. of *Tagadempt*, upon the Borders of the *Sahara*. It is called Swamma *of* Mindass.

1 Venit & alia *Zenetorum* Familia ex *Numidia*, quæ *Magraoa* dicta est, hæc *Macnasam* cum omnibus ducibus regno pulsit. *J. Leo.* l. 1. p. 6. & 205. 2 Vid. Not. p. 45.

*Swamma* of *Mindaſs*, according to the Name of the circumjacent Country.

Nador. *Nador*, a conſiderable Town of the *Gætulian Arabs*, twenty Miles to the S. of *Swamma*, is built in the *Sahara*, upon a Chain of Mountains, which we may take for the *Mons Malethubalus* of *Ptolemy*. Below It is the River *Su-ſellim*, which, after It hath paſſed *Gojeeda*, is drunk up by the ſandy Country, and becomes *Raſhig*, as the *Arabs* term It, *i. e.* runs no further; a Circumſtance common to other Rivers in *Barbary*, and which *Strabo* was long ago acquainted with.

Mons MALETHUBALUS. *Exc.* p. 10. D.

*Exc.* p. 8. E.

Go-jeeda. *Go-jeeda*, ſituated upon the ſame Ridge of Eminences with *Nador*, at the Diſtance of ſix Leagues to the E. *by* S. ſhould be the *Guagida* of *Sanſon*, placed by him fifty three Miles to the S. of *Warran*, and eighty to the S. E. of *Tlemſan*: though This I am ſpeaking of, lyeth more than a hundred Miles to the E. *by* S. of *Tlemſan*, and nearly at the like Diſtance to the S.E. of *Warran*. The *Atlas Geographus* maketh the *Guagida* of *Dapper* and *Sanſon* to be the ſame; whereas the former, in being placed nine Miles to the Southward of the *Mediterranean* Sea, and almoſt as much to the Weſtward of *Tlemſan*, (though both theſe Numbers are deficient) muſt be the *Woojeda* of the *Tingitanians*.

Vol. 4. p. 115.

Meratte. Upon the Banks of the *Arhew*, ſix Leagues to the E. of *Tagadempt*, and ten to the N. of *Gojeeda*, are the Ruins of *Meratte*. Two Leagues farther, in the ſame Situation, is *Lo-ha*, another Heap of Ruins.

Lo-ha.

TARRUM, *The* Gojeeda *or* Nador; VAGÆ. *The* Tagadempt *or* Swamma; GARRA, *The* Meratte *or* Loha. *Exc.* p. 11. D.E.

The *Tarrum*, *Vagæ*, and *Garra* of *Ptolemy* ſhould be ſomewhere in This Direction. *Tarrum*, by lying the fartheſt to the S. and near 2°. to the E. of *Victoria*, or *Gitlui*, ſhould be our *Gojeeda*, or *Nador*: and *Vagæ*, from the Poſition of It 1°. farther to the W. and 45′. more to the N. ſhould be the *Tagadempt* or *Swamma*; whilſt *Garra*, by having a Poſition ſtill farther to the Northward, near the Meridian of *Tarrum*, may be taken for *Meratte*, or *Lo-ha*. But for Want of Inſcriptions and other Circumſtances to guide us, This as well as other Difficulties of the like Nature, muſt be left undetermined.

*The* Sweede. The fertil Country below the Parallel of *Lo-ha*, is cultivated by the *Sweede* or *Swidde*, the moſt powerful Tribe of *Arabs* in This Province. The Name [ سويد ] ſignifies *Black*; and was occaſioned, as I am told, by a Standard of that Colour, formerly dif-

diſplayed in Their Marches and Engagements. They pay no Taxes, and, being of that Rank of *Arabs* which they call [ جوان ] *Jowaide*, ſerve the *Algerines* only as Volunteers. Above the *Sweede*, from *Tagadempt* to the *Sebbeine Aine*, are the Encampments of the *Welled Booker*; behind which are thoſe of the *Welled Haleef*, a Tribe that tills no Ground, and being only intent upon the breeding of Cattle, keeps for the moſt Part within the *Sahara*. Some of the antient *Mazices* and *Banturari* might have had Their Dwellings, thus far to the Weſtward. Welled Booker, Welled Haleef, *The Succeſſors of The* MAZICES and BANTVRARI. *Exc.* p. II. A.

Two Miles to the Eaſtward of the *Arhew*, is the Tomb of *Seedy Abid*, built upon the Southern Banks of the *Shelliff*. Five Miles farther, are the Ruins of *Mejiddah*, formerly a *Roman* Station, ſeated upon a riſing Ground, with the *Shelliff* below It. Four Miles from *Mejiddah*, in the like Situation, but at a Leagues Diſtance from the River, is *Memoun-turroy*, (as They call) an old ſquare Tower, formerly a ſepulchral Monument of the *Romans*. This, like many more antient Edifices, is ſuppoſed by the *Arabs*, to have been built over a Treaſure. Agreably to which Account, They tell us, theſe myſtical Lines were inſcribed* upon It. Seedy Abid. Mejiddah. Memoun-turroy.

** *My Treaſure* is *in my Shade*,
*And my Shade* is *in my Treaſure*.
*Search for It*; *deſpair not*:
*Nay deſpair*; *do not ſearch*.

* كتب صاحب ميموي تيزاي عاي صومعة

i. e.

* Prince *Maimoun Tizai* wrote This upon His Tower,

*viz.*

| | |
|---|---|
| ** *Maily fe Thully* | **مالي في ضلي |
| *Wa Thully fe maily* | و ضلي في مالي |
| *Etmah la teis* | اطمع لا تيس |
| *Wa teis la tetmah* | وا تيس لا يطمع |

The *Mooriſh* Secretary who gave me theſe Lines, added,

*Hakeda keel*; *w' allah alim.* هكذا قيل والله اعلم

*So it is ſaid*; *but God beſt knows* how it is.

but whether theſe Words belonged originally to them, or are his own Comment, I cannot determine.

Round about This Monument there are ſeveral Coffins, hewn out of maſſy Blocks of Marble, in This Faſhion .

Memon *and* Sinaab.

† The Ruins of *Memon* and *Sinaab*, formerly two contiguous Cities, are ſtill five Miles farther upon the Banks of the *Shelliff*. The latter, which I judged to be three Miles in Circuit, is by far the moſt conſiderable; though I ſaw Nothing more of It than large Pieces of Walls, and ſeveral capacious Ciſterns. The *Souk el Hameeſe* (or Thurſday's Market) is kept in the Neighbourhood of It.

Wan-naſh-reeſe *or* ZALACUS. p. 34. *Exc.* p. 10. D.

*Wan-naſh-reeſe*, the *Gueneſeris* of *Sanſon*, and the *Ganſer* of *Du Val*, lyeth eight Leagues to the S. *by* E. of *Sinaab*. It is one of the moſt noted Land Marks of This Country, diſtinguiſhing Itſelf all the Way, from *El Callah* to *Medea*, over a Number of leſſer Mountains, ranged far and near about It: but *Edriſi*[1] muſt have been miſinformed concerning the Length of It. *Wan-naſh-reeſe*, from being in the ſame Meridian with *Dahmuſs*,

Sinaab, *probably* the OPPIDONEUM. *Exc.* p. 11. D.

at the Diſtance nearly of ſixty Miles, may, in all Probability, be the *Mons Zalacus* of *Ptolemy*; as *Sinaab*, from It's Poſition ſeven Leagues to the Northward of It, ſhould be His *Oppidoneum*.

Tiſſum-ſeely *or* BINSITTA. *Exc.* p. 11. E. Tucke-reah, *or* TIGAVA. *Ibid.*

Thirty Miles to the S. S. E. of *Wan-naſh-reeſe*, upon the Borders of the *Sahara*, is the *Burgh Teſſum-ſeely*, a large Heap of Ruins. In the ſame Condition and Direction, twenty Miles farther, are the Remains of *Tucke-reah*, once a large City of the *Gætulians*. *Binſitta* and *Tigava* are placed by *Ptolemy* in This Situation.

Midroe.

The *Daſhkrah* of *Midroe*, with an adjacent Rivulet, is ſix Leagues to the Southward of *Tucke-reah*; and in the ſame Diſtance and Situation from *Midroe*, are the Northern Limits

*The* Lowaat *and* Ammer.

of the *Lowaat* and *Ammer*, both of Them powerful Tribes of *Gætulians*. The high and rugged Mountains of the Latter,

*The Mountains of the* Ammer, *The* PHRURÆSUS. *Exc.* p. 10. E.

where the River *Adge-dee* hath It's Fountains, begin to diſtinguiſh themſelves in This Situation. Theſe, ſucceeding immediately the *Malethubalus*, may be taken for a Part of the *Mons Phruræſus* of *Ptolemy*.

Tmulga.

In returning to the correſpondent Part of the *Shelliff*, and leaving the River *Fuddah* one League to the Weſtward, we paſs by the high Mountain of *Tmulga*. Upon the Banks of the *Shelliff* below It, are the Ruins of a little Town of the ſame Name.

*The Brook* Roo-ena. Ze-dee-my.

Four Miles farther is the Brook *Roo-ena*, with the Ruins of *Ze-dee-my*, another ſmall Town, upon the Eaſtern Banks of It.

1 Vid. Not. 1. p. 59.

† *El*

† *El Khada-rah*, the *Chadra* of *Edriſi*[1], is the next remarkable Place in This Situation, lying thirteen Miles only in a direct Line from the River *Fuddah*, though as much more in the Courſe of travelling. It is ſituated, like *Mejiddah*, upon a riſing Ground, on the Brink of the *Shelliff*; and is equal to *Sinaab* in Extent of Ruins. A Range of Mountains, riſing immediately from the oppoſite Banks of the *Shelliff*, ſhelter It from the N. Wind; whilſt *Jibbel Dwee*, another high Mountain, at a Miles Diſtance, fronting It from the S.E. ſupplyeth the beautiful little Plains between Them, with a plentiful Rill of Water. The perpetual Verdure of Theſe Plains, may, in all Probability have communicated Their own Name of [ الخضري *El Chuhd-ary*] *The Green* to theſe Ruins, though the Rank and Figure It muſt have formerly held among the *African* Cities, could well entitle It to another *Etymology*, from *Chadra* [ חצרה ] *The Town*, as It might have been called by Way of Eminence. The Epitomizer of *Edriſi* ſeems to have underſtood His *Chadra* in the former Senſe: but if we could receive the latter Interpretation, It would probably be a ſtronger Argument for fixing the *Oppidoneum* here, than at *Sinaab*, according to the Tenor of *Ptolemy's* Tables. The *Itinerary* certainly, in laying down only a Diſtance of eighteen Miles betwixt His *Oppidum Novum* and *Malliana*, very obviouſly fixeth It at This Place. But if *Ptolemy*'s Authority is to direct us, then His *Zucchabbari* (the *Succabar* and the *Colonia Auguſta* as we may ſuppoſe of *Pliny*) placed in the ſame Lat. and 50′ to the E. of *Oppidoneum*, will better agree with This Situation. *Jibbel Dwee* likewiſe, upon the ſame Suppoſition, may be taken for the *Mons Tranſcellenſis*, which, according to *Ammianus*[2], hung over It.

El Khada-rah, *or the Green*, (*Exc.* p.26. A.B.) *The* Zucchabbari. *Exc.* p.11.E. p.21.F.

A few Paces to the E. of Theſe Ruins, are the Remains of a large Stone Bridge, the only one perhaps that was ever built over the *Shelliff*, notwithſtanding the great Inconveniences Travellers are ſometimes put to, eſpecially in the Winter Seaſon, of waiting a whole Month before They can ford It.

*The Stone Bridge.*

The Inhabitants of This Part of the Country, to the Eaſtward of the *Sweede*, and on This Side the *Shelliff*, are firſt the *Beni*

*The* Beni-Yimnah,

1 Egredieris ex urbe *Tenes*, procedeſque ſpatio juſtæ ſtationis ad filios *Vazelefn*, montes horridos, rupeſque frequentes. A filiis *Vazelefn* ad *Chadra* [i.e. *viridem*] habes item ſtationem. Et à *Chadra* ad urbem *Miliana* ſtationem: & tertia ab hac die, ex parte meridionali, extat mons *Vanaſeris* dictus qui longitudine explet iter quatridui, attingit enim extremitatibus ſuis loca propinqua *Tahart*. *Geog. Nub.* p.81. 2 Converſus hinc (*ſc.* à *Cæſarea*) venit ad municipium *Sugabarritanum Tranſcellenſi* monti adcline. *Ammian. Marcellinus* l.29. c.5.

*Timnah*, who, roving betwixt the Southern Parts of the River *Arhew* and the Meridian of *Wannaſhreeſe*, extend Their Encampments as far as the *Beni Mida*, who border upon the *Sahara*. Below the *Beni Timnah*, near *Mejiddah* and *Sinaab*, are the *Welled Spaihee*; and a little to the Southward of Their *Douwars*, are Thoſe of the *Welled Uxeire*, who have the *Beni Timnah*, and the Mountain of *Wannaſhreeſe* to the South. The *Lataff* lye beyond the River *Fuddah*, at *Tmulga*, the Brook *Roo-ena*, and *El Khadarah*; and to the Southward of Them, near *Tiſſum-ſeely*, and the correſponding Part of the *Shelliff*, are the *Welled Boo-Samm*, and *I-aite*. The *Azeeſe*, the *Arabs* of This Part of the *Sahara*, rarely wander to the N. of the *Shelliff*. The *Matma-ta*, a factious Clan, with the Mountains of that Name, lye to the N. and N. E. of the *I-aite*; *Wannaſhreeſe*, at forty Miles Diſtance, terminates Their Proſpect to the Weſtward. Below Them are the *Jendill*, who ſpread their Encampments from the Curve of the *Shelliff* into the fine Plains before *Maliana*.

(Margin: Beni Mida, Welled Spaihee, Welled Uxeire, Lataff, Welled Boo-Samm, Welled I-aite, Azeeſe, Matmata, Jendill, *the Succeſſors of*)

*The* MAZICES *and* BANTVRARI. *Exc.* p. 11. A. — The *Mazices* and *Banturari*, from their reſpective Poſitions with Regard to the Mountain *Zalacus*, ſeem not only to have been poſſeſſed of the Country belonging to Theſe Tribes, but likewiſe of the Diſtricts of the *Sweede*, *Welled Booker* and *Haleef*, that were already taken Notice of[1] to the Weſtward.

*The Country &c. to the N. of the* Shelliff. — The correſponding Part of This Country to the Northward of the *Shelliff*, and which lyeth within the Meridians of the River *Arhew* and *Maliana*, is poſſeſſed chiefly by *Kabyles*; who, from the Advantage of Their rugged and inacceſſible Mountains, have not hitherto ſubmitted to the *Turks*. *Tniſs* and *Sherſhell*, which can be eaſily annoyed by Sea; the *Beni Madoony*, *Welled Fairiſs*, *Beni Raſhid*, and the People of *Merjejah*, who, having Their reſpective Dwellings and Encampments over againſt the *Welled Spaihee*, *Uxeire*, and *Lataff*, are every Summer expoſed to the Pillage of the *Turkiſh* Armies; (theſe I ſay) are the only Communities brought under Subjection. Of the independent Families; the *Shirfa* encamp to the Eaſtward of the *Welled Boofreed*, and to the Northward of *Mazouna*: The *Welled Maſa* and *Gorya* ſucceed the *Shirfa*, having the Mountains of *Merjejah*, and of the *Beni Raſhid* to the South: The *Larhaat* lye over againſt *El Khadarah*, near the Banks of the

(Margin: *The* Beni Madoony, Welled Fairiſs, Beni Raſhid, *&* Merjejee, *tributary to* Algiers. *The* Shirfa, Welled Maſa, Gorya, Larhaat,)

1 Vid. pag. 56, 57.

*Teſſert*;

*Teſſert*; after which are the *Gurbies*, (as They call the Mud-walled Hovels) of the *Beni Yifra*, and *Beni Menaſſer*, the Inhabitants of the mountainous Country betwixt *Maliana* and *Sherſhell.* The *Boohalwan* are met with ſtill farther to the E. near *Hammam Mereega*, and the Banks of the *Wedjer*: who likewiſe cultivate the rich hilly Country adjoyning to the Weſtermoſt Part of the *Mettijiah.* Theſe, in Conjunction with the *Magrowah*, and Their neighbouring Tribes, may probably inherit the Country of the antient MACHUSII.

Beni Yifra, Beni Menaſſer, Boohalwan, *the independent Tribes.* *The* MACHUSII. *Exc.* p. 11. A. vid. p. 55.

*Merjejah*, a mud-walled Village, is one of the Communities under the *Turkiſh* Yoke. It hath a high Situation, three Miles over againſt, and in View of *Sinaab*, but is only remarkable for being under the Influence and Protection of a Family of *Marabbutts*, the greateſt of This Country, who have ſucceeded one another from Father to Son, through a Number of Ages and Deſcents.

Merjejah.

*Beni Raſhid*, the *Beni-Arax* of the modern Geographers, is in the ſame rugged Situation and miſerable Condition with *Merjejah.* It lyeth eight Miles to the E. *by* S. of *Merjejah*, and two Miles N. of the River *Fuddah*, a Poſition quite different from what *Sanſon* and *Du Val* give It, to the S. or S. W. of *Maſagran.* This Place[1] made ſome Figure in former Ages, having had a Citadel, two thouſand Houſes, and a Race of warlike Inhabitants, who commanded as far as *El Callah* and *Maſcar.* But at preſent, the Caſtle is in Ruins, the two thouſand Houſes and the large Territories are reduced to a few Cottages; and the People, from a like Courſe of Obedience, with their Neighbours, to a jealous and ſevere Government, are become equally timorous and cowardly. However their Figs and Fruit, for which they were always famous, continue in the ſame Repute, diſputing Size and Delicacy of Taſte with Thoſe of the *Beni Zerwall.* *Marmol* maketh This Place the *Villeburgum*, or *Villa Vicus*, and *Sanſon*, the *Bunobora* of *Ptolemy*; but the firſt lying to the W. of the *Portus Magnus*, and the latter to the W. of *Cartennæ*, neither of Them, I preſume can pretend to ſuch a Situation.

Beni Raſhid.

1 *Atl.Geogr.*Vol.IV.p.210. Extendit ſeſe Regio *Beni Raſhid* orientem verſus in longum 50, in latum vero 25 fere millia paſſuum.—— Reperias in montibus illis aliquot pagos, atque inter hos duo ſunt præcipui,quorum alter *Chalhat Haoara* eſt appellatus,in montis cujuſdam coſta ad arcis modum fabricatus; mercatorum atque artificum domos circiter quadraginta numerat: alter vero *Elmo Haſcar* nuncupatur. *J.Leo.* p.196,7.

El Herba. Travelling down the Mountains of the *Beni Raſhid,* we come to *El Herba,* formerly a *Roman* City, more than a Mile in Circuit. It is ſituated upon the Brink of the *Shelliff,* two Leagues to the E.S.E. of the Village of the *Beni Raſhid,* having a narrow Strip of plain fertil Ground to the Northward. Here are ſeveral ſmall Marble Pillars, of a blewiſh Colour and good Workmanſhip, but the Capitals, which were of the *Corinthian* Order, are defaced. There are beſides, ſeveral Tombs like Thoſe at *Memounturroy*; and upon One of the Covers, ſcouped, at the Top of It, in the following Faſhion, we have This imperfect Inſcription.



M. - MORI L. -
SECVNDIANI - -
VIC. XII ANNI - -
XIII LVCIO. - -
- - - - - - - - -
- - - - - - - - -
- - - - - - - - -

El Herba. Seven Miles to the E. of *El Khadarah,* at a little Diſtance from the *Shelliff,* we have the Ruins of another *Roman* Town, of the ſame Name and Extent with the former. Here the *Shelliff* begins to wind Itſelf through a Plain, not inferiour, in Extent and Fertility, to any of This Country: the Mountains likewiſe of *Atlas,* which, from the *Beni Zerwall* to *El Khadarah,* hung immediately over the *Shelliff,* retire now two Leagues to the Northward.

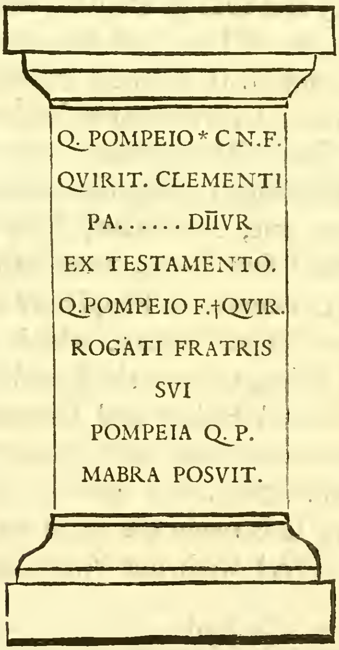
Maniana, *or* Maliana, *The* MANIANA *or* MALLIANA. *Exc.* p.11.D.p.26. B.

† *Maniana* or *Maliana,* as It is indifferently called by the Inhabitants, is ſituated upon Theſe Mountains, half a Mile above This Plain, and two Leagues to the E.N.E. of *El Herba.* It lyeth expoſed to the S. and S. W. promiſing a large Scene of Buildings and Antiquities at a Diſtance; but the Fatigue of climbing up to It, is badly recompenſed with the Sight only of a ſmall Village, whoſe Houſes are covered with Tiles inſtead of Terraſs, according to the ordinary Practice of the Country. However,

ever, if the Acceſs to It was leſs troubleſome, *Maliana* hath ſeveral Things to recommend It; being in the firſt Place exceedingly well watered to the N.W. from *Jibbel Zickar*, having round about It a Number of Gardens and Vineyards, and enjoying beſides a moſt delightful Proſpect of the Country of the *Jendill*, *Matmata* and other *Arabs*, as far as *Medea*. In the Spring, the Devotees of *Algiers*, *Bleda*, and the neighbouring Country come, with great Reverence, to kiſs the Shrine of *Sede Touſeph*, the tutelar Saint of This City.

*Fragments of* Roman *Buildings.*

There are ſeveral Fragments at *Maliana* of the *Roman* Architecture: and in a modern Wall, made up of Theſe antient Materials, we have a *Cippus* with the following Inſcription; which if we may ſuppoſe to relate to *Pompey*'s Family, *Martial*'s fine Thought upon Their Misfortunes [1], will receive an additional Force and Beauty from what we find Here, that His Grandſon* and probably Great Grandſon† were buried at This Diſtance from Their Anceſtors, and in ſuch an obſcure Place.




1 Pompejos *Juvenes* Aſia *atque* Europa, *ſed ipſum*
*Terra tegit* Libyes: *ſi tamen ulla tegit.*
*Quid mirum toto ſi ſpargitur orbe? jacere*
*Uno non poterat tanta ruina loco.*
Epig. I.V. Ep.75.

Maliana *differently laid down by* Ptolemy *and the* Itinerary.

There is a great Disagreement betwixt *Ptolemy* and the Author of the *Itinerary*, in the Situation of Their *Maniana*, or *Malliana*. For the first placeth It 10'. to the Westward of the *Oppidoneum* or *Oppidum Novum*, and the latter eighteen Miles to the East. Nay *Ptolemy* maketh a Difference of near 4°. or 230 Miles in Their Latitudes. The Name then (which may be supposed to have been inviolably preserved) with a Presumption that the *Malliana* of the *Itinerary* is the same with the *Maniana* of *Ptolemy*, are the only Circumstances to determine us: which, at the same Time They prove the *Montes Garaphi* to be our *Jibbel Zickar*, shew us the great Errors that may have crept into *Ptolemy*'s Tables; inasmuch as, by Them, we are to look for *Maniana* and the *Montes Garaphi*, at, I know not how great a Distance, in the *Sahara*.

*Exc.*p.10.11. D.

*The* Hammam Mereega, *The* AQVÆ CALIDÆ Col. *Exc.* p.12.A.

Eight Miles to the E. N. E. of *Maliana*, at nearly the half Way betwixt the *Shelliff* and the Sea, are *The* [*Hammam*] *Baths* of *Mereega*, the *Aquæ Calidæ Colonia* of the Antients. The largest and the most frequented of Them, is a Bason of twelve Foot square, and four in Depth: and the Water, which bubbles up in a Degree of Heat just supportable, after It hath filled this Cistern, passeth to a much smaller one made use of by the *Jews*, who are not permitted to bathe in Company with the *Mahometans*. Both These Baths were formerly covered with a handsome Building, having *Corridores* of Stone running round Their Basons; but, at present, They lye exposed to the Weather, and, when I saw Them, were half full of Stones and Rubbish. A great Concourse of People are usually here in the Spring, the Season of These Waters: which are supposed to remove Rheumatick Pains, to cure the Jaundice, and to alleviate most other inveterate ill Habits and Distempers. Higher up the Hill, there is another Bath, of too Intense a Heat to bathe in: which is therefore conducted through a long Pipe into another Room, where It is made use of in an Operation [1] of the Same Nature and Effect with our Pumping.

1 *Aspersionem* in Balneis naturalibus *Ducciam* appellant. --- Sunt ergo in Balneis, quæ ad hunc usum probantur, constitutæ fistulæ — quæ digiti parvi magnitudine vel majori, ubi opus est, volubili epistomio clausæ; è superiori alveo, qui infixas ex ordine habeat fistulas, ac statim à communi fonte sinceras recipiant aquas, pro eo ac quisquam voluerit, vel quantum voluerit, recluso epistomio, vel clauso infundant stillicidium. Delabuntur autem sic aquæ palmi unius, vel ad summum cubiti spatio, unde ex insultu convenientem faciant impressionem; vel in Balneum, vel in subjectum ad eas recipiendas alveolum. &c. *Baccius* de Thermis lib.2. cap.16.

Be-

*The* Aquæ Calidæ Col. *Exc.* p.12.A.

Betwixt This and the lower Bath, we have the Ruins of an old *Roman* Town, equal to that of *El Herba*; and at a little Diſtance from Them, there are ſeveral Tombs and Coffins of Stone, ſome of which, I was informed, were of an unuſual Bigneſs. *Muzeratty*, the late (*Kaleefa*) Lieutenant of this Province, aſſured me, that He ſaw a thigh Bone belonging to one of Them, which was near two of Their *Draas* or thirty ſix Inches, in Length; the like Account I had from other *Turks*, who pretended, at the ſame Time, to have meaſured It. But when I was at Theſe Baths, half a Year afterwards, I could not receive the leaſt Information about It: and the Graves and Coffins that fell under my Obſervation, were only of the uſual Dimenſions. However, the People of This, as well as of other Countries, are every where full of Stories and Traditions of This Nature[1]; which, provided Theſe ſhould not be human Bones, (and the *Africans* are no nice Diſtinguiſhers) we may poſſibly account for, from a Cuſtom, that I have ſome where read of, among the *Goths* and *Vandals*, which might paſs over with Them into *Africa*, of burying the Horſe, the Rider and their Armour together in the ſame Grave. Long Swords, with large Handles in the Shape of a Croſs, have been often found in This Country: of which Sort, there is one ſtill preſerved in the *Dey*'s Palace at *Algiers*, not many Years ago dug out of the Ruins of *Temendfuſe*, the *Ruſguniæ Colonia* of the *Itinerary*.

*The Plains of the* Mettijiah.

The Country round about Theſe Baths, is made up of a Succeſſion of exceeding rugged Hills and deep Valleys, each of Them in It's Turn very difficult and dangerous to paſs over. Yet this Danger and Fatigue is ſufficiently anſwered, by our being conducted afterwards through the rich and delightful Plains of the *Mettijiah*, lying beyond Them to the Northward. Theſe are called by *Abulfeda* [*Bledeah Kibeerah*, بلدية كبيرة] *A Vaſt Country*, being near fifty Miles long and twenty broad, watered in every Part by a Number of Springs and Rivulets. The many Country Seats and [*Maſhareas*] Farms of the principal Inhabitants of *Algiers*, are taken out of Theſe Plains; it being chiefly

*The Farms or* Maſhareas *of It.*

1 *Agricola incurvo terram molitus aratro,*
*Exeſa inveniet ſcabra rubigine pila:*
*Aut gravibus raſtris galeas pulſabit inanes,*
*Grandiaque effoſſis mirabitur oſſa ſepulchris.* Virg.Georg.I. l.494.&c.

2 *Giazaïer* Mazghannan ſita ad littus maris, eſt admodum populoſa & mercatores lucri addictiſſimi: plateæ ejus elegantes; ubi adjacet [بلدية كبيرة] *Abulf.* Ex traduct. V. Cl. *J. Gagnier.*

from Them the City is ſupplyed with Proviſions. Flax and *Al Henna*, Roots and Pot-herbs, Rice, Fruit and Grain of all Kinds, are produced here to Perfection. Yet I am to obſerve, that only the *Hadjoute*, ( as They call the Weſtermoſt Part of It ) belongs properly to this Province; the reſt, lying bounded by the Rivers *Ma-ſaffran* and *Budwowe*, being claimed by the Southern Province, which I am now to deſcribe.

## CHAP. V.

### *Geographical Obſervations upon the Sea Coaſt of that Part of the* Mauritania Cæſarienſis, *which is called at preſent the Southern Province, or the Province of* Titterie.

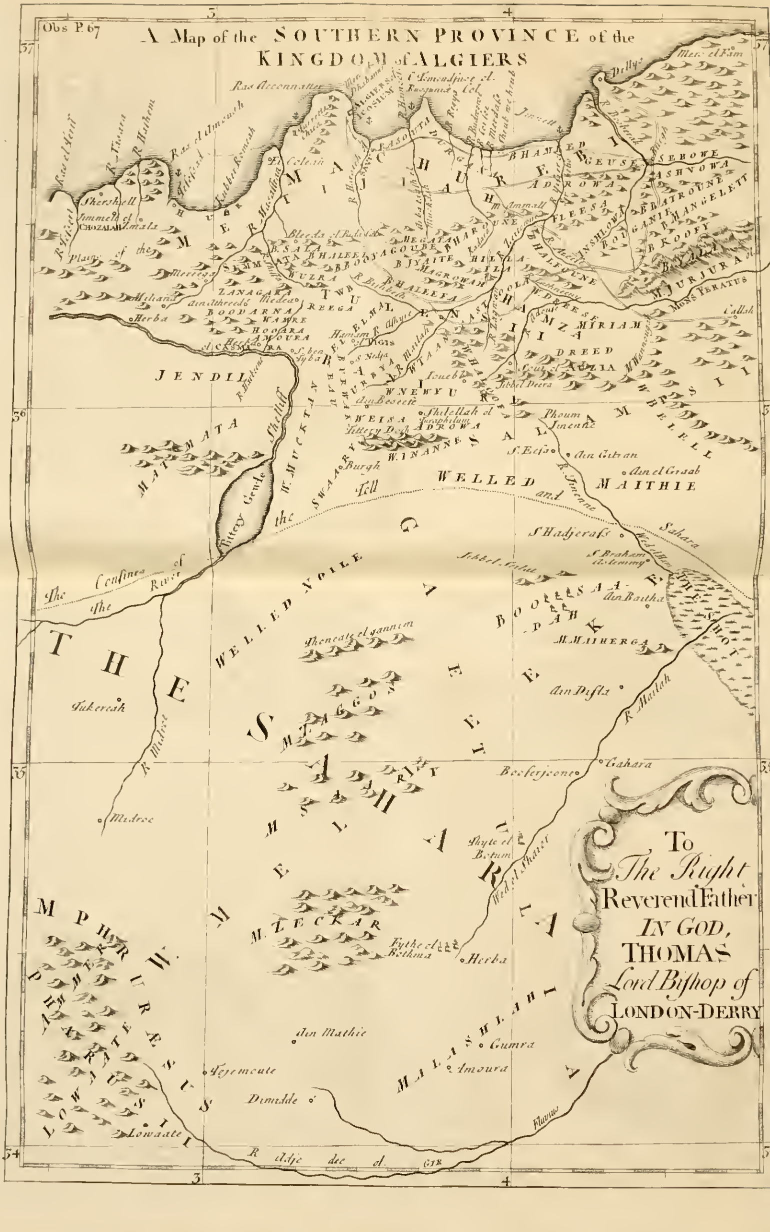
*The General Deſcription of This Province.*

THIS Province, which lyeth bounded to the Eaſtward by the River *Booberak*, is much inferiour to the Weſtern in Extent; being ſcarce ſixty Miles either in Length or Breadth. Neither is the Juriſdiction of the *Viceroy*, as extenſive as His Province. For the Superintendency of the *Mettijiah*, and of the fertil Country near the Banks of the *Tiſſer*, belong to particular *Kaides*, who are under the immediate Appointment and Direction of the *Dey* of *Algiers*. Neither is This Province, in general, ſo mountainous as the Weſtern. For the Sea Coaſt, to the Breadth of five or ſix Leagues, the Seat formerly of the antient *Machurebi*, is made up chiefly of rich champain Ground: behind which indeed we have a Range of rugged Mountains, that run, almoſt in a direct Line, through a great Part of This Province: but beyond Them, in the Neighbourhood of *Medea*, the *Titterie Doſh*, the *Wed Aſhyre*, and particularly at *Hamza*, the antient Territories, I preſume, of the *Tulenſii* and *Baniuri*, we have other extenſive Plains; though none of Them are equal to Thoſe of the *Mettijiah*. To the Southward again of Theſe Plains, from *Sour Guſlan* to the *Titterie Doſh*, the Country begins to be mountainous; but from the *Titterie Doſh*, towards the *Burgh* and the Frontiers of the Weſtern Province, there appeareth to be a more eaſy and commodious Acceſs into the *Sahara*. And in This Situation were the Habitations perhaps of the *Machures*; as ſome of the *Salampſii* and *Malchubii* might

*The Sea Coaſt formerly poſſeſſed by the* MACHUREBI. *Exc.*p.11. B.

*And the midland Country by the* TULENSII, BANIURI,

MACHURES, SALAMPSII, *and* MALCHUBII. *Ib.*


Obs P. 67
A Map of the SOUTHERN PROVINCE of the KINGDOM of ALGIERS
To The Right Reverend Father IN GOD, THOMAS Lord Bishop of LONDON-DERRY
Shershell
Jimmeell el Chozalar
Zmala
Plains of the
Merega
Miliana
Herba
JENDIL
Medea
ZANAGARA
BOODARNA
HOOARA
AMOURA
REEGA
Bleeda el Baleda
Colea
Ras Acconnatter
Jinnett
Dellys
Mers el Fam
BHAMEED
GEUSE
SEBOWE
ASHNOWA
ADROWA
FLEESA
INSHLOWA
BOUGANIE
BKOOFY
M. JURJURA
MONS FERATUS
Callah
HAMZA
MIRIAM
DREED
ZOUAIA
Jibbel Deera
WNEWYU
WEISA
ADROWA
Shelellah el
Titterny Dosh
W. INANNES
Burgh
Tell
WELLED
MAITHIE
Phoum Jinenne
S. Eesa
Ain Gitran
Ain el Graab
R. Jinenne
Sahara
S. Hadjeras
S. Braham
Welled Ham
Ain Baitha
M. Maiherga
Ain Difla
R. Mailah
Gahara
Boesferjeone
Shyte el Betum
Wed el Shaier
Fythe el Bethma
Herba
Gumra
Amoura
Ain Mathie
Tegemoute
Demidde
Lowaate
R. Adje dee el Gir
Fluvius
M. ZECKAR
THE SAHARA
WELLED NOILE
MATMATA
Shelliff
Tittery Gewle
The Confines of the Sahara
The River
R. Midroe
Midroe
Tukereah
M. PHURUSIUS

might lye ſtill farther to the E. beyond the Frontiers of This Province.

I take that particular Chain of Mountains, which lyeth between the maritime and midland Plain-Country, to be the Continuation of Mount *Atlas*. We have a full Proſpect of Them all along the *Mettijiah*; eſpecially from the Hills in the Neighbourhood of *Algiers*. At the River *Zeitoune*, They begin to turn towards the S. E. and, joyning *Jurjura*, alter Their Direction, and tend more to the Southward. In This Poſition They are continued through the Mountains of *Wan-nougah*, and, uniting afterwards with *Jibbel I-aite*, begin once more to run parallel with the Coaſt. *The Mountains of* Atlas.

A Few Miles to the N. N. E. of the *Ma-ſaffran*, the Weſtern Boundary of This Province, we have a round watch Tower, built upon a rocky *Cape*, that ſtretcheth Itſelf about a Furlong into the Sea. It is known in ſome modern Sea Charts by the Name of [*Turretta Chica*] *The little Tower*, but the *Moors* call It *Seedy Ferje* from the Name of the *Marab-butt*, who is there interred. Within the *Cape* there is a ſmall Creek, with a little Bay on each Side of It, where Veſſels ſometimes put in for ſhelter againſt ſtrong Eaſterly Winds. We have at This Place ſome few Walls and Ciſterns of *Roman* Workmanſhip, which, by the Order of the Tables, may lay Claim to *Ptolemy*'s *Via*. We meet with ſeveral Pieces of a *Roman* High Way betwixt *Seedy Ferje*, *Ras Accon-natter* and *Algiers*; and near the Tomb of *Seedy Hallif*, another *Marabbutt*, about the half Way betwixt *Seedy Ferje* and *Algiers*, we fall in with a Number of Graves, covered with large flat Stones, each of Them big enough to receive two or three Bodies. Turretta Chica *or* Via. *Exc.* p. 9. *E.*

The high Mountain of *Boojereah*, with It's three contiguous *Daſhkras*, are nine Miles from *Seedy Ferje* to the N. E. and about half a League from Them, to the W. N. W. is the *Ras Accon-natter*, the *Cape Caxines* of our modern Sea Charts. Beſides a Fountain of good Water, we have likewiſe at This Place ſome Ruins, with the Traces of a ſmall Aqueduct, that might formerly conduct a Part of the Water towards *Seedy Ferje* or *Via*. Boojereah. Ras Accon-natter *or* Cape Caxines.

*Edriſi* ſituateth His *Hur*[1] betwixt This Promontory and the Edriſi's Hur.

1 A Promontorio *Battal* incipit continens *Hur*, quæ per lineam rectam extenditur pluſquam XL M. P. arcuatim vero LX. Tota hæc ora profundiſſima eſt, & qui in eam labitur, nunquam evadit. Ab extremitate continentis *Hur* ad Inſulas filiorum *Mazaghana*, XIII. M. P. *Geogr. Nub.* p. 86.

R 2 *Ras*

*Ras el Amouſhe.* The Diſtance indeed is the ſame, but the Navigation in the Gulf betwixt Them, is not ſo dangerous at preſent, as it is repreſented to be by That Author.

*The Port of Flies.*

*The* [*Mers' el* [ ذب ] *Dhabanne*] *Port of Flies* is half a League to the Eaſtward of the *Ras Accon-natter*; after which, directing our Courſe, for the Space of three Miles, towards the S. E. we turn into the Port of [*Al Jezeire al Gazie* or [ مغزي ] *Magazie*] ALGIERS THE WARLIKE, as the *Turks* are pleaſed to call It.

ALGIERS THE WARLIKE.

† This Place, which for ſeveral Ages hath braved the greateſt Powers of *Chriſtendom,* is not above a Mile and a half in Circuit, though computed to contain about 2000 *Chriſtian* Slaves, 15000 *Jews,* and 100000 *Mahometans,* of which only thirty (at moſt) are *Renegadoes.*

*The Situation or It.*

It is ſituated upon the Declivity of a Hill, that faceth the North and North-Eaſt; whereby the Houſes riſe ſo gradually above each other, that there is ſcarce one in the whole City, but what in one or other of thoſe Directions, hath a full View of the Sea. The Walls are weak and of little Defence, unleſs where They are further ſecured by ſome additional Fortification.

*The Walls and Fortifications.*

The *Caſſaubah,* which is built upon the higheſt Part of the City, and makes the Weſtern Angle of It, is of an octogonal Figure, each of the Sides in View having Their proper Port-holes or *Embraſures.* The North-Angle near [*Bab* [ باب ] *el Wed*] *The Gate of the River*; and the South-Angle near *Bab Azoone*[1], are each of Them guarded with a ſmall Baſtion. [*Bab* [ جديد ] *Jiddeed*] *The new Gate,* lying betwixt *Bab Azoone* and the *Caſſaubah,* hath a ſquare upright Battery: and betwixt the *Caſſaubah* and *Bab el Wed,* there are a few Jettings out of the Wall, with Port-holes, but with few or no Cannon belonging to Them. The Ditch, which formerly ſurrounded the City, is almoſt entirely filled up, except at *Bab el Wed* and *Bab Azoone*: where likewiſe It would be of little Conſequence and Defence.

*The Fortifications without the Walls.*

From *Bab el Wed* and *Bab Azoone* to the *Caſſaubah,* the Diſtance each Way is about three Furlongs, in an Aſcent of fifteen or twenty Degrees. Betwixt *Bab el Wed* and the ſandy Bay that lyeth a Furlong from It to the N. W. is the Caſtle of *Sitteet Ako-leet,* built for the moſt Part in a regular Manner, and very capable of annoying an Enemy both in Their landing, and

1 Ce fut par la *Bab-Aazon* que la Ville d' *Algier* fut aſſiegée par *Aazon* Prince de *Mauritanie,* & cette Porte a retenue ſon Nom *Memoirs,* du *Chevalier D' Arvieux.* Tom. 5. p. 220.

in



a The Cassaubah.
b The New Gate.
c Babzoune
d The Fishers Gate
e The Mole Gate.
f The Gate of the River.
g The Entrance into the Port.
h The Round Castle.
i The Port.
k The Villiage of Bou-jareah.
l Country Seats.
m Seedy Iacob.
n The Castle of the Star
o The Emperors Castle
p A Roman Highway
Ras Accunallis
A Fort
Mers el Dhabanne
The English Castle
El wed
Sitteet Akoleet
ALGIERS
The Castle of the Renegado's
The Emperors Pen
Ain Rebat
BAHIRA S
BAHIRAS
THE BAY OF ALGIERS
The River Haratch
A PLAN of the CITY and Country round about ALGIERS
To the Right Honourable
S.T JOHN WILLES Knight Lord Chief Justice of His Majesties Court of Common Pleas, And one of His Majesties most Honourable Privy Council.

in lodging Themfelves afterwards in the *Ba-hyras*, as They call the adjacent Plains and Gardens. Half a Mile to the W. of *Bab Azoone* is the *Ain Rebat*, where there is likewife another fandy Bay with *Ba-hyras*: betwixt which and *Algiers* the Road is more ftraight and rugged than at *Bab el Wed*, though in the narroweft Part of It, thirty Men may march in Front. There is alfo a Caftle for the Security of This Road, but inferiour, both in Strength and Extent, to that of *Sitteet Akoleet*. Ain Rebat.

Both Thefe Bays, with Their refpective *Ba-hyras* are overlooked by a Ridge of Hills, lying nearly upon a Level with the *Caffaubah*. Two well built Caftles are placed upon It; one of which, called from It's five acute Angles, *The Caftle of the Star*, is within a Furlong of the *Caffaubah* and commandeth the fandy Bay and *Ba-hyras* at *Bab el Wed*: the other, called *The Emperour's Caftle*, at half a Mile's Diftance, hath a full Command of the Ridge, the *Caftle of the Star*, and the fandy Bay and *Ba-hyras* towards *Ain Rebat*. *A Ridge of Hills with two Caftles.*

Beyond the *Ba-hyras* of *Bab el Wed*, as far as *Ras Acconnatter*, the Shore is made up of Rocks and Precipices: but to the Eaftward of *Algiers*, from *Ain Rebat*, round a large Bay to *Temendfufe*, the Shore is acceffible in moft Places. The Emperour *Charles* V. in His unfortunate Expedition A. D. MDXLI againft This City, landed His Army at *Ain Rebat*, where there ftill remaineth a Fragment of the Peer, fuppofed to have been erected for that Purpofe. The better likewife to fecure a Correfpondence with His Fleet, and to fuccour His Troops in Their intended Approaches towards the City, He poffeffed himfelf of the Ridge I have been defcribing, where He laid the Foundation and built the round or inner Part of the Caftle, that continueth to be called after His Name. *Where* Charles V. *landed His Army.*

Such is the Strength and Situation of *Algiers* to the Landward. But towards the Sea, we fhall find It better fortified and capable to make a more ftrenuous Defence. For the *Embrafures*, in This Direction, are all employed: the Guns are of Brafs; and Their Carriages and other Utenfils in good Order. The Battery of the *Mole Gate*, upon the Eaft Angle of the City, is mounted with feveral long Pieces of Ordinance, one of which, if I miftake not, hath feven Cylinders, each of Them three Inches in Diameter. Half a Furlong to the W. S. W. of the Harbour, is the Battery of *Fifher's Gate*, or [*Bab el Bahar*] *The* *The Fortifications towards the Sea.*

*Gate of the Sea*, which conſiſting of a double Row of Cannon, commands the Entrance into the Port, and the Road before It.

*The Port.* The Port is of an oblong Figure, a hundred and thirty Fathom long, and eighty broad. The Eaſtern Mound of It, which was formerly *The Iſland*, is well ſecured by ſeveral Fortifications. *The Fortifications of It.* The *Round Caſtle*, (built by the *Spaniards* whilſt they were Maſters of *The Iſland*) and the two remote Batteries, (erected within this Century) are ſaid to be *Bomb-Proof*; and have each of them Their lower *Embraſures* mounted with thirty ſix Pounders. But the middle Battery, which appears to be the oldeſt, is of the leaſt Defence. Yet it may be obſerved, as none of the Fortifications I have mentioned are aſſiſted with either Mines or advanced Works; and as the Soldiers, who are to guard and defend Them, cannot be kept up to any regular Courſes of Duty and Attendance, that a few reſolute Battalions, protected even by a ſmall Squadron of Ships, would have no great Difficulty to make Themſelves quickly Maſters of the very ſtrongeſt of Them.

*The Navy.* The naval Force of the *Algerines* hath been for ſome Years in a declining Condition. If we except Their Row-Boats and *Brigantines*, They had A. D. MDCCXXXII only half a dozen capital Ships, from thirty ſix to fifty Guns; and at the ſame Time had not half that Number of brave and experienced Captains. A general Peace with the Three trading Nations, and the Impoſſibility of keeping up a ſuitable Diſcipline, where every private Soldier diſputes Authority with His Officer, are ſome of the principal Reaſons, why ſo ſmall a Number of Veſſels are fitted out, and why ſo few Perſons of Merit are afterwards willing to command Them. Their Want likewiſe of Experience, with the few Engagements They have been lately concerned in at Sea, have equally contributed to This Diminution of Their naval Character. However, if, by proper Diſcipline and Encouragement, they ſhould once more aſſume Their wonted Courage and Bravery, They have always in Readineſs ſuch a Quantity of naval Stores, as will put Them in a Capacity of making conſiderable Augmentations to Their Fleet: though, even at preſent, we find Them troubleſome enough to the Trade of *Europe*.

*Few Antiquities at* Algiers. There is little within the City, that merits the Attention of the Curious. Upon the Tower of the great *Moſque*, we have ſome broken Inſcriptions; but the Letters, (though of a ſufficient Bigneſs to be ſeen at a Diſtance) are all of Them filled up

to

to that Degree with Lime and White-Wash, that I could never particularly distinguish Them. They may probably be the same with Those taken Notice of by *Gramaye*[1]. The publick Buildings, such as are Their *Bagnios*, *Kashareas* &c. Their Officers, as the *Mufty*, *Kady* &c. The Inhabitants, as *Jews* and *Moors* &c. have been already sufficiently described by several Authors. The Additions therefore which I have to make, will relate chiefly to the Government, the Army, and the political Interests and Alliances of This Regency: but of These in Their proper Place.

Algiers, *The* ICOSIUM. *Ex.* p.10.A.p.19. A. p.21. D. p.23.Cap.25. p.25.B. &c.

*Algiers*, from the Distance and Situation of It with Respect to *Tefessad*, should be the antient *Icosium*, placed in the *Itinerary* forty seven Miles from *Tipasa*. *Leo*[2] and *Marmol*[3] inform us that It was formerly called *Mesgana* from an *African* Family of that Name. The present Name [الجزير or الجزيرة] *Al Je-zeire* or *Al Je-zeirah*, (for so we should pronounce It) signifieth in This Language *The Island*; so called from being in the Neighbourhood (not, as *Leo*[4] acquaints us, of the *Balearick* Islands, but) of the Eastern Mound of the Harbour, which, 'till after the Time of the *Turkish* Conquests, was severed from the Continent. In Their publick Letters and Records, They stile It [*Al Je-zeire Megerbie*] *The Island in the West*, to distinguish It from a City of the same Name near the *Dardanelles*.

Al Je-zeire, *or The Island.*

*The Prospect of the Country round about* Algiers.

The Hills and Valleys round about *Algiers* are every where beautified with Gardens and Country Seats, whither the Inhabitants of better Fashion retire, during the Summer-Season. The Country Seats are little white Houses, shaded by a Variety of Fruit Trees and Ever-Greens; whereby they afford a gay and delightful Prospect towards the Sea. The Gardens are well stocked with Melons, Fruit and Pot-herbs of all Kinds; and, what is chiefly regarded in these hot Climates, each of Them enjoys a great Command of Water, from the many Rivulets and Fountains which every where distinguish Themselves in This Situation. The Fountain-water made use of at *Algiers*, universally

| | | |
|---|---|---|
| 1 IVLIO CÆSONI. M.M. | PTOLO. IVB. F. . | . IS RVFVS ET LETVS |
| II LEG. MAVRIT. . . | P. O. MAVRIT. X. | P. D. ONV. MIS . . |
| PRISCA F. ELIA. POS. | COH. IVL. M. F. | Gram. *Afr.* illust. l.7.c.1. |

2 *Gesеir Afris* idem atque nobis insula sonat, unde desumptum nomen putant quod insulis *Majoricæ*, *Minoricæ* atque *Genisæ* adjacet. Conditores habuit *Afros*, qui ex familia *Mesgane* originem traxerant, quare & apud antiquos *Mesgana* fuit appellata. *J. Leo.* 3 Les *Maures* nomment *Alger Gezeire* de *Beni Mosgane*. Elle a esté bastiè par de *Bereberes* de ce nom, si bien que les anciens Historiens l' appellent *Mosgane*. *Marm.* l.5. c.41. 4 Vid. Not. 2.

eſteemed to be excellent, is likewiſe derived, through a long Courſe of Pipes and Conduits, from Theſe Sources.

*The* Haratch,

Four Miles to the S. E. of *Algiers* is the River *Haratch*, which riſeth behind the Mountains of the *Beni Mouſah*; and, joyning *The* [ *Wed el Kermez* ] *Fig-River*, runs through the richeſt Part of the *Mettijiah*. It is about half as big as the *Ma-ſaffran* and had formerly a Bridge built over It, at a ſmall Diſtance from the Sea. *Marmol*[1] and ſome later Authors acquaint us, that the Ruins of *Saſa*, called otherwiſe *Old Algiers*, are to be ſeen near the Banks of It; but I could never meet with Theſe Ruins, nor receive the leaſt Information about Them. This, or the *Hameeſe* which falleth into the Sea ſeven Miles to the N. E. may perhaps be the *Savus* of *Ptolemy*, though neither the one nor the other anſwereth to the Latitude, which is 20′ to the Northward of *Icoſium*.

*or The* Hameeſe, *The* SAVUS. *Exc.* p.10. A.

The *Hameeſe* is ſomewhat ſmaller than the *Haratch*, having It's Fountains among the high Mountains of the *Beni Jaat*, eight Leagues to the Southward. In paſſing through the Diſtricts of the *Me-gata* and *El-Hhuthra*, It goeth by the Name of [*Arba-taaſh el Mukdah* ] *The Fourteen Fords*; and, entering the *Mettijiah*, is called the *Hameeſe*, from *The* [ سوق الخميس *Souk el Hameeſe* ] *Fair* that is kept every *fifth Day*, [ or Thurſday ] upon the Banks of It. *Leo*[2] calls This River *Seſſaia*, a Word not very different from the antient *Savus*: but I could not be informed, that It was known by any ſuch Name at preſent.

Temendfuſe, *The* RUSGUNIÆ Col. *Exc.* p.25. B. *or* RUSTONIUM, p.10. A. *or* RUTHISIA. p. 19. A. *or* RUSCONIÆ Col. p.21. D. p.30. C. p.36. H.

† *Temendfuſe* or *Metafus* lyeth two Leagues N. of the *Hameeſe*, being a low *Cape* with a *Tabled Land*, as the Mariners call a flat Hillock, that riſeth up in the Middle of It. Upon that Part of It which looketh towards *Algiers*, the *Turks* have a ſmall Caſtle for the Security of the adjacent Road, once the chief Station[3] of the *Algerine* Navy; and where we have ſtill ſome Traces of the antient *Cothon*. A Heap of Ruins, of the ſame Extent with Thoſe of *Tefeſſad* and whoſe Materials have equally contributed to the raiſing the Fortifications of *Algiers*, are ſpread along This Part of the Sea-ſhore. The Diſtance of fif-

1 *Saça* eſt une ville dont on voit les ruines entre *Algiers* & *Metafus*, ſur la Coſte de la mer *Mediterranee*. Elle eſt ſur le bord d' une riviere (*Hued el Harrax*.) L' *Afrique de Marmol* l. 5. cap. 42. *Atlas* Geogr. Vol. 4. p. 202. 2 *Seſſaia* amniculus ex *Atlante* proveniens ac *Metigiæ* Planitiem *Algeriæ* vicinam affluens, juxta vetuſtum oppidum *Temendfuſt* in mare *Mediterraneum* fluit. *J. Leo*. p. 286. 3 Ab *Algezaier* ad *Tamendfas*, orientem verſus, novem milliaria: eſt autem *Tamendfas* Portus pulcherrimus. *Geog. Nub.* p. 82. *Temendfuſe* ſatis frequens hic eſt Portus, in quo *Geſeir* naves in tuto ſunt, his enim vix alius eſt Portus. *J. Leo*. p. 204.

teen

teen *Roman* Miles, in paſſing over the interjacent Bay betwixt Theſe Ruins and *Algiers,* is the ſame we find in the *Itinerary,* between the *Ruſguniæ Colonia* and *Icoſium.*

To the Eaſtward of *Temendfuſe,* there is a large Bay, remarkable for the ſeveral Rivers that empty themſelves into It. *The Bay of* Temendfuſe. The *Re-gia,* at ſeven Miles Diſtance from *Temendfuſe,* runs only in the Winter Seaſon. *The* Re-gia. A little Iſland, at half a Miles Diſtance, lyeth over againſt the Mouth of It. The *Budwowe* is as big as the *Haratch,* Budwowe, falling into the Sea a League to the Eaſtward of the *Re-gia.* This River when It paſſeth through the rugged Mountain of the *Ammall,* is called by the *Turks* [*Domus el Wed*] *The River of the Wild Boar*; *or* Domus el Wed, *or* Ka-darah. but by the *Moors* and *Arabs, Ka-darah,* from a mountainous Diſtrict of that Name, where It hath It's Fountains. The *Corſoe* ſucceeds the *Budwowe*; Corſoe. and the *Merdaſs* the *Corſoe,* each at half a Leagues Diſtance: Merdaſs. and a little beyond the *Merdaſs,* are the Fountains *Shrub we hrub,* where the *Chriſtian* Row-Boats venture in ſometimes for freſh Water. Shrub we hrub. Four Leagues from the *Merdaſs,* and about eight from *Temendfuſe,* is the Mouth of the *Yiſſer,* Yiſſer, a much larger River than the *Haratch,* and which traverſeth as fruitful a Country. Some of the Sources of It are from the mountainous Diſtrict to the S. S. W. where the weſtermoſt Branch is called *Shurffa,* after the Name of the *Arabs*; the other [*Wed el Zeitoune*] *The River of Olives,* from the great *or* Shurffah *or* Wed el Zeitoune, Quantity They gather of that Fruit near the Banks of It. The *Biſhbeſh, Aſhyre, Mailah* and *Zagwan,* fall into the *Zeitoune.* The *Yiſſer* anſwers to the *Serbetis* of *Ptolemy,* lying ſomething *The* Serbetis. *Exc.* p. 10. A. nearer *Ruſgunia* than *Ruſuccuræ* (or *Dellys*) as the Latter is called at preſent.

The plain Country which bordereth upon Theſe Rivers, and *The* Arabs Raſſouta, lyeth betwixt the Mountains of *Atlas* and the *Sea,* is cultivated by the *Raſſouta,* who live near the *Hameeſe*; by the *Durgana* Durgana, and *Maraſhda,* who drink of the *Budwowe* and *Corſoe*; Maraſhda, and by the *El Jibeel, Geuſe, Beni Hameed* and *Adrowa,* who Adrowa, &c. rove betwixt the *Yiſſer* and *Booberak.* We are at a loſs for the antient *Ruſicibar, Modunga, Ciſſe* and *Addume,* placed by *Ptolemy* *Exc.* p. 10. A. upon This Part of the Sea Coaſt.

*Jinnett,* from whence our Merchants ſhip off a great Quantity Jinnett, *or* of Corn for *Chriſtendom,* is a League to the N. E. of the *Yiſſer.* It is a ſmall Creek, with a tolerable good Road before It; and

Mers' el Dajaje. was probably *Edrisi*'s[1] [*Mers' el* [دجاج] *Dajaje*] *Port of Hens.* I am told that the Name of *Jinnett* [جنات *Paradise*] was given to This Place upon Account of a Row-Boat having been once very providentialy conducted within the Creek, when the Mariners expected every Moment to have perished. The Sea Shore, which from *Temendfuse* to This Place is very little interrupted with Rocks and Precipices, begins now to be rugged and mountainous: and below some of These Eminences, three Leagues farther to the E. we have the Mouth of the *Booberak*, the Eastern Boundary of This Province.

*The* Booberak, *or* Nissah, *of the Bigness of the* Shelliff. The *Booberak* hath It's principal Sources among the *Zwowah*, ten Leagues to the S. E. When It hath disengaged Itself, by a Number of deep Windings, from their mountainous District, and entreth the *Se-bowe*, It changeth It's Name to *Nissah*. Over against the *Burgh*, It receiveth the *Bugdoora*, a considerable Stream, collected from the several Rills that descend from *Jurjura*, and the neighbouring Mountains, and then continuing, for the Space of Three Leagues, to run in a westerly Direction, turns at once, through the Mountains of the *Abdelwairet*, to the Northward, and carrieth the Name of *Booberak* to the Sea. I crossed This River in *May*, three Weeks after any Rain had fallen in the adjacent Country, and computed It to be equal to the *Shelliff*.

## CHAP. VI.

### *Of the most remarkable Places and Inhabitants in the Inland Country of the* Southern Province; *together with the correspondent Part of the* SAHARA.

Bleeda *and* Medea, *The* BIDA Col. *and* LAMIDA. *Exc.* p. 11. E. 12. A. BLeeda and *Medea*, the only Inland Cities of This Province, are each of Them about a Mile in Circuit; but Their Walls being made up chiefly with Mud, perforated in most Places by the *Hornet*, cannot be presumed to contribute much to Their Strength and Security. Some of their Houses are flat roofed, others like Those of *Maliana*; with which They also

1 Hinc (viz. à *Temedfos*) ad *Mersa Aldagiag*, milliaria viginti; habetque hæc Portum fidissimum. *Geogr. Nub.* p. 82.

agree,

agree, in being well watered, and in having all around Them very fruitful Gardens and Plantations. A Branch of an adjacent Rivulet may be conducted through every Houſe and Garden at *Bleeda*; whilſt the ſeveral Conduits and Aqueducts that ſupply *Medea* with Water, (ſome of which appear to have been the Work of the *Romans*) are capable of being made equally commodious. Both of Theſe Cities lye over againſt the Mouth of the *Ma-Saffran*; *viz. Bleeda* at five Leagues Diſtance under the Shade of Mount *Atlas*; and *Medea* three Leagues beyond It, on the other Side of This Mountain. *Bleeda* therefore and *Medea* lying thus nearly in the ſame Meridian, Their reſpective Situations with Regard to the *Ham-mam Mereega*, the *Aquæ Calidæ Colonia* of the Antients, together with the little Alteration in Their Names, may induce us to take the one for the *Bida Colonia*, the other for the *Lamida* of *Ptolemy*. The *Mahometan* Hiſtorians indeed, whom *Marmol*[1] ſeems to follow, are willing to have *Medea* of Their own Extraction, and to be named after Their *Kaleef' el Mahadi*: and *Marmol* obſerveth further, that, before *El Mahadi*'s Time, It was called *Elfara*, a Name not very different from *Uſſara*, another of *Ptolemy*'s Cities in the Neighbourhood of *Lamida*. But *Uſſara* ſeems to claim a Place at the Ruins of *Ain Athreede*, a few Leagues to the Weſtward. *Medea* hath had undoubtedly a *Roman* Foundation, and at moſt, could have been only reſtored by *El Mahadi*.

There is ſtill remaining at *Medea* the Fountain taken Notice of by *Marmol*[2]; but I could not diſcover any of the Letters, which He read and tranſcribed upon the Spot. *Leo* ſeems to have intirely omitted both This City and *Bleeda*, which, in His Time, muſt have made a ſuperiour Figure to *Mazouna*, *El Maſcar* and other Cities He hath thought fit to deſcribe. The Account indeed He hath left us of *Medna*[3] the *Medua*[4] of *Mar-*

*The Fountain mentioned by* Marmol.

1 *Mehadie* eſt une ancienne ville baſtie per les *Romaines* en une grande plaine, au deſſus d'une haute montagne, qui eſt a quinze lieües d'*Alger* du *Coſte* du Midi au dedans du païs. Elle a eſté autrefois fort peuplée & fut detruite par un *Caliſe* ſchiſmatique qui y baſtit depuis un Chaſteau nommè de ſon nom *Moahedin*, dont la ville depuis s' eſt appellée *Mehedie*: car elle ſe nomma autrefois *Alfara*. C' eſtoit autrefois une colonie *Romaine*, comme il paroiſt aux antiquitès & aux Inſcriptions qui ſe trouvent dans ces ruines. Il y a une vieille fontaine de Marbre ou ſont ecrites ces Letters.

D.

D. D. L. S. V. L'*Afrique* de *Marmol*, l. 5. cap. 35.

2 Vid. Not. ut ſupra. 3 *Medna* non procul à *Numidiæ* terminis extructum, diſtat à mari *Mediterraneo* milliaria fere 180, in planitie quadam amæniſſima, maximeque frugifera poſita eſt, fluminibus hortiſque ſpatioſiſſimis cingitur. Huic oppido præfuerunt quidam *Tenez* Principes, deinde *Barbaroſſa* &c. J. *Leo* p. 203. 4 *Medua* grande Ville & fort ancienne, baſtie

 par

*mol,* correſponds in ſome Reſpects with our *Medea*; but the Situation cannot in any Manner be reconciled to It.

*The* Summata.

The *Summata,* under the Protection of *Seedy Braham Baraheiſa,* are the Inhabitants of the Mountains to the Weſtward of This Meridian and border upon the River *Wedjer.* To the Eaſtward are the *Mezzya,* who inhabit *The* Mountain of [*Fernan,* فرنان] *Cork-Trees.* They have other *Daſhkras* likewiſe in that Part of Mount *Atlas,* which hangs over the *Tis-moute,* a noted Fountain of excellent Water. Upon the Summit of the *Fernan,* where we have a View of this Fountain to the N. and of *Medea* to the S. E. there is a Fragment of a large ſquare Stone, with this broken Inſcription.

Mezzya.

D. N.
IMP. CAE
SI DOMITI
AVRELIA . LI
ANO INVIC
PIO FELICI AV
GVSTO C
VIIII.

*The ſeveral Clans upon this Part of Mount* Atlas.

The *Beni-Sala* and the *Beni Haleel* are the principal *Kabyles* in the Neighbourhood of *Bleeda*; and to the Southward of Them are the *Wuzra,* where the River *Shiffa* hath It's Sources. To the Eaſtward of the *Beni Haleel* and the *Wuzra,* are the *Beni Maſoude,* and the *Beni Boo-Ya-goube*; then follow the *Beni Selim,* and the *Beni Haleefa,* who poſſeſs a great Part of the plain Country, near the Banks of the *Biſhbeſs.* The *Beni Mouſah,* and the *Beni I-yaite* are the next *Kabyles*; near which there is a Branch of the antient and numerous Tribe of the *Magrowah,* living in a full Proſpect of the Plains of *Hamza.* The *Zerwaila* and *Me-gata* lye not far from *The* [*Arbataſh el Mukdah*] *River of the fourteen Fords*; as the *Hillaila,* and the *Beni Haroune* are ſituated a little on the other Side of the Mountain

par ceux du pais dans une belle plaine ſur la frontier de *Getulie,* a cinquante lieües d'*Algier* & a ſoixante de *Tremecen* du Coſte du *Levant, Marmol.* l.5. cap.36.

of

of the *Ammall,* not far from the River *Zeitoune.* The Brook *Lethneeny,* which unites the *Wed Adouſe,* hath It's Springs among the Mountains of the *Hillaila*; and below the high and pointed Mountain of the *Beni Halfoune,* the Neighbours of the *Ammall* and *Beni Haroune,* the River *Zeitoune* joyns the *Wed el Azeeſe,* and aſſumes the Name of *Tiſſer.* The *Welled Azeeſe,* the *Arabs* to the N. E. of the *Beni Haroune,* are ſituated betwixt the *Beni-Halfoune* and Mount *Jurjura*; after which we have the *Inſhlowa,* who, with the *Bouganie,* overlook the fertil Plains of the *Caſtoola.* The *Fleeſa,* the next conſiderable Clan, reach from the *Beni Halfoone* and the Banks of the *Tiſſer* to the River *Bugdoura*: and on the other Side of This River, under the Shade of Mount *Jurjura,* are the *Beni Koofy,* the *Beni Batroune,* and the *Beni Mangelett.* Nearer the *Sebowe,* not far from the Banks of the *Niſſah,* are the *Aſhnowa, Bohinoone,* and *Ferdewa,* who are again ſucceeded by the *Adinee, Beni Rettin* and *Beni Frowſin,* 'till we enter within the mountainous Diſtrict of the *Zwowah.* *The* Arabs *and* Kabyles *to the Eaſtward of the* Yiſſer.

*Jurjura,* the higheſt Mountain in *Barbary,* is at leaſt eight Leagues long, lying nearly in a N. E. and S. W. Direction. It appears to be, from one End to another, a continued Range of naked Rocks and Precipices, and ſecures, by It's rugged Situation, a Number of *Kabyles* from becoming Tributary to the *Algerines.* Of theſe, the *Beni Alia* and the *Beni Sittaka* are the moſt noted, on the N. W. Side, towards the *Beni Koofy*; as the *Beni Tala* are, to the S. E. towards the *Welled Manſoure*: on which Side, near the middle, there is likewiſe a Pool of good Water, bordered round with arable Ground. In the Winter Seaſon, the Ridge of This Mountain is covered with Snow; and it is very remarkable, that the Inhabitants of the one Side ſhould carry on an hereditary and implacable Animoſity with the other, whilſt, by Conſent, a ſmall Border of Snow puts a full ſtop to theſe Hoſtilities, during that Seaſon. *Jurjura,* as well from It's extraordinary Ruggedneſs, as from the Situation of It betwixt (*Ruſucurium* or) *Dellys* and (*Saldis* or) *Boujeiah,* ſhould be either the principal Part, or the whole of the *Mons Ferratus,* taken notice of by the Geographers of the middle Age. *Mount* Jurjura. *The Clans of It.* Jurjura *the* MONS FERRATUS. *Tab. Peut.* C. D. *Exc.* p. 28.

If we return back again to the Weſtward, we ſhall find to the Southward of Mount *Atlas* and the *Summata,* beſides a Branch

Boo-halwan. Zenaga-ra. Boodarna. of the *Boo-halwan*, the *Arabs Zenaga-ra* and *Boodarna*, with their Fountains *Raſ-el Wed*, *Dim*, and *Athreede*. Theſe Tribes poſſeſs a fine Country, made up of Hills and Valleys; and at *Ain Athreede* there are the Traces of an old City.

*The Diſtricts of* Wamre *and* Amoura. Eight Miles to the S. S. E. of the *Boudarna*, and at the like Diſtance to the S. W. of *Medea*, are the fruitful Diſtricts of *Wamre* and *Amoura*, both of Them watered by the *Harbeene*. This Rivulet is chiefly collected from the Fountains of *Medea*; and near the weſtern Banks of It, as It paſſeth through *Amoura* to unite the *Shelliff*, there are ſome conſiderable Ruins watered by a plentiful Fountain. The *Arabs* call Them *Herba*, a Name common to other Places, and by which They denote ſomething [خرب] *broken up* or pillaged. *Ptolemy*'s *Caſmara*, in being placed betwixt and to the S. of the *Aquæ Calidæ* and *Bida*, will rather agree with Theſe Ruins, than Thoſe at *Ain Athreede*.

*The Rivulet of* Harbeene.

Herba, *the* CASMARA *Exc.* p. 11. E.

*The* Reega, *and* Hoo-ara. The *Reega* and *Hooara*, the *Arabs* in the Neighbourhood of *Medea*, reach as far as *Burwak-eah* and the Sanctuary of *Seedy Ben Tyba*, built eight Miles to the S. of *Medea*, upon the eaſtern Banks of the *Shelliff*. *Welled Braham* and the Fountains of the *Biſhbeſh*, are three Leagues to the E. of *Medea*; and at the like Diſtance to the S. is the Diſtrict of *Burwak-eah*, ſo named from the Abundance of *The* [*Burwak* بروق] *Kingsſpear* which it produceth. *El Elma*, are the principal *Arabs* of *Burwak-eah*, whoſe Diſtrict is remarkable for a *Hot Bath*, called *Hammam el Elma*, and for the Ruins of a large City known by the Name of *Herba*; the *Tigis* probably of the Antients.

Seedy Ben Tyba.

Welled Braham.

Burwak-eah.

El Elma.

Herba, *or* TIGIS. *Exc.* p. 12. B.

SeedyNedja. Near *Burwak-eah* is the Sanctuary of *Seedy Nedja* and the Fountains of the *Wed Aſhyre* or [شعير] *Shai-er*; to the Southward of which, are the *Urbya* and Their Salt Pits, where the *Wed el Mailah* hath It's Fountains. This River is ſomething brackiſh, and, before It joyns the *Zagwan*, drinks up the *Biſhbeſh* and the *Wed Shai-er*. *Ain Be-ſeefe*, lying betwixt *Seedy Nedja* and *Titterie Doſh*, iſſueth out of the Chink of a large Rock, which the *Arabs*, among other fooliſh Stories upon the ſame Subject, affirm to have been cleft by *Aly*, the Son in Law of their Prophet. Agreably to this Tradition, they give out that *Ain* [بسيف] *Be-ſeefe* is the ſame with a *Fountain* that is *forced* or procured *by the Sword*.

Urbya.

Wed el Mailah.

Ain Be-ſeef *or the Fountain by the Sword*.

Burgh Swaary. *The* [*Burgh Swaary*] *Caſtle* in the Diſtrict of the *Swaary*, lyeth four Leagues to the S. W. of *Ain Be-ſeefe* and ten to the South-

Southward of *Medea*. It is a ſmall Fort, built upon the Skirts of the *Sahara*, and was, a few Years ago, one of the Frontier Garriſons of the *Algerines*. The *Welled Muktan*, the Neighbours of the *Azeeſe*, lye to the Weſtward of the *Burgh*, near the *Dya* or *Titterie Gewle*, a large Pond and *Moraſs* formed by the *Shelliff*. Three Leagues to the E. N. E. of the *Burgh* is the eaſtern Extremity of the *Titterie Doſh*, as the Turks call *The* [*Hadjar* [حجر] *Titterie*] *Rock of Titterie*; a remarkable Ridge of Precipices, running parallel with the Plains of the *Beni Haleeſa*. They are four Leagues in Length, and, if poſſible, are even more rugged than *Jurjura*. Upon the Summit of Them, there is a large Piece of level Ground, with only one narrow Road leading up to It, where, for the greater Security, the *Welled Eiſa* have Their Granaries. Beyond the *Welled Eiſa* are the Encampments of the *Welled In-anne*, the principal *Arabs* of the Diſtrict of *Titterie*, properly ſo called, which lyeth in the Neighbourhood only of This Mountain.

Welled Muktan. *The* Dya *or* Titterie Gewle. Titterie Doſh *or* Hadjar Titterie. Welled Eiſa. Welled Inanne.

*Probus*[1] in His Obſervations upon *Virgil*, maketh *Tityrus*, the Name of one of the Shepherds, to ſignify a *He Goat* in the *African* Language. The ſame Interpretation, among others, is given to It by the *Greek Scholiaſt*[2] upon *Theocritus*. We likewiſe ſee upon ſome of the *Etruſcan* Medals, an Animal, not unlike a Fawn or Kid, with [𐌄𐌓𐌄𐌕𐌖𐌕] *Tutere* for the *Legend*[3]; That particular Piece of Money being perhaps denominated, as *Pecunia* was from *Pecus*, from the Animal there exhibited. But I was informed by the People of This Diſtrict, that *Titterie*, or *Itterie*, was one of Their Words for *Cold or Bleak*, a Circumſtance indeed, which I often experienced, particularly in the Nights and Mornings, to be very applicable to This Region, and may therefore, ſo far, juſtify the *Etymology*.

Titterie, i.e. *Cold or Bleak.*

To the Eaſtward of the *Titterie Doſh*, are the *Douwars* of the *Adrowa*, who are refreſhed by a Fountain of excellent Water. Hard by It there is a Heap of Ruins, known by the ſame Name of *Shil-ellah*. A League and a half farther to the E. S. E. are *The* [مرجه *Merjah*] *Meadows* of the *Welled Newy*: and four

Adrowa. Shil-ellah *or* TURAPHILUM. *Exc.* p. 12. B. Welled Newy.

1 *Tityri* & *Melibœi* perſonas de *Theocrito* ſumpſit (*Virgilius*) ſed tamen ratio hæc nominum eſt: Hircus *Lybicâ* linguâ *Tityrus* appellatur &c. Prob. Gramm. de Bucol. Carminis ratione. Vid. & *Pomponii Sabini* Annot. in 1. Eclogam. *Virg.* Bucol. 2 Τοὺς ἀργοὺς, πύρους λέγουσι, νῦν δὲ ὄνομα ἐστὶν αἰπόλου, κατὰ ἐμφέρειαν τοῦ Χαρακτῆρος. Ἄλλως. ὄνομα κύριον ὁ Τίτυρος. Τινὲς δέ φασιν ὅτι Σειληνός τις, ἢ Σικελιώτης. Ἄλλοι δὲ τοὺς ΤΡΑΓΟΥΣ, ἕτεροι τοὺς σατύρους &c. Schol. in 3. Idyll. *Theocr.* 3 Vid. *Dempſt. Hetrur.* Regal. Tab. LX. fig. 4.

*The* Kubbah *of* Seedy Habſhee.

Leagues from Them to the N. E. is the [قبة] *Kubbah*[1] of *Seedy Habſhee*, built upon a riſing Ground, near the Banks of the *Wed el Mailah*. The *Beni Solyman* and the *Welled Taan* belong to This Neighbourhood; to the Southward of which are the *Arabs*

*The Ruins among the* Jou-ebb, *The* Ussara. *Exc.* p. 12. C.

*Jou-ebb*, with a large Heap of Ruins. *Ptolemy*'s *Uſſara*, from the Situation of It in the Neighbourhood of *Auzia*, may be very well fixed at This Place: as His *Turaphilum*, for the ſame Reaſon, will fall in with the Ruins at *Shil-ellah*.

*The River* Zagwan. Caſtoola. Welled Haloofe.

Three Leagues to the Eaſtward of the *Kubbah*, is the River *Zagwan*, well known to a Branch of the *Caſtoola*. It hath It's Fountains among the *Welled Haloofe*, who inhabit properly the mountainous Diſtrict to the Southward, but ſometimes wander as far as *Jibbel Deera*. Before the *Zagwan* joyns the *Zeitoune*, It receiveth the *Wed el Mailah*.

*The Plains of* Hamza. *The* Arabs *of It.*

Leaving the *Caſtoola*, we enter upon the rich and extenſive Plains of *Hamza*, which, reaching as far as the Mountains of *Wannougah*, are cultivated by *Welled Dreeſe*, *Miriam*, *Fairah*, *Dreed*, *Maintenan*, and other *Bedoweens*. *Seedy Hamza*, a *Marab-butt* of great Reputation, gave His Name to Theſe Plains; whoſe Tomb is viſited upon the weſtermoſt Borders of Them, not far from the high pointed (*Hadjar*) Rock of the *Magrowa*.

Wed Adouſe. Jibbel Deera. *The* Phaamah, *or* Phoemius. *Exc.* p. 12. B. Burgh Hamza, *or* Auzia, *Exc.* p. 12. C. p. 26. B. *or* Sour Guſlan.

The *Wed Ad-ouſe*, gliding along the eaſtern Diviſion of Theſe Plains, receiveth ſeveral Rivulets: of which the two principal ones are from *Jibbel Deera*. Theſe unite at about a Miles Diſtance from their Sources and form the *Phaamah*, the *Phoemius* perhaps of *Ptolemy*; and upon the Neck of Land that lyeth between Them, we have the *Burgh Hamza* with a *Turkiſh* Garriſon of one *Suffrah*[2]. The *Burgh* is made out of the Ruins of the antient *Auzia*, called by the *Arabs* [سور غزلان *Sour Guſlan*] *The Walls of the Antilopes*, a great Part whereof, fortified at proper Diſtances with little ſquare Turrets, is ſtill remaining. The whole ſeems to have been little more than ſix Furlongs in

1 قبة, Fornix, concameratum opus & tale Sacellum. *Gol.* in Voce, *from whence perhaps the* Cupola *of the later Architects. The* Marab-butts *are generally buried under one of theſe Buildings, which have frequently an Oratory annexed to Them; and ſometimes a dwelling Houſe, endowed with certain Rents for the Maintenance of a Number of* Thul-by [طلبة] *who are to ſpend Their Time in reading and Devotion. I have often obſerved, where there is an Inſtitution of this Kind, that then the Place, including the* Kubbah, *the Oratory &c. is called the* Zwowah *of ſuch or ſuch a* Marab-butt. 2 ☞ *The Common Name, among the* Algerines, *for a Band or Company of* Turkiſh *Soldiers, conſiſting for the moſt Part of twenty Perſons, including a Cook, Steward, and Lieutenant: ſo called, I preſume, from being ſuch a Number or* Meſs, *as for the Conveniency of Eating, can ſit about one* [سفرة Suffrah] *Table.*

Circuit,

Circuit, being ſituated in a direct Line, eight Leagues to the S. W. of *Jurjura*, the *Mons Ferratus*; fifteen to the S. E. of *Algiers*, the *Icoſium*; twenty four to the S. E. *by* E. of *Shershell*, the *Iol Cæſarea*; and twenty one to the W. of *Seteef*, the *Sitifi* of the Antients.

*Tacitus*[1] hath left us a very juſt Deſcription of this Place. For *Auzia* hath been built upon a ſmall Plat of level Ground, every way ſurrounded with ſuch an unpleaſant Mixture of naked Rocks, and barren Forreſts, that I don't remember to have met with a more melancholy Situation. *Menander*, as He is quoted by *Joſephus*[2], mentions an *African* City of This Name, built by *Ithobaal*, the *Tyrian*: though *Bochart*[3] ſeems to doubt, whether the *Phænicians* were at all acquainted with the Inland Parts of *Africa*. Yet provided we could rely upon the Tradition recorded by *Procopius*[4], that a Number of *Canaanites* fled from *Joſhua* into the weſtermoſt Parts of *Africa*, (ſome of which, upon ſuch a Suppoſition, might have reſted at this Place) no ſtrong Objection, I preſume, can be urged againſt the Ruggedneſs of the Situation, inaſmuch as ſuch an one, from the very Nature of It, would not only be the propereſt for the firſt Settlement of a *Colony*, but for the future Safety and Security of It. Due Regard might have been had to This Circumſtance in the founding of *Capſa*, *Feriana*, and other Cities of *Africa*; whoſe Founders muſt otherwiſe be ſuppoſed to have made an improper Choice, provided They were guided by any other Conſiderations than the natural Strength of the Situation.

Auzia, *in a barren Situation.*

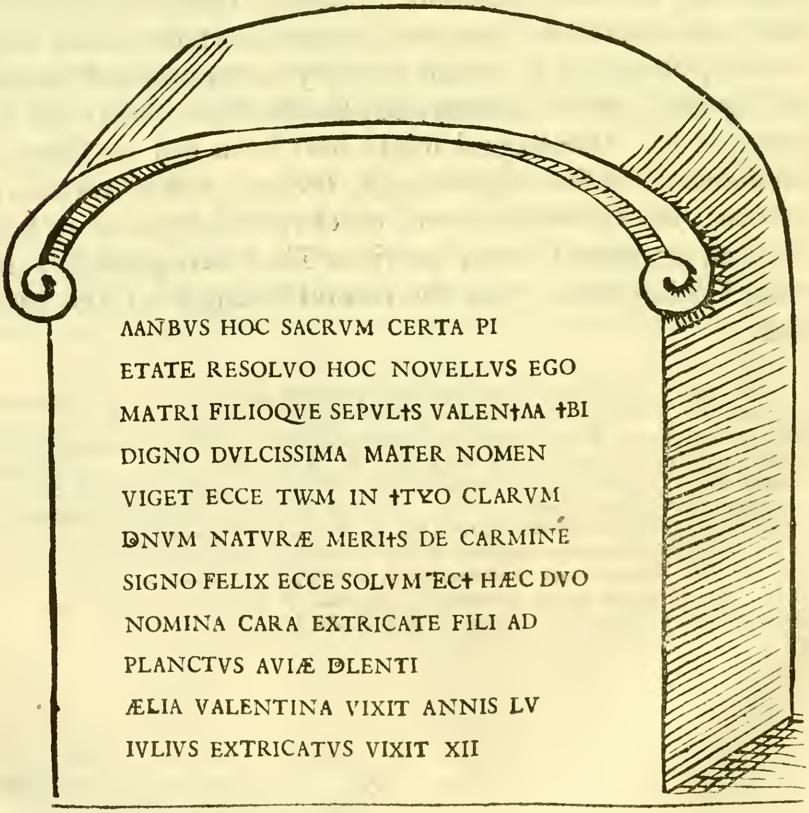
1 Nec multo poſt adfertur Numidas apud Caſtellum ſemirutum, ab ipſis quondam incenſum, cui nomen Auzea, poſitis mapalibus conſediſſe fiſos loco, quia vaſtis circum Saltibus claudebatur. *Tacit.* Annal. l. 4. 2 Οὗτος [Ithobalus] πόλιν Βότρυν ἔκτισε τὴν ἐπὶ Φοινίκῃ καὶ Αὔζατην (vel disjunctis vocibus Αὔζα τὴν) ἐν Λιβύῃ. *Joſ.* Antiq. *Jud.* l. 8. c. 7. 3 Sed Mediterranea hæc oppida, tot millibus a *Phœnice* diſſita non videntur quicquam habere commune cum Auza *Ithobali*. Boch. Chan. l. 1. c. 24. 4 Ἐνταῦθα (ἐν τῇ Φοινίκῃ) ᾤκηντο ἔθνη πολυανθρωπότατα, Γεργεσαῖοί τε καὶ Ἰεβουσαῖοι, καὶ ἄλλα ἄττα ὀνόματα ἔχοντα, οἷς δὴ αὐτὰ ἡ τῶν Ἑβραίων ἱστορία καλεῖ. Οὗτος ὁ λαὸς ἐπεὶ ἄμαχόν τι χρῆμα τὸν ἐπηλύτην στρατηγὸν εἶδον· ἐξ ἠθῶν τῶν πατρίων ἐξαναστάντες, ἐπ᾽ Αἰγύπτου ὁμόρου οὔσης ἐχώρησαν· ἔνθα χῶρον οὐδένα σφίσιν ἱκανὸν ἐνοικήσασθαι εὑρόντες, ἐπεὶ ἐν Αἰγύπτῳ πολυανθρωπία ἐκ παλαιοῦ ἦν· ἐς Λιβύην ἐστάλησαν, πόλεις τε οἰκίσαντες πολλὰς, ξύμπασαν Λιβύην μέχρι στηλῶν τῶν Ἡρακλέους ἔσχον. ἐνταῦθά τε καὶ ἐς ἐμὲ τῇ Φοινίκων φωνῇ χρώμενοι ᾤκηνται. &c. Procop. de *Bell. Vandal.* l. 2. c. 10.

We have at *Sour* the following Inſcriptions.

*Upon a Stone adorned with Figures and Garlands.*

AVZIO DEO GENIO ET CONSERVATORI COL-
EXTRICATVS - - - - - - - - - - - - - -
MAESIA - - - - - - - - - - - - - - - - -
INSTITVTAE - - - - - - - - IVCVNDAE
CONIVGI - - - HONORATAE - - PRI
MOSAE HONORE - - - - - VS SVIS DE CLAVDIO IVVE
NALE PATRE ET DECENNIO VICTORINO FRATRE INSTAN
TE L. CAECILIO VICTORINO AMICO KAL IANVARS PROV
CLXXXV

*Upon the End of a Tomb Stone a quarter of a Mile from the City.*




Upon

*Upon a moulded Stone.*

Q. GARGILIO Q. F. - - - -
PRAEF COH - - - - BRITANIAE
TRIB CO - - - MAVRCAE
AMIL PRAE. COH. SING ET VEX
EQQ. MAVROR IN TERRITORIO
AVZIENSI PRETENDENTIVM
DEC DVARVM COLL AVZIEN
SIS ET RVSCVNIENSIS ET PAT
PROV OB INSIGNEM IN CI
VES AMOREM ET SINGVLA
REM ERGA PATRIAM ADFEC
TIONEM ET QVOD EIVS VIR
TVTE AC VIGILANTIA FA
RAXEN REBELLIS CVM SA
TELLITIBVS SVIS FVERIT
CAPTVS ET INTERFECTVS
ORDO COL AVZIENSIS
INSIDIIS BAVARVM DE
CEPTO PPFDD VIII KAL
FEBR. PR. CCXXI.

*Upon a moulded Stone in half foot Letters.*

IVLIAE
AVGVS
TAE AATRI
CAESA
RIS ET
CASTRO
RVM

*Upon a Square broken Stone.*

- - - - - DIVI
ET
CASTORVM SENATVS
IENSIS DEVOTA

*Upon a broken Stone in Half foot Letters.*

COIKIVIII COI
III COS PRO COS
OTA MENTE QVA NVMINIBVS
SITEI EXCOLVIT DEDICANTI

River *Jin-enne.*

The Arabs near this River are Zwowiah.

Welled Seedy Eeſa.

Ain Kidran.

Welled Seedy Hadjeras.

Welled Seedy Braham Aſlemmy.

Hirmam.

A League to the Southward of *Jibbel Deera*, we have The [فم] *Phoum* [the Mouth of the River] *Jin-enne*; which, after It hath run, for the Space of ten Leagues, through a dry ſandy Soil, loſeth itſelf gradually in the *Shott*. Moſt of the *Getulian Arabs*, who dwell upon the Banks of This River, are *Zwowiah*, as They generally call in this Country *The Children and Dependents of Their Marab-butts*, who, like Thoſe of the ſame Denomination in all the *Mahometan* Dominions, enjoy great Privileges, and have their Poſſeſſions free from Taxation. The *Welled Seedy Eeſa*, the Northermoſt of theſe Communities, have the Sepulchre of Their tutelar Saint, at the Diſtance of five Leagues from *Sour Guſlan*. There is hard by It, on the one Side, a large Rock, upon which *Seedy Eeſa* was daily accuſtomed to offer up his Devotions; and, on the other, is *The* [*Ain* [قطران] *Kidran*] *Fountain of Tar*, ſuppoſed to have been miraculouſly beſtowed upon Them by Their Progenitor; and which They continually make uſe of, inſtead of common Tar, for the ſalving of Their Camels. Six Leagues farther, are the *Welled Seedy Hadjeras*, called ſo from another of Theſe *Marab-butts*. Here the *Jin-enne* changeth It's Name into that of [*The Wed el* [دم] *Ham*] The River of *Carnage*, from the Number of People, as I am told, that have been at one time or other drowned in the fording of It. A little higher, is *Seedy Braham Aſlemmy*, and His Offspring, who ſpread Themſelves to *Hirmam*, a noted *Daſhkrah*, in the way to *Booſaadah*.

*Booſaadah,*

*Boosaadah*, a Collection of *Dashkras*, subsisting by Their Boosaadah.
Date Trees, lyeth under *Jibbel Seilat*, twenty Miles to the Jibbel Seilat.
Westward of *Seedy Braham*. Twelve Leagues farther, in the
same Direction, are *The* [ثنيات الغنم *Theneate el Gannim*]
*Sheep-Cliffs*, called likewise [*Ede Tepelaar*] *The seven Hills* by Theneate el
the *Turks*. These are situated over against the *Burgh Swaary* and Gannim.
the *Titterie Dosh*, at forty Miles Distance. A little way be-
yond the *Seven Hills*, are the Eminences and Salt Pits of *Zaggos*, Zaggos.
after which, we are to climb over the *Saary*, and then the M. Saary.
*Zeckar*, two other noted Mountains; This twelve, the Other M. Zeckar.
five Leagues only to the Southward of *Zaggos*. These, with
many other rugged and mountainous Districts within the *Sahara*,
very well illustrate, what *Strabo* may be supposed to mean, by *Exc.* p. 8. C.
the *Hilly Country of Gætulia*.

Six Leagues to the Eastward of the *Zeckar*, is *Fythe* [1] *el* Fythe el
*Bothmah*, so called perhaps from *The broad* or *open Turpentine* Bothmah.
*Trees*, that grow upon the Spot. Seven Leagues from thence
to the Northward, is *Thyte el Bo-tum* [اذيش البطم] *The*
*thick* or shady *Turpentine Tree*, as It is probably named, in Thyte el
Contradistinction to the Others. These are two noted Sta- Bo-tum.
tions of the *Beni Mezzab*, and other *Gætulians*, in their
Journeyings to *Algiers*.

At *Herba*, a Heap of Ruins a little to the Eastward of Herba.
*Fythe el Bothmah*, are the Sources of *The* [*Wed el* شعير *Shai-er*] Wed el
*Barley-River*, a considerable Stream of This Part of *Gætulia*. Shai-er.
The Course of It, from *Herba* to the *Dashkrah* of *Booferjoone*, Booferjoone.
is ten Leagues in a N. N. E. Direction. At a little Distance
from *Booferjoone*, below a Ridge of Hills, there are other
Antient Ruins called *Gahara*. Besides the Palm, which grow- Gahara.
eth in This Parallel to Perfection, *Booferjoone* is noted also for
the Appricot, Fig, and other Fruit Trees.

To the Northward of *Booferjoone The Wed el Shai-er* acquires
the Name of *Mailah*, from the Saltness of It's Water: and Wed el
passing afterwards to the Eastward of *The* [*Ain* [دفلي] *Difla or* Mailah.
*Defaily*] *Fountain of Oleanders*, and of the Mountain Ain Defaily.
*Mai-herga*, the Haunt of Leopards, Serpents, and other noxi- *Mount* Mai-
ous Animals, loseth Itself in the *Shott*. herga.

1 *Viz.* a فطح latum efficere. vid. *Gol.* in voce.

Gumra. Amoura. Six Leagues to the Southward of *Fythe el Bothmah*, are *Gumra* and *Amoura*, two *Daſhkras*, with Their Springs and Fruit Trees: and beyond Them, at a greater Diſtance to the S. W. is The *Ain Maithie*; and then *Dimmidde*, which, with the *Daſhkras* of the *Low-aate*, nine Leagues farther to the W. are the moſt conſiderable Villages of This Part of the *Sahara*. They have likewiſe in all Theſe Places, large Plantations of Date, and other Fruit-Trees.

Dimmidde. Low-aate.

*The* Arabs *of This Part of* Gætulia.

The numerous Families of *Maithie*, *Noile*, and *Mel-leeke*, with their ſeveral Subdiviſions and Dependents, range all over This Part of *Gætulia*, from the *Burg Swaary* and the River *Jin-enne*, to the *Daſhkras* of the *Low-aate*, and the adjacent Mountains of the *Ammer*, another conſiderable Clan, who ſpread Themſelves over a mountainous Diſtrict, a great way to the Weſt. Their Mountains have been already ſuppoſed to be a Part of the *Mons Phruræſus*; and indeed, provided the *Pharuſii*, one of the leſſer *Gætulian* Tribes, who have no ſmall affinity in Name with It, can be brought thus far to the Eaſtward, the *Low-aate* and *Ammer* will fall in very well with Their Situation. The *Pharuſii* [1] by being placed in *Ptolemy*'s Tables to the Northward of the *Melanogætuli*, or of the *Mons Sagapola*, could not certainly be far diſtant from It.

*The* Ammer.

*The* Lowaate *and* Ammer *probably the Succeſſors of the* PHARVSII.

Beni Mezzab. Gardeiah. Bery-gan. Grarah.

The Country of the *Beni Mezzab* is ſituated thirty five Leagues to the Southward of the *Low-aate* and *Ammer*, conſiſting of ſeveral Villages, which, having no Rivulets, are ſupplyed altogether with Well-Water. *Gardeiah*, the Capital, is the fartheſt to the Weſtward: *Bery-gan*, the next conſiderable *Daſhkrah*, is nine Leagues to the Eaſt; and *Grarah* the neareſt of Them to *Wurglah*, hath the like Diſtance and Situation with Reſpect to *Bery-gan*. The *Beni Mezzab*, notwithſtanding they pay no Tribute, have been, from Time immemorial, the only Perſons employed in the Slaughter Houſes of *Algiers*; but as they are of the Sect of the *Melâki*, they are not permitted to enter the *Moſques* of the *Algerines*. It may be farther obſerved of This Tribe, that They are generally of a more ſwarthy Com-

1 Τὸ Σαγάπολα ὄρος ἀφ᾽ οὗ Σοῦβος ποτ. ῥεῖ, οὗ τὸ μέσον ἐπέχει μοίρας ιγ. κδ (MS. κθ)
- - - - - - - - - - - - - - - - - -
καὶ τὸ Οὐσάργαλα ὄρος, ἀφ᾽ οὗ ὁ Βαγράδας ποταμὸς ῥεῖ λγ. κ ∠
- - - - - - - - - - - - - - - - - -
καὶ τὸ τῶν ΜΕΛΑΝΟΓΑΙΤΟΥΛΩΝ οἵ τινες κατέχουσι τὰ μεταξὺ τοῦ Σαγάπολα ὄρους καὶ τοῦ Οὐσάργαλα - - - - τοῦ μὲν Σαγάπολα ὄρους ἀρκτικώτεροι, ΦΑΡΟΥΣΙΟΙ. *Ptol.* Geogr. l. 4. c. 6.

plexion

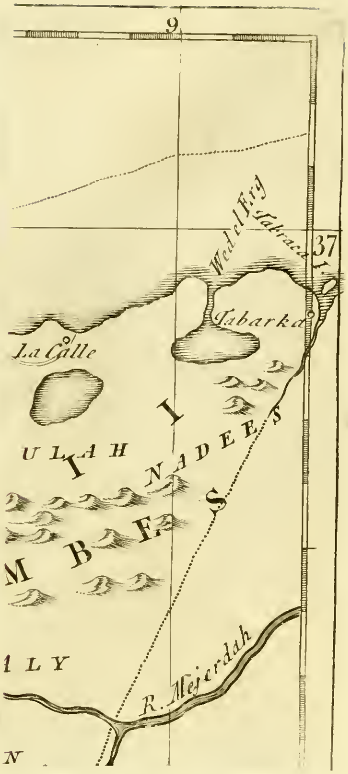


Obs. p. 87.
A MAP OF THE EASTERN PROVINCE OF THE KINGDOM OF ALGIERS
To
The Right Honourable
S.T CHARLES WAGER
First Commissioner of the Navy
Admiral of the Blew
And One of His Majesties most
Honourable Privy
Council
SINUS NUMIDICUS
now the GULPH of STORA
HIPPO REGIUS
Bona
Tabarka
SALDÆ
CIRTA
Constantina
SITIFI
SATAFI
TADUTTI
TURRIS CÆSARIS
THEVESTE
NADAGARA
BAGASIS
TIPASA
LAMBESE
THUBUNA
JURJURA
A Scale of 20 Leagues
now ZAAB
PART OF THE KINGDOM OF TUNIS
Sahara
the River of the Kid

Gu

A

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*Th*
*Th*
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*Th*

*Th*
*an*
*pro*
*Suc*
Pr

Be
zal

Ga

Be

Gr

τοῦ μὲν Σαγαπολα ὄρους ἀρκτικώτεροι, ΨΑΡΟΥΖΙΟΙ. Ptol. Geogr. l. 4. c. 6.

plexion

plexion than the *Gætulians* I have mentioned to the Northward; and lying ſeparated from Them by a wide inhoſpitable Deſert, without the leaſt Traces of Dwellings, or even the Footſteps of any living Creatures, may in all probability be the moſt weſtern Branch of the *Melanogætuli*, as in treating of *Wurglah* and *Wadreag* will be further conſidered.

*The* Beni Mezzab,

*Some of the* MELANO-GÆTULI.

The *Welled Ya-Goube*, the *Lerba* and the *Seid el Graaba*, are the *Bedoweens* of This Diſtrict.

*The* Arabs *of Their Diſtrict.*

## CHAP. VII.

### *Geographical Obſervations upon the Sea-Coaſt of that Part of the* Mauritania Cæſarienſis *and* Numidia, *which is called at preſent the Eaſtern Province or the Province of* Conſtantina.

THIS Province, lying betwixt the Meridians of the Rivers *Booberak* and *Zaine*, is nearly equal to the other two; being upwards of CCXXX Miles in Length, and more than a Hundred in Breadth. The Tribute likewiſe collected by This *Viceroy*, is much greater, than that of the other Two; inaſmuch as the *Titterie Bey* brings only every Year into the Treaſury of *Algiers* about twelve thouſand Dollars, and the weſtern *Bey*, forty or fifty thouſand; whereas there is paid in by the *Viceroy* of this Province never leſs than eighty and ſometimes a hundred Thouſand.

*The general Deſcription of this Province.*

The Sea Coaſt of this Province from the *Booberak* to *Boujeiah*, and from thence almoſt entirely to *Bona*, is mountainous and rocky, anſwering very appoſitely to the Title of [*El Adwah* [2] عدوة] *The high or lofty*, which *Abulfeda* hath given It; though It may be obſerved at the ſame Time, that the Province of *Andaluſia* in *Spain* cannot, as that Author affirmeth, be either diſcovered from hence, or from the moſt weſtern Part of this Kingdom.

*The Sea Coaſt Mountainous.*

1 *A Dollar of* Algier, Tunis, &c. *paſſeth uſually for three Shillings and four pence or Six pence; and of the like Value are the* Aſlanee *or current Dollars of the* Levant. 2 Tractus ille continentis a cujus portubus eminus proſpicitur al *Andalos* appellatur continens *el Adwah* عدوة terra eminens; atque hic tractus comprehendit *el Magreb el Awſat* & *el Magreb el Akſa*: porro *Afrikea* ex adverſo opponitur Inſulæ *Sikilea* & Terræ Magnæ *Franciæ* ſc. & *Italiæ*; ſed inde non eminus proſpicitur *Andalos*. *Abulfeda*, ut ſupra.

*The Midland Parts more level.*

In the Midland Parts, from the Mountains of *Wannougah* to *Seteef* and *Conſtantina*, and from thence quite through the Diſtricts of the *Welled Braham*, *Girfah*, and *Henneiſhah*, there is a great Variety of hilly and champain Ground; though Fountains and Rivers, eſpecially to the Weſtward of *Conſtantina*, are not ſo commonly met with, as in the Southern Province.

*The Mountains of* Atlas.

The Mountain of *Atlas* may probably be taken for that high Knot of Eminences which diſtinguiſh Themſelves to the Southward of the Plains of the *Sudratah*. They are continued by thoſe of the *Beni Bootaleb*, *Welled Abdy-nore* and *Hircaat*; and taking in afterwards *Jibbel Aureſs*, and the mountainous Tract of the *Nememſha*, leave this Province a little to the Southward of *Tebaiſa*. But the general Deſcription of This Province, will be farther carried on in the next Chapter.

Delly's *The* RUSCURIUM. *Exc.* p. 20 D. *or* RUSUCCORÆ. *p.* 10. A. RUSUCCURO. *p.* 26. B. &c. *Tab. Peut.* B.

THE RIVER *Booberak*, the weſtern Limit of this Province, hath been already deſcribed; after which we have, at a Leagues Diſtance, upon the Sea Coaſt, the Town of *Delly*'s, or *Teddeles* according to *Leo* [1] and ſome Sea Charts, built out of the Ruins of a large City, at the Foot of a high Mountain, that looks towards the N. E. The antient City, which appears to have been as large as that at *Temendfuſe*, ſpreads Itſelf quite over the N. E. Side of This Mountain; upon whoſe Summit to the Weſtward, there is a great Part of the old Wall, beſides other Ruins, promiſing, at a Diſtance, a large Scene of Antiquities. In a Wall juſt over the Harbour, we have a ſmall Nitch, with an Image placed in It, in the Attitude of a *Madona*; but the Features and Drapery are defaced.

*The Road before It.*

The Road before This Place, beſides the Inconvenience of being ſmall, lyeth alſo expoſed to the N. E. Winds; though, under the S. E. Shore, there are ſome Traces of a broad Wall, which formerly perhaps might ſtretch out into the Sea, and form a *Cothon*. *Dellys*, from lying twelve Leagues to the E. of *Temendfuſe* or *Ruſgunia*, will be the *Ruſucurium* of the Antients, a noted and conſiderable City in former Time, as we may collect, not only from the preſent Remains of It, but from It's having the Courſe of ſeveral Roads directed to It in the *Itinerary*. I could meet with no Tokens of that Plenty of Water which *Leo* aſcribeth to this Place; the Inhabitants, when I was there, complaining much for the Want of It.

1 *Teddeles* oppidum muris antiquiſſimis atque munitiſſimis cinctum eſt: bona pars civium panni tinctores ſunt, idque propter fluviorum atque fontium frequentiam, qui per hujus medium præterfluunt. *J. Leo*. p. 204.

Six

Six Miles to the S. E. of *Dellys*, not far from the Sea Shore, we have the principal Village of the *Shurffah*, the *Iomnium* perhaps of the Antients; as *Tackfibt*, another Village belonging to the *Fleefah* ten Miles to the E. may be the *Rusubeser* of *Ptolemy*.

Shurffah, *The* IOMNIUM. *Exc.* p. 10. A. p. 25. C. *Tab. Peut.* B. Tackfibt, *The* RUSUBESER. *Exc. ibid.*

Four Leagues farther is the little Port of the *Zuf-foone*, called *The* [*Mers el* مرسى *Fahm*] *Port of Charcoal*, from the great Quantities of It shipped off for *Algiers*. There are some Ruins at a little Distance from the Shore, which might formerly belong to the *Ruzasus* of the Antients.

Mers'el Fahm *The* RUZASUS. *Exc.* ibid & p. 21. D. p. 25. C.

Three Leagues farther is the River of *Seedy Hamet ben Yousef*, with the adjacent *Dashkras* of the *Kefeelah*: and at the same Distance from thence, we arrive at *Ash-oune-mon-kar*, a noted Promontory, where we have some Traces of old Ruins, the *Vabar* perhaps of *Ptolemy*. Five Leagues to the S. E. of *Ash-oune-mon-kar*, not far from the Continent, there is a small rocky Island; at a little Distance from which is *The* [*Mettse-coube* مثقوب] *perforated Rock*, answering to the ΤΡΗΤΟΝ of *Ptolemy* in Import of Name, though not in Situation. The *Spanish* Priests, who have been for many Ages settled at *Algiers*, have preserved a Tradition, that *Raymund Lully*, in His Mission to *Africa*, was wont to retire frequently to this Cave for Contemplation.

Kefeelah. Ash-oune-mon-kar, *The* VABER. *Exc.* p. 10. B. Mettse-coube.

At a small Distance from the *Mettse-coube*, is the Port of *Boujeiah*, called by *Strabo* the Port of *Sarda*, a much larger one than either That of *Warran* or *Arzew*. It is formed however, in the same Manner, by a narrow Neck of Land running out into the Sea. A great Part of This Promontory was formerly faced with a Wall of hewn Stone, where there was likewise an Aqueduct for the greater Conveniency of bringing Water to the Port. But at present the Wall, the Aqueduct, and the Basons, where the Water discharged Itself, are destroyed: and the Tomb of *Seedy Busgree*, one of the tutelar Saints of *Boujeiah*, is the only thing for which It is remarkable.

*The Port of* Boujeiah, *or* SARDA. *Exc.* p. 6. F. Seedy Busgree.

† *Boojeiah* or *Bugia*, as the *Europeans* write It, is built upon the Ruins of a large City in the same Manner, and in a like Situation with *Dellys*, though of thrice the Circuit. A great Part of the old Wall is still remaining, which, like that of *Dellys*, is carried up to the very Top of a Mountain. Besides the Castle, which hath the Command of the City, there are other Two, at

*The Situation of* Boujeiah.

the Bottom of the Mountain, for the Security of the Port. Upon the Walls of One of Them, ſeveral Marks are ſtill remaining of the Cannon-Ball, left there by *Sir Edward Spragg* in His memorable Expedition againſt This Place [1].

*The Garriſon.*

*Boujeiah* is one of the garriſoned Towns of This Kingdom, where three *Suffrahs* conſtantly reſide; but who are of ſo little Conſequence, that the *Goryah*, the *Toujah* and other neighbouring *Kabyles*, lay It under a perpetual Blockade. Every Market Day eſpecially, there are ſtrange Diſorders raiſed by

*The Market.*

theſe factious Clans. As long indeed as the Market continueth, every Thing is tranſacted with the utmoſt Tranquillity; but afterwards, the whole Place is immediately in an Uproar, and the Day rarely concludes, without ſome flagrant Inſtance of Rapine and Barbarity.

*The Trade.*

The Inhabitants carry on a conſiderable Trade in Plowſhares, Mattocks, and ſuch Utenſils as They forge out of the Iron, dug out of the adjacent Mountains. Great Quantities likewiſe of Oyl and Wax, brought down every Market Day by the *Kabyles*, are ſhipped off for the *Levant* and *Europe*.

Boujeiah, *The* SALDÆ Col. *Ex*. p. 10. B. SALDE. p. 21. D. SALDIS. p. 25. C.

*Boujeiah*, lying at the Diſtance of XCI *Roman* Miles, or 1°. 45′. from *Dellys* or *Ruſucurium*, may be taken for the Antient *Saldæ*. It hath been already obſerved, that *Saldæ*, is placed by *Ptolemy* at too great a Diſtance to the Southward; and *Abulfeda*, though nearer the Truth, yet in giving to His [بجاية] *Boujeiah* 34°. only of N. Lat. throws It 2°. 48′. farther to the S. than I find It to be by Obſervation. *Boujeiah* being the only City of This Part of *Barbary*, that is taken Notice of by *Abulfeda*, will give us Room to ſuſpect, that *Algiers* was either not built, or of little Conſideration in His Time.

*The River of* Boujeiah, *The* NASAVA. *Exc.* p. 10. B.

The adjacent River, the *Naſava* of *Ptolemy*, emptieth Itſelf into the Sea a little to the Eaſtward. It is made by a Number of Rivulets, which fall into It from different Directions; though none of Them ariſe in the Neighbourhood of *Meſeelah*,

*The* Phaamah.

as ſome late Geographers [2] inform us. The *Phaamah*, called afterwards, in paſſing through the Plains of *Hamza*, the *Wed Ad-ouſe*, is the Weſtermoſt of Theſe Branches, having It's Sources at *Jibbel Deera*, ſeventy Miles to the W. S. W. In gliding below Mount *Jurjura*, It is called *Zowah*, where It is

1 *Atl. Geogr.* Vol. IV. p. 191. 2 Vid. *Atl. Geogr.* ut ſupra.

augmented

augmented, first, by *The* [*Ma-berd*] *cold Stream*, which floweth from That Mountain; and then, by *The* [*Wed el Mailah*] *Salt River*, which draineth from the *Beeban*, and some other Mountains of the *Beni Abess*. The other principal Branch of This River hath It's Fountains a little to the N. of *Seteef*, and taking afterwards a large Sweep to the S.W. leaves the Plains of *Cassir Attyre*, and runs directly to the Northward. Hitherto It is called the *Wed el Boosellam*, containing a Number of excellent Fish, not unlike in Shape, though more savory in Taste, than our *Barbel*. Six Leagues farther, the *Ajebby* give Their Name to This River; which, advancing other six Leagues in the same Direction, unites the *Wed Ad-ouse*, and is called *Summam*. If we except the Plains of *Hamza* and *Seteef*, the whole Country along the several Branches of This River, is very rocky and mountainous, thereby occasioning such a Number and Variety of Torrents in the Winter Season, that infinite Losses and Calamities are sustained by the Inhabitants upon every Inundation. The *Beni Boo-Masoude*, who live near the Mouth of This River, have frequent Opportunities of making This Complaint; where we may very justly apply the beautiful Description, that *Horace* hath left us of the *Tiber* *. *Other Branches of It.*

Five Leagues from the *Nasava*, is the Mouth of the *Man-sou-reah*, another large River, that separateth the Districts of the *Beni Issah* and the *Beni Maad*. The Nick-Name of *Sheddy* (the common word in *Barbary* for an *Ape* or *Monkey*) given two Centuries ago, by the Latter of these Tribes, to the Chief of the *Beni Issah*, was the occasion of that bloody and irreconcileable Animosity, which hath ever since subsisted betwixt Them. The greatest Part of the Plank and Timber made use of in the Docks of *Algiers*, is shipped off from the *Man-sou-reah*, which, as It immediately followeth the *Nasava*, may be the *Sisaris* of *Ptolemy*. *The* Man-sou-reah, *or* SISARIS. *Exc.* p. 10. B.

The *Zeert' al Heile*, a small Island, lyeth betwixt the *Man-sou-reah* and *Jijel*, but nearer the Latter. Over against It there Zeert' al Heile.

* ——— *Cætera fluminis*
*Ritu feruntur, nunc medio alveo*
*Cum pace delabentis* Etruscum
*In mare, nunc lapides adesos,*
*Stirpesque raptas, & pecus & domos*
*Volventis una, non sine montium*
*Clamore, vicinæque Sylvæ:*
*Quum fera Diluvies quietos*
*Irritat amnes.* &c. Lib. 3. Carm. Od. 29.

*Prom.* Audus, *and* Jarsath.

is a fmall Port and Promontory; This, the *Audus*, the Other, the *Jarfath* perhaps of *Ptolemy*.

*Exc.* p. 10. C. Jijel *or* Igilgili. *Exc.* ibid.

† *Jijel*, the *Igilgili* of the Antients, lyeth a little beyond the *Cape* that formeth the Eaftern Boundary of the Gulph of *Boujeiah*. There is nothing left us of this antient City, but a few miferable Houfes and a fmall Fort, where the *Turks* have a Garrifon of one *Suffrah*. It will not, I prefume, be difputed that *Boujeiah* and *Jijel* are the *Saldæ* and *Igilgili* of the Antients: though it may be difficult to reconcile the thirteen Leagues, which, in coafting, we find betwixt Them, with the 2°. of *Ptolemy* and the ninety three *Roman* Miles of the *Itinerary*. *Ptolemy* likewife placeth *Igilgili* half a Degree to the Southward of *Saldæ*, in a Situation contrary to that of our *Jijel*, which lyeth 12'. more to the Northward.

Beni Be-leit.

The *Beni Be-leit* have Their *Dafhkras* betwixt *Jijel* and *The* [*Wed el Kibeer*] *Great River*, which falleth into the Sea, feven Leagues to the E. or a little beyond the half Way between *Jijel* and *Cull*. It is made up of a Number of Branches, like the River of *Boujeiah*: the firft of which, called *The* [*Wed el Dfahab*] [ذهب] *River of Gold*, flows from *Kaf-baite*, a Heap of Ruins, fixty Miles to the S.W. The next is the Rivulet of *Jimmeelah*, in the fame Direction nearly with the *Wed el Dfahab*, but at little more than forty Miles Diftance. The other principal Contributions are from the *Wed el Hammam*, twenty Miles to the W. of *Conftantina*: from the *Sigan*, fifteen Miles to the S.W. from *Phyfgeah*, at the like Diftance to the S. and from the Springs of *Hydrah*, about half that Diftance, to the S.E. The Union of the *Wed el Hammam* and *Sigan*, with fome fmall Rills from *Jibbel Woofgar*, make *The* [*Wed el Rummel* or *Rum-malah*] *Sandy River*; as the other Two, with their additional Rills, conftitute the *Boo-Mar-zooke*, fo named from the *Marab-butt*, whofe Tomb It runs by. A Furlong to the S. of *Conftantina*, the *Rummel* joyns the *Boo-Mar-zooke*, where They begin jointly to have the Name, fometimes of *Suf-jimmar*, fometimes of *Rummel*, though the Latter is moft commonly made ufe of. Below *Conftantina*, This River is augmented by the *Wed el Mailah*, where there are the Ruins of a Bridge of *Roman* Workmanfhip. Three Miles farther is the Influx of the *Hammah*, a lukewarm Stream, which fwells the *Rummel* to the Bignefs of our *Cherwell*. It afterwards receiveth

*The* Great River *and It's Branches*, viz. *The* Wed el Dhahab.

Wed el Rummel.

Boo-mar-zooke.

*The* Suf-jimmar.

ceiveth other plentiful Supplies from the *Boojer-aat*, the *Ain el Fouah*, and the Fountains of *Re-jaſs*; and leaving the City *Meelah* a few Miles to the Weſtward, joins the two Branches that were firſt taken Notice of. The *Suf-jim-mar*, *Rummel* or the River of *Conſtantina*, as It is differently called by the *Arabs*, may be very well taken for the antient *Ampſaga*, which paſſed under the Walls of *Cirta* *, and emptied Itſelf afterwards into the Sea, betwixt *Igilgili* and *Cullu*. The modern Geographers have generally conducted the Channel of Their *Ampſaga* towards the Gulph of *Cull*; but Ours hath no ſuch Direction, falling into the Sea ſix Leagues to the Weſtward. There is a great Affinity between the preſent Name of This River, and the Interpretation which *Bochart* hath left us of the *Ampſaga* **.

*The* AMPSAGA. *Exc.* p. 10. C. p. 21. Cap. 3. p. 23. Cap. 26.

A little to the Eaſtward of the *Wed el Kibeer*, is *The* [*Mers' el Zeitoune*] *Port of Olives*; in which Situation we are likewiſe to look for the *Paccianas Mattidiæ* of the *Itinerary*, and the *Aſiſarat* of *Ptolemy*: but the *Beni Meſelim* are the preſent Inhabitants.

Mers' el Zeitoune.

Beni Meſelim.

Immediately after the *Mers' el Zeitoune*, we paſs by *The* [*Sebba Rous*] *ſeven Capes*, called likewiſe *Boujarone* in ſome modern Sea Charts. They are all very high, rugged and barren Promontories, extending Themſelves, with their narrow Bays and dangerous Inlets, as far as *Cull*.

Sebba Rous, *or* Boujarone.

The Influx of the River *Zhoore* is among the Eaſtermoſt of theſe Capes, where the *Sinus Numidicus* may be ſuppoſed to begin. It hath It's Sources among the Mountains of the *Beni Welbaan*, a few Leagues to the N. of *Conſtantina*; but, the Channel lying all the way through a mountainous Tract, It is thereby ſo continually augmented with freſh Supplies, as to become a conſiderable River, when It emptieth Itſelf into the Sea. The *Welled Attyah*, and the *Beni Friganah*, the two principal Clans of the *Sebba Rous*, drink of this River, and dwell not, like the other *Kabyles*, in little thatched Hovels, under the Shelter of ſome Forreſt or Mountain, but in the Caves of the Rocks, which They have either dug Themſelves, or found ready made to their Hands. Upon the Ap-

*The* Zhoore.

Welled Attyah. Beni Friganah.

* *Sui fratris uxorem ligato pondere lapidum in* Ampſagam fluvium Cirtenſem famoſum *jactando demerſit*. Vict. Vit. *de Perſec. Vand.* L. 2. ** *Ampſaga*, Arabice אפסח *aphſach*, latum & amplum Sonat. *Boch.* Chan. L. 1. C. 24.

*Their Barbarity.*

proach of any Veſſel, either in the Courſe of Sailing, or by Diſtreſs of Weather, Theſe inhoſpitable *Kabyles* immediately iſſue out of their Holes, and covering the Cliffs of the Sea Shore with their Multitudes, throw out a thouſand execrable Wiſhes that God would deliver It into their Hands. And probably the Name of *Boujarone* or *Catamite*, was firſt given by the *Italian* Geographers to theſe *Capes*, in Conſideration of the brutal and inhuman Qualities of the Inhabitants.

*The* Seven *Capes, The* TRITUM Promont. *Exc.* p. 6. F. p. 7. B. *and* METAGONIUM. *Exc.* p. 19. Cap. 7. *Exc.* p. 6. B. *Exc.* p. 21. E.

The *Tritum* of *Strabo*, and the *Metagonium* of *Mela*, anſwer to theſe Promontories. And indeed, the *Metagonium* of *Strabo*, in being placed at the Diſtance of three thouſand Furlongs from *Carthago Nova* in *Spain*, will much better agree with This Place, than with the *Ras el Harſhfa*: at the ſame Time the Contrapoſition there mentioned, will better illuſtrate and be more in a Parallеliſm with the like Poſition, laid down, by *Pliny*, between *Siga* and *Malacha*.

Cull, *The* COLLOPS Magnus, *or* CULLU. *Exc.* p. 13. A. p. 21. Cap. 3. p. 23. C. 26. p. 25. C.

† *Cull*, the *Collops Magnus*, or *Cullu* of the Antients, and one of the Maritime Garriſons of the *Algerines*, is ſituated under the Eaſtermoſt of Theſe *Capes*, eighteen Miles from the *Great River*. It is in the ſame miſerable Condition with *Jijel*, with as few Antiquities to boaſt of. The ſmall Haven before It, is in the ſame Faſhion, though more capacious than that at *Dellys*, from which perhaps the adjacent City received It's Name *. Near the Bottom of It we have the River *Ze-amah*, whoſe Fountains, like thoſe of the *Zhoore*, are at no great Diſtance from the Sea. We have a few ſmall *Capes* that ſeparate the contiguous Gulfs of *Cull* and *Sgigata*; one of which ſhould be the *Tretum* of *Ptolemy*.

*The River* Ze-amah.

Sgigata *or* Stora, *The* RUSICADA. *Exc.* p. 13. A. p. 19. Cap. 7. p. 21. C. 3. p. 25. D.

† *Sgigata* (the *Ruſicada*) called likewiſe *Stora* by the Moderns, is of a greater Extent than *Cull*, and diſcovers more Tokens of Antiquity; though a few Ciſterns, converted at preſent into Magazines for Corn, are the only Remains of It. The Author of the *Itinerary*, in giving us ſixty Miles betwixt *Chulli* and This Place, doth more than double the Space that lyes actually betwixt Them. The adjacent Rivulet may be well taken for the *Tapſas* ** of *Sequeſter*.

Tapſas fl.

* Viz. *a* قلا Culla, *Portus, tuta navium Statio, unde Italorum* Scala. vid. *Gol.* in voce.
** *Tapſas Africæ* fl. juxta *Ruſicadem.* Vib. Sequeſt. de flumin.

Paſſing

Passing by the little Port *Gavetto*, we come to the *Ras* [حديد] *Hadeed*, rendered justly *Cape Ferro*, or *The Iron Promontory* in the Modern Sea Charts. It is a white Precipice, twelve Leagues to the Eastward of the *Seven Capes*, and maketh the Eastern Extremity of the Gulf of *Stora*, the *Sinus Numidicus*, as I have observed It was called by the Antients. *Port Gavetto. Ras Hadeed. Sinus Numidicus.*

Four Leagues from the *Ras Hadeed*, at the half way nearly to the *Ras el Hamrah*, is the Village of *Tuckush*, (the *Tacatua* of the *Itinerary* and the *Tacaccia* * of *Thuanus*,) with a fruitful and pleasant Country round about It. There is a Sandy Bay, with a little Island, before It; but to the Eastward, as far as the *Ras el Hamrah*, the Shore is one continued Range of Rocks and Precipices; among which is the small Port of *Tagodeite*, the *Sulluco* or *Collops Parvus* of the Antients. *Tuckush, The* TACATUA. *Exc.* p. 25. D. p. 13. B.

*The* [*Ras el Hamrah* حمرا] *Red Cape*, commonly called *Mabra* in our Sea Charts, should be the *Hippi Promontorium* of *Ptolemy*, being a large and conspicuous Head Land, with the Ruins of two small Buildings upon It. Half a League to the S. is the *Mers' el Berber*, called, by the *Europeans*, Port *Genoese*, where the *Malteese* and *Italian* Cruisers used frequently to lye in Ambush for the *Algerines*, 'till the Latter, a few Years ago, built a small Fort to distress Them. The *Stoborrum Promontorium* of *Ptolemy* will correspond with the Southern Point of this Road. Ras el Hamrah, *The* HIPPI Prom. *Exc.* p. 13. B. STOBORRUM Prom. *Exc.* ibid.

Four Miles farther, upon the Summit of an Eminence, the *Algerines* have a Castle and Garrison of three *Suffrahs*: and upon the S. E. Declivity of the same Hill, is the City *Bona*, called likewise by the *Moors*, *The* [*Blaid el* عناب *Aneb*] *Town of Jujebs*, from the Plenty of Them gathered in the Neighbourhood. *Bona*, is without doubt, a Corruption of *Hippo* or *Hippona*; though we are not to look for that antient City here, where the Name is preserved, but among a Heap of Ruins a Mile farther to the South. *Leo* ** informeth us that *Blaid el Aneb*, was built out of These Ruins; and It is certain, if we except one or two of the Streets, made, in the *Roman* Manner, with Causeways, there is little besides, but what might have Bona *or* Blaid el Aneb.

* Regnum *Tunetanum* in quatuor Provincias tribuitur: in *Constantinam*, quæ *Collobesum*, *Rusicadam*, Tacacciam, *Hipponem* &c. Urbes continet. l. 7. in princip. ** Novam quandam Urbem, in secundo ab *Hyppone* Milliario iisdem fere lapidibus extruxerunt, qui *Bonæ* civitati detracti fuerant: nova autem *Beld el Huneb*, hoc est, Ziziphorum civitas est appellata, propter magnum ejus fructus copiam. *J Leo.* p. 211.

been the later Work of the *Mehometans*. The present *Bona* therefore may be rather the *Aphrodisium* of *Ptolemy*, placed by Him 15′. to the N. of *Hippo*; as the *Colonia*, which at the same Time is joyned with It in the Tables, will, according to the Observation of *Cellarius*, be an Appellation more suitable to the Latter [1].

*The* APHRODISIUM *Exc.* p. 13. B.

*The Ports and Trade of* Bona.

*Bona*, besides the capacious Road before It to the E. had formerly a convenient little Port under the very Walls of It to the Southward; but by the constant Discharge of Ballast into the one, and the Neglect of cleansing the other, both are rendred dayly less safe and commodious. However a great Quantity of Corn, Wool, Hides, and Wax, are every Year shipped off from This Place; which, by proper Care and Encouragement, might become the most flourishing City in *Barbary*; as by removing the Rubbish, repairing the old Ruins, and introducing fresh Water [2], It would be one of the most convenient and delightful. *Abulfeda* [3], in making *Bona* a Frontier City of His *Afrikea*, disagrees as well with *Mela* and *Ptolemy*, who place the Boundaries of the same Province seventy Miles farther to the West; as with *Pliny* and *Solinus*, who place It nearly at the like Distance to the East.

*The Antient Haven of* Hippo.

*The River* Boo-jeemah.

*Mount* Edough.

Betwixt *Blaid el Aneb* and *Hippo*, we have a large marshy Plain, covered, in some Parts of It, with Water. It appears to be an Acquisition from the Sea, and might have been formerly the Road or Haven of *Hippo*. *Boo-jeemah*, which hath a Bridge of *Roman* Workmanship built over It, runs along the Western Side of This *Marsh*; and, being made up of the *Wed el Da-ab*, and several more Rills that descend from the *Edough* [4] and other adjacent Mountains, is, in the rainy Season, frequently subject to Inundations. The many Roots, and Trunks of Trees brought down at Those Times by the Torrents, might have first begun This Addition of Land to the Continent.

1 Succedit apud *Ptolemæum Aphrodisium colonia*, de qua nihil aliunde notum est ut putare possis mendum in *Ptolemæo* esse, & vocem κολώνια, *colonia* ex proximo de Hippone Regio versu in hunc, qui *Aphrodisium* habet, irrepsisse. *Cell.* Geogr. Antiq. l. 4. cap. 5. p. 112. 2 Nulli hic fontes; nulla aqua præterquam pluvialis, quam illi cisternis quibusdam asservare solent. Ad orientale latus arx quædam est munitissima. *J. Leo.* 3 *Bouna* sita est in initio regni *Afrikea*: habet fluvium modicum qui in mare ab occasu ejus delabitur. *Abulf.* ut supra. vid. p. 6. 9. & *Exc.* p. 12. cap. 3. p. 19. cap. 7. & *ibid* p. 21. cap. 4. p. 23. cap. 27. p. 30. D. p. 31. A. 4 *The River* Ladogus *or* Yadog *of the modern Geography*, vid Atl. *Geogr.* Vol. IV. p. 184. *De la Croix* ut Supra. Tom. 5. p. 282.) *is the same no doubt with the* Boo-jeemah; *and seems to be a Corruption of* Edough, *the Place where It hath It's Sources*; *there being no River, that I could be informed of, of the like Name.*

The *Sei-bouſe* hath It's Influx into the Sea with the *Boo-jeemah*, lodging in the ſame Manner, Roots, and Trunks of Trees, upon the neighbouring Shore. The low Situation of the adjacent Country, and the Inundations conſequent thereupon, ſufficiently juſtify the Etymology which *Bochart* * hath given us of *Hippo*. *The River* Sei-bouſe, *or* ARMUA. *Exc.* p. 21. Cap. 3.

† The Ruins of the antient *Hippo* are ſpread over the Neck of Land, that lyeth betwixt Theſe Rivers; which, from being near the Banks plain and level, riſeth afterwards to a conſiderable Elevation. They are about half a League in Circuit, conſiſting as uſual, of large broken Walls and Ciſterns; ſome of which were ſhewn by the *Moors*, who have an Intereſt in keeping up ſuch a profitable Tradition, for the Convent of St. *Auſtin*. This City, was called *Hippo Regius*, not only in Contradiſtinction to the *Hippo Zarytus*, but from being one of the Royal Cities of the *Numidian* Kings. For *Silius Italicus* ** acquaints us, that it was formerly one of their favourite Seats: and indeed, if a City ſtrong and warlike; *** commodiouſly ſituated, as well for Trade and Commerce, as for Hunting and Diverſion; that enjoyed a healthful Air, and took in, at one View, the Sea, a ſpacious Harbour, a Diverſity of Mountains loaded with Trees, and Plains cut through with Rivers, could engage the Affections of the *Numidian* Kings, *Hippo* had all This to recommend It. *The Situation of the ancient* HIPPO-REGIUS.

The River *Sei-bouſe* waſheth the Eaſtern Walls of *Hippo*, and is equal to the *Boo-berak*. The moſt diſtant Fountains of It are at *Temlouke* and *Sbaihee*, where It is called *Wed el Serff*: but upon receiving the Water of *The* [*Ain el* [ترابّ] *Trab*] *muddy Fountain*, and running a few Leagues to the Northward, It changeth It's Name to *Ze-nati*. The *Alleegah* joyns It afterwards a little to the Weſtward of the *Hammam Meskou-teen*: and then taking in the Water of *The* [*Sebba Aioune*] *Seven Fountains*, two Leagues farther, begins to be called *Sei-bouſe*. *The* [*Ain* [ملفة] *Mylfah*] *Cloth Fountain*, and the Waters of *Hammah* afford the next Contributions. Theſe lye, *The Branches of the* Sei-bouſe.

* Nec ab equis aut equilibus *Hipponem* Græco nomine *Phœnices* appellaſſant——*Hippo* nempe a *Phœnicibus ubo* vel *ubbo* dici potuit, quia in ſinu latet. Sinus enim *Syris* eſt עובא *ubo* vel עבא *ubbo* etiam ut multi ſcribunt. Et *Arabice* עב *ubbon* tam STAGNUM quam Sinum ſonat. *Giggeius* אלעב (alubbo) *Sinus*, *Stagnum*. *Chan.* l. 1. Cap. 24. ——** antiquis dilectus Regibus *Hippo*. l. 3. v. 259. *** Ἐς πόλιν Νυμιδῶν ἐχυρὰν, ἐπὶ θαλάσσῃ κειμένην, ἀφικόμενος ἣν δὴ Ἱππῶνα ῥήγιον καλοῦσι. *Proc.* Bell. Vand. l. 2. c. 4.

over againſt *Gelma*, in the *Boo-hammam*. The *Sei-bouſe* ſtill continuing in an Eaſterly Direction, is augmented by the *Wed el Mailah* near the Meridian of *Bona*; and then altering It's Courſe to the Northward, traverſeth a moſt delightful Country all the way to the Sea.

*The* Mafragg, *or* RUBRICATUS fl. *Exc.* p. 13. Four Leagues farther is the Mouth of the *Ma-fragg*, a River ſomewhat leſs than the *Sei-bouſe*, whoſe Fountains are at no greater Diſtance, than the Mountains which lye S. of the *Merdaſs*. A high Bank of Sand, raiſed by the N. and N. E. Winds, generally ſtops up the Mouth of It, which, except after great Rains, is ſeldom open. The *Sei-bouſe* and *Ma-fragg*, the principal Rivers betwixt *Hippo* and *Tabraca*, anſwer to the *Armua* and *Rubricatus* of the Antients. *Thuanus* * ſeems to have been badly informed concerning the Courſe of the Latter, in conducting It, below the *Promontorium Apollinis*, into the Gulph of *Carthage*.

Cape ROSA. Doubling *Cape Roſa*, five Leagues from the *Mafragg* to the Baſtion. N. E. we turn into the *Baſtion*, where there is a ſmall Creek, and the Ruins of the Fort, which gave occaſion to the Name. The Factory of the *French African* Company, had formerly Their Settlement at This Place: but the unwholſomeneſs of the Situation, occaſioned by the neighbouring Ponds and La Calle. Marſhes, obliged Them to remove to *La Calle*. This is another Inlet, three Leagues farther to the Eaſt, where Thoſe Gentlemen have a magnificent Houſe and Garden, three hundred Coral Fiſhers, a Company of Soldiers, ſeveral Pieces of Ordinance, and a Place of Arms. Beſides the Advantage of the Coral Fiſhery and the whole Trade of the circumjacent Country, They have alſo at *Bona*, *Tuckuſh*, *Sgigata* and *Cull*, the *Monopoly* of Corn, Wool, Hides and Wax; for which Privileges They pay Yearly to the Government of *Algiers*, to the *Kaide* of *Bona*, and to the Chiefs of the neighbouring *Arabs*, thirty thouſand Dollars, or about five thouſand Guineas of our Money. The *Baſtion*, and *La Calle*, are, I preſume, too contiguous to be taken for the *Diana* and *Nalpotes* of the *Itinerary*.

* *Rubricato* fluvio, qui alijs *Ardalio*, hodie *Ladogus* paullum inverſo nomine vocatur, ad *Hipponem* continuo tractu orientem verſus ora porrigitur; inde paullum intra recedens ad *Hipponitidem* paludem & *Thiniſſam* olim dictam ſinuatus atque in mare excurrens *Apollinis* promontorium efficit. *Thuan.* Hiſt. l. 7. p. 612.

The

Wed el Erg.

The *Wed el Erg*, a Brook ouzing from the Lake of the *Nadies* is five Leagues from *La Calle* to the Eaſt. This hath been for ſome Years the diſputed Boundary betwixt the Regences of *Algiers* and *Tunis*; but as the Country lying betwixt It and the *Zaine*, four Leagues farther to the Eaſt, is frequently laid under Contributions by the *Algerines*; I have placed the Eaſtern Boundary of Their Dominions, at the Latter.

*The* Zaine *or* TUSCA. *Exc.* p.21. Cap.4.

*Zaine*, the preſent Name of the *Tuſca*, ſignifieth in the Language of the neighbouring *Kabyles*, an *Oak Tree*; a Word nearly of the like import and ſignificancy with *Thabraca*[1]. *J. Leo* and others after Him call This River *Guadilbarbar*[2], deducing It from the City *Urbs*, a great way to the Southward: but This River is known by no ſuch Name at preſent; and hath It's Fountains at no greater Diſtance than the adjacent Mountains. The Ruins of the ancient *Thabraca*, or *Tabraca*, called at preſent *Ta-barka*, are ſpread over the Weſtern Banks of It, where beſides ſome broken Walls and Ciſterns, with a ſmall Fort and Garriſon of *Tuniſeens*, we have the following Inſcription.

Ta-barka, *or* THABRAKA Col. *Exc.* p. 13. B. p. 21. Cap.3. p. 19. Cap. 7.

D. M. S.
NEVIA GEMIS
TA PIA CASTA
VIX. ANN. XXII.
MENS. VI. H. XI.
H. S. E.

*The Maritime Clans of* Numidia.

Among the principal Inhabitants of the Maritime Parts of *Numidia*, we have along the Banks of the *Zeamah*, the *Beni Be-leet*: and after Them the *Zeramnah*, *Taabnah*, and *Beni Minnah*, who, with the *Hajaitah* and *Senhadgah*, the *Bedoweens* of *Porto Gavetto* and *Ras Hadeed*, are the chief Communities of the Gulph of *Stora*. But the Mountains from *Tuckuſh* to *Bona*; and the Plains from thence to the *Ma-fragg*, are cultivated by the Citizens of *Bona*. The *Merdaſs*, who

1 Θαϐράκα חורקא quaſi frondoſam dixeris, propter ambientes Sylvas. *Boch. Chan.* l.1 c.24.
*Quales umbriferos ubi pandit* Tabraca *ſaltus*. *Juv.* Sat. 10. l. 194.

2 *Guadilbarbar* in montibus oritur, agrum *Urbs* Civitatis attingentibus, & per colles & montes labens, tandem in Oceanum ſeſe juxta deſertum *Tabracæ* portum, quindecim circiter a *Bege* Civitate paſſuum millibus exonerat. *J. Leo.* p. 287.

have continued to live in This Situation from the Time of *J. Leo*[1], are the *Bedoweens* of the champain Country betwixt the *Ma-fragg* and the Forrests on this Side the *Bastion:* beyond which, are the *Mazoulah*, who have an unwholsome District, full of Ponds and Marshes, quite along to the *Nadies*. These, a mischievous plundering Tribe, like most others who dwell upon the Frontiers, are some Part of Them Tributaries to the *Tuniseens*, spreading Themselves from the *Wed el Erg*, to the Mountains of *Ta-barka*.

## CHAP. VIII.

### *Of the most remarkable Places and Inhabitants in the Inland Country of the Eastern Province; together with the correspondent Part of the* Sahara.

*The general Description of the Inland Parts of This Province.*

THE whole Tract of This Province which lieth between the Meridians of the *Boo-berak* and the *Zhoore*, from the Sea Coast to the Parallels of *Seteef* and *Constantina*, is little else besides a continued Chain of exceeding high Mountains. Very few of the Inhabitants to the Westward of the *Wed el Ajebby* pay any Tribute to the *Viceroy*; Their rugged and impracticable Situation being too difficult for the whole Strength of *Algiers* to penetrate. But among Those to the Eastward, except near the Sea Shore, the *Turks* pass every Summer with a flying Camp, and receive some Tokens of Homage and Submission from Their respective *Kabyles*; who notwithstanding are all of Them so obstinate and tenacious of Their Liberty, that They give Nothing, 'till They are compelled to It by Fire and Sword. The Country near the Parallels of *Seteef* and *Constantina*, is diversified with a beautiful Interchange of Hills and Plains, which afterwards grows less fit for Tillage, 'till It ends, upon the *Sahara*, in a long Range of Mountains, the *Buzara*, I presume, of the Antients. The District of *Zaab* lyeth immediately under These Mountains; and beyond *Zaab*, is *Wadreag*, another Collection of Villages, at a great Distance in the *Sahara*. This Part of the Eastern Province, including

BUZARA Mons. *Exc.* p. 14. A.

1 Huic oppido (*Bonæ*) spatiosissima quædam est planities, cujus longitudo quadraginta, latitudo autem viginti quinque continet milliaria: hæc frugibus serendis est felicissima, ab *Arabibus* quibusdam colitur quos *Merdez* appellant. *J. Leo.* p. 211.

the

the Parallel of *Zaab*, answers to the *Mauritania Sitifensis*, or the *First Mauritania* [1], as It was called in the Middle Age. *Viz. of the* Mauritania Sitifensis.

The Mountainous Country betwixt the Meridians of the *Zhoore* and *Seibouse*, is of no great Extent, rarely spreading Itself above six Leagues within the Continent; the Inhabitants whereof, near *Tuckush* and *Bona*, are Tributaries to the *Algerines*: but in the Gulph of *Stora*, near *Port Gavetto*, *Sgigata*, and *Cull*, They bid Them Defiance. From the *Sei-bouse* to the *Zaine*, except in the Neighbourhood of *Ta-barka* where It begins again to be Mountainous, the Country is, for the most Part, upon a level, though with some Interruptions from Hills and Forrests. The like Interruptions we meet with below *Tuckush*, along the Encampments of the *Hareishah*, *Grarah*, and other *Bedoweens*, as far as *Constantina*. Beyond This Parallel, we have a Range of Mountains, the *Thambes*, as I take Them to be of *Ptolemy*, extending Themselves as far as *Ta-barka*; behind which, there is again Pasture and Arable Ground, ending at Length upon the *Sahara*, as the *Mauritania Sitifensis* did before, in a Ridge of Mountains; the *Mampsarus* probably of the Antients. Part of the *Africa Propria* of *Mela* and *Ptolemy*, the *Numidia Massylorum*, the *Metagonitis Terra* [2], &c. was comprehended formerly in This Part of the Province [3]. *The General Description of* Numidia. THAMBES Mons. *Exc.* p. 14. B. MAMPSARUS Mons. *Exc.* p. 14. C.

The SEBOWE, a plain fruitful District surrounded with Mountains, lyeth five Leagues to the S. E. of *Dellys*. Here the *Turks* have a *Burgh* and *Zmaalah* to hinder the Incursions of the *Zwowah*. The antient *Muconi* probably had Their chief Habitations in This fine Country. *The* Sebowe, *the Seat of* *The* MUCONI. *Exc.* p. 11. B.

The *Zwowah*, the richest and the most numerous *Kabyles* of This Province, possess a large and impenetrable Tract of Mountains to the Eastward of the *Sebowe*. They have several *Dashkras*, among which is *The* [*Jimmah at Saritch*] *Church of the Cistern*, famous for the Sepulchre of *Seedy Hamet ben Dreese*: where likewise There is a College, and Maintenance for five hundred *Thalebs*. But *Kou-kou*, where Their [شيخ] *Shekh* or *Sultan* as They call Him, resides, is Their Principal Village. *Boori-nen*, a high pointed Mountain, lyeth a few Leagues to the S. S. W. of *Koukou*. Some Years ago the *Turks* *The* Zwowah. Jimmah at Saritch. Kou-kou. Boori-nen.

1 Ἡ (Ζάβη χώρα) ὑπὲρ ὄρος τὸ Αὐράσιον ἐστι, Μαυριτανία τε ἡ πρώτη καλεῖται, μητρόπολιν Σίτιφιν ἔχουσα, τῇ Ῥωμαίων ἀρχῇ ἐς φόρου ἀπαγωγὴν προσποίησις. Μαυριτανίας γὰρ τῆς ἑτέρας πρώτη Καισάρεια τυγχάνει οὖσα. *Procop. Bell. Vand.* Cap. 20. l. 2. p. 287. 2 *Exc.* p. 21. cap. 3. 3 *Vid.* Not. 1. 2. *&c.* p. 6.

built a small Fort upon It, as a Check upon the *Zwowah*, which They were in a little Time obliged to abandon.

Beni Grohberry. AiteAmmer. Beni Idel. Mezzaiah. To the Eastward of the *Zwowah*, below the *Keseelah*, are the *Beni Grohberry*; and then the *Aite-ammer*; after which we have the *Beni Idel*, *Mezzaiah*, and other Tribes already taken Notice of in the Description of *Boujeiah*. Among the *Beni Grohberry*, to the Northward of Their *Jibbel Afroone*, Cassir. are the Ruins of a *Roman* City, called at present *Cassir* [*the Castle*] by the Inhabitants: and upon the Mountain of the *Toujah*, they often dig up large Pipes of Lead, supposed to have been formerly employed in conveying Their excellent Water to the Neighbouring *Saldæ*. The *Muconi* might have probably extended Their Dwellings thus far to the East.

WelledMansoure. Crossing the *Wed Ad-ouse* or *Zwowah*, (which here runneth parallel with the Sea Coast) we meet with the *Welled Mansoure*, who, with Their *Dashkras*, lye immediately under the S. E. side of Mount *Jurjura*, and to the S. S. W. of the Beni Hamdoune. *Zwowah*. To the Eastward of Them, are the *Beni Ham-doune*, and other lesser Clans protected by the *Beni Abbess*.

Dra el Hammar. To the S. of the *Welled Mansoure* and the *Beni Ham-doune*, is *The* [*Dra el Hammar*] *Red Cliff*, the Seat of *Boo Zeide*, Beni Abbess. the *Shekh* or *Sultan* of the *Beni Abbess*. These are almost as powerful *Kabyles* as the *Zwowah*, bringing into the Field upwards of three thousand Foot, and half the Number of Horsemen. They have likewise a great many *Dashkras*; and at Callah. *Callah*, the Metropolis, They not only make exceeding good Fire Arms, but carry on a considerable Manufacture in *Hykes* and *Burnooses*. However the *Beni Abbess* are not supposed to have the Riches; It is certain, They enjoy not the Quiet and Tranquillity of the *Zwowah*; who, from a more difficult Situation, have not, for many Years, been molested by the *Algerines*. Whereas the *Beni Abbess*, lying directly in the great Road to *Constantina*, are generally laid under Contributions; and whenever They have had the Rashness to revolt, have been so severely chastised for their Breach of Faith, that They have been always left in a worse Capacity of making the like Attempt for the future.

*The* Beeban, *or* Dammer Cappy. Among the Mountains of the *Beni Abbess*, four Leagues to the S. E. of the *Welled Mansoure*, we pass through a narrow winding *Defilé*; which, for the Space of near half a Mile, lyeth,

on

on each Side under an exceeding high Precipice. At every Winding, the Rock or *Stratum*, that originally went acrofs It and thereby feparated one Valley from another, is cut into the Fafhion of a Door Cafe, fix or feven Foot wide, giving thereby the *Arabs* an Occafion to call Them the [*Beeban*] *Gates*; whilft the *Turks*, in Confideration of Their Strength and Ruggednefs, know Them by the additional Appellation of [*Dammer Cappy*] *The Gates of Iron*. Few Perfons pafs Them without Horror, a handful of Men being able to difpute the Paffage with a whole Army. The Rivulet of Salt Water, which glides through This Valley, might poffibly firft point out the Way, which Art and Neceffity would afterwards improve.

Two Leagues to the S. S. E. of the *Beeban*, is *The* [*Accaba* عقبة] *Afcent*, another dangerous Pafs, and the reverfe of the *Beeban*. For here the Road lyeth upon a narrow Ridge, with deep Valleys and Precipices on each Side; where the leaft Deviation from the beaten Path, muft expofe the Traveller to the almoft inevitable Danger of His Life. The common Road from *Algiers* to the Eaftward, (notwithftanding thefe Difficulties,) lyeth over This Ridge and through the *Beeban*; being preferred to another, a little on the Right Hand, as being wider, and to that of *Wan-nougah* in being more direct. *The* Accaba, *or* Afcent.

*Wan-nougah* or *Wan-nou-hah*, a Part of Mount *Atlas* and the Seat of the *Welled Boobeide* and *Beleel*, is a Knot of Mountains lefs rugged, and much better watered, than thofe of the *Beni Abbefs*. They lye to the S. W. of the *Beeban*, and hang over the Plains of *Hamza* on the one Side, and over Thofe of *Mejana* on the other. *The Mount. of* Wan-nougah.

The *Gurgoure* a powerful Clan, are five Leagues to the Eaftward of the *Beni Abbefs*, and border upon the River of the *Welled Ajebby*. Above Them are the *Mefeltah* and the *Beni Selim*; and then follow the Mountains of *Neeny*, and *Taffaat*, cultivated by *Welled Nebbs* and *Shouke*. The *Rahamah*, with Their high pointed Mountain, are to the Weftward of *Taffaat*; and in the like Situation we find the *Beni Wortelan*, who have *Saltoure*, a confiderable *Dafhkrah* of the *Beni Abbefs*, to the Northward. Two or three Leagues to the E. S. E. of the *Beni Wortelan*, are the *Beni Talah*, of the fame Family with Thofe of Mount *Jurjura*; and at the like Diftance to the S. E. is the Town of *Zammorah*, built over againft the Tomb of *Seedy* Gurgoure. Rahamah. Beni Wortelan. Zam-morah.

*Embarak Eſ-mati*, where the *Turks* have a ſmall Garriſon. *Zammorah* ſignifyeth *Olives* in the Language of the *Kabyles*, and muſt therefore be undoubtedly miſtaken by *Buno* * and others, for the antient *Zama*. This large Tract of Mountains, which I have been hitherto deſcribing, endeth at *Zammorah*, where we begin to deſcend into the Plains of the *Suderatah*, in the Parallel of *Seteef*.

Emowlah. Welled Ajebby. Above the *Beni Boo-maſ-oude*, are the *Emowlah*, and *Utſhure*, two large Tribes, the Neighbours of the *Welled Ajebby*. The *Ajebby* lye over againſt the *Gurgoure*, near the half Way from *Boujeiah* to *Seteef*, being remarkable, as well for the Sanctuary of Their *Marab-butt Seedy Eeſah ben Habeeb*, as for SAVA Muni. *Exc.* p.26.C. the Ruins of an antient City, probably the *Sava Municipium* of the Antients.

*Mount* Megreeſe. Three Leagues to the Southward of the *Welled Ajebby*, is the high Mountain of *Megreeſe*, with ſome few Remains of An- HORREA. *Exc.* p.26.C. tiquity at the Foot of It. The *Horrea* of the *Itinerary* have this Situation.

Tefteeſe. The *Tefteeſe* and Their rugged Diſtrict, lye four Miles to the Eaſtward; and at the like Diſtance from Them, ſtill far- *Mount* Baboure. ther to the E. is the high and fertil Mountain of *Baboure*, from whence there is a diſtant Proſpect, over a long Succeſſion of Mountains, of the Gulph of *Boujeiah*. This Mountain is cultivated by the *Ammer*, the *Arabs* properly of *Seteef*, and hath all over It ſeveral Footſteps of the *Romans*.

Six Miles to the Southward of *Baboure*, and a little more to Kas-baite, *or* Gasbaite. the N. E. of *Seteef*, is *Kas-baite*, or *Gasbaite*, an old *Roman* City, ſeated upon an Hill, in the midſt of other Eminences. Wed el Dſahab. *The* [*Wed el Dſahab*] *River of Gold*, iſſueth from among theſe Ruins, and winding Itſelf afterwards through the exceeding Welled Abdel-Halk. rich Valley of the *Welled Abdel-Halk*, turns a Number of Mills: Conveniences that are very rarely met with in this Part of the Country. Among the ſeveral Fragments of Ruins and Antiquities, there is a Part of the *Portico* of a ſmall Temple, dedicated perhaps to one of the *Roman Empreſſes*, as may be conjectured from this broken Inſcription.

- - - - - - AE AVG'
- - - - - - PR. CLXV.

* *Atl. Geogr.* Vol. IV. p. 24.

Upon

Upon the Declivity of the ſame Hill, a little to the Southward, we have ſeveral Sepulchral Monuments and Inſcriptions; moſt of which have been beautifully carved into a Variety of Figures in *Baſſo Relievo*, repreſented either mourning, offering Incenſe, or performing ſome Office to the Dead. The Inſcriptions lye below the Figures, ſome of which are as follow. *The Sepulchral Monuments.*

D. M. S.
AELIA SATVRNI
NA PIA VIX. XI. H. S

C. IULIUS PROCULUS V. A. . .
FLAVIA DAILUA CONIUX V. A. . .
D. M. S.
I. FLAVIUS SATURNINUS
FILIABUS I. GENERIS
FECIT.

*Kas-baite*, from the Diſtance and Situation It hath with reſpect to *Sitifi* and *Igilgili*, ſhould be the *Satafi*; as ſome of the Ruins at *Baboure* may prove likewiſe to be the *Baſilica* of the Antients. *The* SATAFI. *Exc.*p.26. D.

Four Leagues to the N. E. of *Kas-baite*, is the Town of *Jim-meelah*, the *Gemellæ* of the Antients, built upon a large Extent of Ruins, in the Centre of a beautiful Interchange of Valleys and Mountains. There are here ſeveral Fragments of Antiquities, particularly one of the old Gate of the City, and of an Amphitheatre. Jim-meelah *or* GEMELLÆ. *Exc.* ibid. D. F.

The *Wed el Dſahab*, upon uniting the River of *Jim-meelah*, ſeparateth the Encampments of the *Tul-hah* from thoſe of the *Beni Merwan*; and waſhing afterwards the Country of the *Beni Silune* and *Fraidah*, leaveth the *Beni Omran* and *Ourarr* a great Way to the Weſt. All theſe are conſiderable Tribes; and the Laſt lye directly in the Road from the City *Meelah* to *Jijel*. Tul-hah. Beni Silune.

Meelah *or* MILEVUM *or* MILEU. *Exc.* p. 28. 32. *Tab. Peut.* H.

Near the *Fraidah*, five Leagues to the N. W. of *Constantina*, and eleven to the S. E. of *Jijel*, is the City *Meelah*, the *Milevum* or *Mileu* of the Antients, built in the same Manner and in the like Situation with *Jim-meelah*. It is surrounded with Gardens and plentifully stocked with Fountains, one of which, bubbling up in the Centre of the City, is immediately received into a large square Bason of *Roman* Workmanship. *Constantina* is supplyed chiefly from This Place with Herbs and Fruit: Whose Pomegranates particularly are of so large a Size, and have withal so delicate a Mixture of the Tart and Sweet, that They are in great Esteem all over the Kingdom. *Leo*[1] and *Marmol* bear Testimony likewise to the Goodness of the Apples, inasmuch as They have thought fit to derive the very Name from That Fruit.

Deik *or* Medeik Bou-essah.

Three Leagues above *Meelah* to the S. S. W. are the Ruins of *Deik* or *Medeik Bou-essah*, formerly another antient City of the *Romans*, near the Confines of the *Cirtesij*. We have here, besides a Number and Variety of little Cells, cut out of the solid Rock with immense Labour and Expense, a Fountain of excellent Water, called *Ain el Fouah*, from the great Quantity of [*Fouah* فوه] *Mather* growing in the Neighbourhood. The *Ergh-ash*, the *Swa-gah*, and *Beni Ash-oure*, traverse the Country in the Neighbourhood of *Meelah* and *Deik*; to the S. E. of whose Encampments, is *Jibbel Woosgar*, a long Chain of Mountains, that reach to *Constantina*. The *Chituæ* were probably the antient Inhabitants of the most Part of the Country I have described betwixt the Meridians of *Boujeiah* and *Meelah*.

Ain el Fouah.

Jibbel Woosgar.

CHITUÆ. *Exc.* p. 11. B.

These are the remarkable Places and Inhabitants of the mountainous District of the *Mauritania Sitifensis* to the Seaward. We are to descend now into a more level Part of It, lying near the Parallels of *Seteef* and *Constantina*, where, returning to the western Frontiers, we first enter upon the Plains of *Ma-janah*, shaded to the Northward by the *Dra el Ham-mar*, and to the W. by the Mountains of *Wannougah*. These Plains are equally fertil and extensive, but the many Pools of stagnating Water (as the Name[2] may probably import) left here in the rainy Season, and corrupting afterwards in the Spring,

*The Midland Country of the* Maurit. Sitif.

*Plains of* Ma-janah.

1 Maxima hic est non fructuum modo, unde deductum nomen putant, verum & carnium frugumque copia. *J. Leo.* p. 211. *Mila* abonde en Fruit & particulierment en Pomes d' ou il semble qu' elle a pris son nom. *L'Afrique* de *Marmol.* l. 6. cap. 9. 2 *Viz.* ab اجن Ajan, *alterata fuit* aqua *mutato sapore & calore. Corrupta fuit, fœtuit* &c. Gol.

occa-

occaſion a Variety of Agues and ſuch like Diſtempers, as are common to other Places in the like Situation. We have ſeveral Heaps of Ruins diſperſed over theſe Plains; out of whoſe Materials, the *Turks* have lately built a [*Burgh*] Fort, where They have a Garriſon to watch the Motions of the *Beni Ab-beſs*, and Their Tributary *Kabyles* and *Arabs*.

Sud-ratah.

The Country of the *Sud-ratah* borders upon the Plains of *Majanah* to the Eaſt, and hath to the Northward the Mountains of *Zam-morah*. It is not quite ſo level and fertil as the Plains to the Weſtward, being chiefly remarkable for the Sanctuary of *Seedy Embarak Eſ-mati*, a *Marab-butt* of the firſt Reputation. This Place, which we may have ſometimes Occaſion to ſpeak of, lyeth three Leagues to the E. S. E. of the *Burgh Majanah*, and ſeven to the W. of *Seteef*. The *Salampſij* and *Malchubij*, taken Notice of in the Southern Province, may not only have reached thus far to the Eaſtward, but have ſpread Themſelves likewiſe as far as *Meſeelah* and the Plains of *El Huthnah* to the South.

Seedy Embarak Eſ-mati.

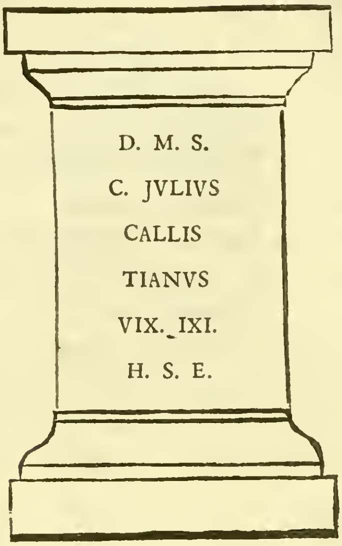
Salampsij, Malchubij. *Exc.* p. 11. B. vid. p. 66.

Ammer.

The *Ammer*, ſucceed the *Sud-ratah*, ſpreading Themſelves along the Banks of the *Kubber At-teah* and *Booſellam*, a great Way beyond *Seteef*. They are a powerful, though infamous Tribe, proſtituting in a very open Manner Their Wives and Daughters.

Seteef, *The* Sitipha Col. *Exc.* p. 12. D. Sitifi. p. 26. B. C. D. &c. p. 28. p. 29. A. p. 31. C.

We have ſeveral Ruins in this Diſtrict, but none worth taking Notice of, except thoſe of *Seteef*, the *Sitipha* or *Sitifi* of the Antients, and the *Metropolis* of this Part of *Mauritania*. This City, which I conjecture may be a League in Circuit, hath been built upon a riſing Ground, that faceth the South; but the *Arabs* have been ſo very ſevere to It, that there is ſcarce one Fragment left us of either Wall, Pillar, or Ciſtern of the *Romans*: the few remaining Structures, being obviouſly the Work of the later Inhabitants. The Fountains in the Middle of the City are equally delightful and convenient; and without Doubt, gave formerly occaſion to ſeveral ingenious and uſeful Contrivances in the Diſtribution of the Water. I found here the two following Inſcriptions; whereof the Latter is inſcribed in Half-Foot Letters; and, provided It had been perfect, might have been of ſome Conſequence.




NINO. AVG. P.
GERM. TRIB. PO.
VS DIVI TRA
ER. AVG. MA.

Raigah. *Plains of* Caffir Attyre. To the Southward of the *Ammer*, are the *Douwars* of the *Raigah*, who, inhabiting the Plains of *Caffir Attyre*, reach from the Mountains of the *Beni Boutaleb*, as far as *Jibbel Youſef*. Theſe *Arabs* are noted for the breeding up of Cattle, having great Advantages and Encouragements to that Purpoſe. For beſides the Plenty of Water from the *Kubber At-teah*, *Beidah*, *Berbeſs* and other Fountains, They enjoy likewiſe the richeſt Meadow and Paſture Ground of This Country. The Σίταφιον πεδίον. *Exc.* p.14. F. Σίταφιον πεδίον of *Ptolemy*, provided It had any Relation to His *Sitipha*, might very juſtly be placed in This Situation.

El Elmah, The *El Elmah*, who ſucceed the *Ammer* and *Raigah*, border to the Northward upon the *Beni Merwan*, and to the South upon the *Welled Abdenore*. We have few Ruins in This Diſtrict. Among the more remarkable Places, is the Mountain and Tomb of *Seedy Braham*, ſituated a few Miles to the Southward of Hadjar el Hamer. *The* [*Hadjar el Ham-mar*] *Red Stone*, at about the half Way to *Conſtantina*. At *Hadjar el Ham-mar* there is a Brook and noted

noted Sanctuary, where the *Zwowiah* live in *Mattamores*: and betwixt It and *Mustewah*, a rugged Mountain of the *Welled Abde-nore*, we have the Hills of *Tenou-teite*, *El-mai-shai-rah* and *Tamagzah*, with *The* [*Ain el Kibsh*] *Sheep Fountain*, and the *Shibkah el Bazar* a little to the Northward of It. All the adjacent Rivulets, having Their Influx into the *Shibkah*, occasion continual Inundations, and render a considerable Portion of these rich spacious Plains both useless and unhealthy. This Country, with That of the *Ammer*, the *Raigah*, and Their neighbouring Communities, seems to have been formerly possessed by the *Cædamusij*; as the *Ducæ* may fall in with the present Encampments of the *Welled Eisah*, the *Ziganeah*, and those other Tribes who drink of the *Rummel* and *Boo-marzooke*.

Ain el Kibsh. Shibkah el Bazar. COEDAMUSIJ. *Exc.* p. II. B. DUCÆ. *Exc.* *Ibid.*

A few Leagues to the Eastward of the *Hadjar el Ham-mar*, are the *Douwars* of the *Welled Eisah*, who frequently incorporate with the *El-Elmah* and the *Welled Abde-nore*. However Their chief Abodes are, in the Neighbourhood of *Jibbel Agreese*, upon the Banks of the *Wed el Hammam*; which, being a Branch of the *Rummel*, hath been already described. At the Foot of *Jibbel Agreese*, are the Baths that give Name to the River; where we have likewise the Ruins of a small City.

Welled Eisah. Jibbel Agreese.

The *Welled Araimah* live in the Neighbourhood of *Jibbel Filtaan*, towards the S. E. of the *Welled Eisah*: and, near the Fountains of the *Sigan*, to the W. S. W. of the Former Tribe, but to the Southward of the Latter, are the numerous Encampments of the *Welled Abde-nore*, a powerful and factious Tribe, who, besides a large Extent of plain and arable Ground, are possessed likewise of *Mustewah* and other impenetrable Mountains to the Southward. We have several Ruins in This District, but Those that are the most worthy of our Notice, are of *Taggah* and *Zainah*, situated, at half a Leagues Distance from each other, in a fruitful and champain Country, below *Jibbel Mustewah*. *Taggah* and *Zainah* are rarely mentioned separately, but, from Their Contiguity, are called joyntly *Tagou-zainah* by the *Arabs*. A little Brook runs betwixt Them; and at the Latter, we have the Remains of a Triumphal Arch, supported by two large *Corinthian* Pillars. The *Frize* is charged with the following

Welled Araimah. Jibbel Filtaan. Welled Abdenore. Taggah, Zainah, *or* Tagou-zainah.

*The* DIANA. *Exc.* p. 26. F. G. lowing Inſcription, by the latter Part of which we may fix the *Diana* of the *Itinerary* at this Place.

IMP. CAES. M. SEVERO. PIO. FELICI. AVG. PONT. MAX. TRI. POT. PROVIDENTISSIMO. ET SANCTISSIMO. PRINCIPI. ET ANTONINO. NOBILISSIMO. CAESARI. PRINCIPI. IUVENTUTIS. DIANENSIUM. EX DECRETO. D. D. P. P.

Medraſhem. Five Leagues to the E. of *Tagou-zainah*, upon the Northern Skirts of *Jibbel Aureſs*, we have a very remarkable ſepulchral Monument, ſituated betwixt two Eminences. It goes by the Name of *Medraſhem*, or *Mail' Caſhem*, [*The Treaſure of Caſhem*] being nearly of the ſame Faſhion with That of the *Kubber Romeah*, but differeth in being larger, and in having the Corniſh of the *Baſe* ſupported with *Tuſcan*-like Pilaſters. The *Arabs* imagine, as They do with Regard to other large Piles, that an immenſe Treaſure lyeth buried beneath It; and have therefore made the like Attempts, as at the *Kubber Romeah*, to lay It open.

*The Diſtrict of* Ai-yac-coute The Diſtrict in the Neighbourhood of This *Mauſoleum*, is called *Ai-yac-coute*; probably from *The* [*Ain* [ياقوت] *Tac-coute*[1]] *Diamond* (or tranſparent) *Fountain*, that lyeth near the middle of It. Several Fragments of *Roman* high ways, and other Ruins, are ſcattered all over It, whereof thoſe of *Om-oley Sinaab*, a League or more to the Weſtward of *Medraſhem*, in the Way to *Tagou-zainah*, are the moſt noted.

Tattubt, *The* TADUTTI. *Exc.* p. 26. G. *Tattubt*, bordering upon the *Ai-yac-coute* to the N. E. is about four Leagues from *Om-oley Sinaab*, and eight to the S. S. W. of *Conſtantina*. This hath been formerly a conſiderable City, but is at preſent almoſt entirely covered with Earth and Rubbiſh. *Haſſan*, the preſent *Bey* of This Province, dug up lately out of theſe Ruins, ſeveral beautiful *Granite* Pillars, all of Them intire and of the ſame Bigneſs. They are about twelve Foot long, and may juſtly be reputed the moſt graceful Ornaments of the new Moſque, which he hath erected, at

1 *This is the uſual Name for the* Diamond *in the ſeveral Places, both of the* Levant *and* Barbary, *where I have been. The* זכוכית Zakoukit *in the Book of* Job (28. 17.) *ſeems to be the ſame*; *and, being there joyned with Things of the greateſt Price, may perhaps be much better rendred the* Diamond *than* Chryſtal, *as It is in our Tranſlation. However* Golius *and others interpret It differently.* viz. Voce hac Orienti diverſæ appellantur gemmæ: Siquidem *Hyacinthi* ſuæ ſpecies quatuor numerat; rubram, flavam, cæruleam & albam. Atque ita quoque *Sapphirus* & *Chryſolithus*. Abſolute tamen intelligitur *Hyacinthus rubra*; qui lapis vulgo *Rubinus* dicitur. Vid. *Gol.* in voce ياقوت.

*Con-*

*Conſtantina. Tattubt* ſeems to be the ſame Name with the *Tadutti* of the *Itinerary*; and lying betwixt *Lambeſe* and *Gemellæ*, as the antients called *Tezzoute* and *Jim-meelah*, will accordingly have the like Situation.

The Country to the W. and N. W. of *Tattubt*, at *Sharla-taſh* and *Jid-meelah*, is either barren, woody, or mountainous, with little or no Water, except what is brackiſh. It might therefore be a proper Boundary betwixt the *Mauritania Sitifenſis*, and the Diſtrict of the *Cirteſians*, which, I preſume, we are to look for near This Meridian. But to the E. and N. E. of *Tattubt*, at *Tagzah* and near the Fountains of the *Boo-marzooke*, we have a fertil Soil, with more delightful Proſpects; and which, I conjecture, might formerly belong to the *Cirteſians*.

Sharla-taſh.
Jid-meelah.
*The W. Limits of the* Cirtesij.

We are now to return once more to the Weſtward and enter upon That mountainous Part of the *Mauritania Sitifenſis*, which borders upon the *Sahara*. Four Leagues therefore to S. S. W. of *Seedy Embarak Eſ-mati*, and five to the S. of the *Burgh Ma-janah*, is *Jibbel I-ate*, a Part of Mount *Atlas*, which reacheth from hence, with few or no Interruptions, as far as the *Jereed* of the *Tuniſeens*. This Part of It, is poſſeſſed by the *Welled Ha-ded*; and at the Foot of It, towards the *Sud-ratah*, there are ſome Ruins called *Burgh Smeeſhah* by the *Arabs*.

*The Southern Diviſion of the* Maurit. Sitifenſis.
Jibbel I-ate.
Welled Haded.
Burgh Smeeſhah.

After *Jibbel I-ate*, over againſt the Country of the *Sud-ratah*, we have *Jibbel Jourb-ſah* and the *Welled Ta-banne*, where *The* [*Wed el Kaſaab*] *River of Canes* hath It's principal Fountain. It is conſiderably augmented in paſſing under the Mountain of *I-ate*, from whence It inclines to the S. S. W, and waſhing afterwards the weſtern Part of the City *Meſeelah*, loſeth Itſelf in the *Shott*. To the Eaſtward of *Jibbel Jourb-ſah*, is *Jibbel Sou-billah*, the chief Seat of the *Welled Mouſah ben Ti-yah*, a numerous Clan, who lye over againſt the weſtern Encampments of the *Ammer*. A River of the ſame Name, very rapid in the rainy Seaſons, hath It's Origine among theſe Mountains; which running parallel with the *Kaſaab* and traverſing *El Huthnah*, leaves *The Jow-am* [جوام] *el Mugrah*, two *Mooriſh* Oratories, a little to the Eaſt, and emptieth Itſelf afterwards in the *Shott*.

Jibbel Jourbſah.
Welled Tabanne.
Wed el Kaſaab.
Jibbel Soubillah.
Wed Soubillah.
Jow-am el Mugrah.

*The Mountains of the* Beni Boo-Taleb.

The *Soubillah* is continued by the *Anwaall, Geneefah, Monkar* and other Mountains of the *Beni Boo-Taleb,* who are powerful and factious *Kabyles*, living, beyond the *Raigah*, ſeven Leagues to the S. S. W. of *Seteef.* This Diſtrict might

*Their Lead Mines.*

be the moſt valuable in the Kingdom, provided the rich Lead Mines belonging to It, were managed to the beſt Advantage; but the *Beni Boo-Taleb,* are either ſo jealous or ignorant, that They will not permit any greater Quantity to be dug up at one Time, than will be ſufficient for Their own Ammunition, and for the Diſcharge of Their Tribute. Upon the lower Skirts of Theſe Mountains, near the Plains of *Caſſir Attyre,* are the *Welled Seelah* and the *Welled Mahomet Ben Selyman.* Theſe

Ain Rummel.

*Arabs* drink of *The* [*Ain Rummel*] *Sandy Fountain,* a large Flux of Water which diſchargeth Itſelf into the *Boo-ſellam.*

Welled Aly Ben Saboure.

The Mountains of the *Welled Aly Ben Sa-boure* joyn Thoſe of the *Beni Boo-Taleb,* and are in the ſame Meridian with

Jig-bah.

*Seteef. Jig-bah,* a Heap of Ruins, is ſituated at the Bottom of Them to the Eaſtward; but we are at a loſs both for the antient Name of Theſe Ruins and of Thoſe before mentioned at *Smeeſhah.*

Ras el Aioune.

*The* [*Ras el Aioune*] *Head of the Fountains,* is two Leagues to the Southward of *Jig-bah* and eight from *Seteef.* It is the

*River of* Nic-kowſe, *or of* Bareekah.

principal Fountain of the River *Nic-kowſe,* called afterwards *Wed el Bareekah*, from the Name of the Diſtrict through which It paſſeth. This River bends It's Courſe, in the Direction of the *Soubillah* and *Kaſaab,* towards the S. S. W. and being made uſe of by the Inhabitants to meliorate Their Soil, the Remainder of It is drunk up by the *Shott.*

El Huthnah.

Betwixt the Rivers *Bareekah* and *Kaſaab,* to the Southward of the Mountains juſt now deſcribed, we have the fruitful and extenſive Plains of *El Huthnah*, cultivated by the *Welled*

Welled Draaje.

*Draaje,* one of the chief Tribes of This Province. This Country, as It bordereth upon the *Sahara,* and as the Name * may likewiſe inſinuate, is of a more dry and ſandy Nature, than what generally lyeth to the Northward; however by watering It frequently with the *Soubillah* and *Kaſaab,* diverted from Their proper Channels into a Number of Drains for that Purpoſe, the Crops, which It produceth, are for the moſt Part rich and copious.

* Viz. ab هثيان i. q. حشو *qui* (vel quod) *multum ſorbet.* Vid. *Gol.* in voce.

*Meſ-*

*Mef-feelah*, the frontier Town of This Province to the Weft- Mef-feelah.
ward, is built upon the Southern Skirts of *El Huthnah*, nine Leagues to the S. S. W. of *Seedy Embarak Ef-mati*, and fomething lefs to the Weftward of *Jowam el Mugrah*; fo that *Abulfeda*[1] muft be miftaken in placing It only eighteen Miles from *Conftantina*. It is a dirty Place, like moft of the Villages of This Country, having It's Houfes built, either with Reeds daubed over with Mud, or elfe with Tiles baked only in the Sun. The *Algerines* had formerly at This Place a Garrifon of three *Suffrahs*, changed at prefent into a fmall Body of *Spahees*, who have little Duty upon Their Hands, and upon any Infurrection or Difturbance, (there being no Caftle to protect Them) have nothing but Their Arms to truft to. The Air is too cold at This, as well as at other Places upon the Skirts of the *Sahara*, for the Production of Dates; and therefore the Gardens that furround It, are only furnifhed with Peach, Apricot, and fuch fruit Trees, as are common to the more northern Parts of *Barbary*. *Mef-feelah*[2] denotes fuch a Situation as This, which borders upon a running Water.

Eight Leagues to the E. S. E. of *Mef-feelah*, and a little to *The Plains of* Bareekah.
the S. W. of *Jowam el Mugrah*, is *The* [*Ain el* كلب *Kelb*] *Fountain of the Dog*. From whence we crofs the *Nak-kar*, (as They call the River *Soubillah* near the *Shott*) and afterwards, at five Leagues Diftance ftill farther to the Eaftward, the *Bareekah*, and then enter into the Plains of that Name, which are cultivated, in the fame Method with *El Huthnah*, by the *Welled Seedy Mahamet Ben Hadge*. The Eaftern Parts of *El Huthnah* bound This Diftrict to the Northward; and to the S. W. we have the *Les-baah*, an Interchange of feveral little barren Les-baah.
Mountains and Valleys that border upon the *Shott*.

*Jibbel Suffian*, a rugged Mountain inhabited by the *Welled* Jibbel Suffian. Welled Youfef.
*Youfef*, is fituated at three Leagues Diftance to the N. E. of the *Bareekah*, and to the S. S. W. of the *Ras el Aioune*. The little Rivulet of *Boo-ma-zoofe*, defcends from This Mountain, *The* Booma-zoofe.
and leaving the *Bareekah* three Leagues to the Weftward, lofeth Itfelf afterwards in *The* [*Midar* مدر] *Miry Plains of* Midar Ben-Youfef.
*Ben Youfef*, to the Eaftward of the *Shott*.

1 *Al Kaiem Billah Fathemita* condidit *Mefeela* An. *Heg.* 315. appellavitque eam *Al mohammediah*. Inter *Coftinam* & *Mefeelam* octodecim Milliaria & mons continuus. *Abulf.* ut fupra. 2 مسيلة (viz. سال fluxit aqua) *locus torrentis feu fluentis aquæ*. Vid. *Gol. Gig.* &c. in voce.

Tubnah, *The* THUBUNA. *Exc.* p. 12. D. p. 33.

† At the ſame Diſtance, and in a like Direction from *Jibbel Suffian*, are the Ruins of the antient *Thubuna*, as the preſent Name *Tubnah* ſeems to inſinuate, and the Poſition of It, with Reſpect to *Igilgili*, doth farther confirm. It is ſituated in a fine Plain betwixt the Rivers *Bareekah*, and *Boo-ma-zooſe*; but the few Walls, Pillars and other Ruins that have eſcaped the Fury of the *Arabs*, are ſo much covered with Sand and Rubbiſh, that It will be difficult to determine the former Extent of It. The Opinion of the *Arabs*, that great Quantities of Money lye buried in Theſe Ruins, might give Occaſion to the following *Rhapſody* [1].

*The Treaſure of* Tubnah *lyeth under the Shade of what is ſhaded. Dig for It? Alas! It is not there.*

*Not a City of* Zaab.

*Tubnah*, I preſume, cannot be rightly placed by *Abulfeda* [2] among the Cities of *Zaab*, from which It is divided by a great Diverſity of Valleys and Mountains.

Em-dou-khal.

Seven Leagues to the S. S. W. of *Tubnah* and ſix to the S. E. of *Meſ-ſeelah*, is *Em-dou-khal*, a little Village ſurrounded with Mountains. Here we meet with the firſt Plantation of Date Trees, though the Fruit doth not ripen to that Delicacy and Sweetneſs as in the Province of *Zaab*.

*The* Shott.

The [شط] *Shott* is a large Valley, running, with few Interruptions, betwixt two Chains of Mountains, from the Neighbourhood of *Em-dou-khal*, to the Weſtward of the Meridian of *Meſ-ſeelah*. The Word commonly ſignifieth *The Sea Shore*, or *The Banks* of ſome Lake or River: but the meaning here is ſomewhat varied, denoting *The Borders* or *Area* rather of ſuch a Plain, as, according to the Seaſons of the Year, is either covered with Salt, or overflowed with Water. Several Parts of the *Shott*, conſiſt of a light oozy Soil, which, after ſuddain Rains or the overflowing of the adjacent Rivers, are changed into ſo many Quickſands, and occaſion no ſmall Danger and Difficulty to the unwary Traveller. *La Croix* [3] hath been badly informed in aſſerting that all the Rivers of This Kingdom run from South to North; ſince, beſides ſeveral others in a quite contrary Direction, we have no fewer than Five, and Thoſe very conſide-

1 *Mel Tubna taat thul athloulah.* مال طبن تحت ظل اظلاله
*Afer? Weis! la takoun toumah.* احفر ويس لا تكون طمع

2 A *Tubna* Civitate *Al Zab* ad *Boujeiah* ſex Stationes. *Abulf.* ut ſupra. 3 On doit remarquer que toutes les Rivieres du Royaume d'*Alger* coulent du ſud an Nord. *De La Croix* Metode pour aprender la Geogr. Tom. 5. p. 282-3.

rable

rable Streams, which empty Themſelves into This Place from the Northward.

Muckat el Hadjar.

Croſſing the *Boo-ma-zooſe*, over againſt *Tubnah*, we have a large Mountain of excellent Free-Stone, with a Number of ſquare Blocks, ready prepared for the Builder, lying by It. It is called *The* [*Muckat*[1] [مقطع] *el Hadjar*] *Quarry*; the *Arabs* having a Tradition that the Stones employed in the building of *Seteef* (and without Doubt of *Nic-kowſe*, *Jigbah*, and other neighbouring Cities) were brought from This Place.

Boo-muggar.

Four Leagues to the Northward of the *Quarry*, is *Boo-muggar*[2], a fruitful little Diſtrict, with ſome Traces of antient Buildings. Betwixt It and *Ras el Aioune*, is the Village of *Nic-kowſe* or *Ben-cowſe* as the *Turks* call It, where there is a Garriſon of one *Suffrah*, a mud-walled Rampart and three Pieces of Cannon. The Inhabitants are chiefly *Zwowiah*, under the Protection of *Seedy Laſſan*, Their tutelar Saint: out of the Revenues of whoſe Sanctuary there are maintained two hundred *Thalebs*. *Nic-kowſe* is ſituated in a Plain with a Circle of Mountains at a moderate Diſtance from It. A Rivulet glides by It to the W. but being impregnated with too many of the nitrous Particles, which the Soil It paſſeth over is charged with, the Water is ſeldom made uſe of in the Offices of the Table or Kitchin. We have the Traces here of a large City, with the Remains, as uſual, of Pillars, broken Walls and Ciſterns. But at preſent the *Nic-kowſians* make Themſelves famous for the Tombs, They pretend to have, of the *Seven Sleepers*[3], Whom They ſtrenuouſly maintain to have been *Muſſelmeen*, and to have ſlept at This Place.

Nic-kowſe.

Seedy Laſſan.

Ain Azell.

Half Way betwixt the *Ras el Aioune* and the Mountains of *Welled Aly Ben Sa-boure*, we have other Ruins and ſeveral Troughs and Ciſterns of Stone; all of Them the Work of the Antients, and into which the plentiful Fountain of *Azell* is conducted. Three Leagues to the S. S. E. of the *Ras el Aioune*, are the Mountains of the *Welled Sultan*, who are ſucceeded, in a like mountainous Tract, by the *Welled Fathmah*: and then by

Welled Sultan.

Welled Fathmah.

1 Viz. a قطع ſecuit. 2 *A Word like this*, viz במגריו Bemuggarou *we meet with in the H. Scriptures*; *rendred* In His or Their Dwellings. *Job.* 18. 19. *Pſ.* 55. 16. *Magalia* etiam dicta quaſi *Magaria*, quod *Magar* [מגר] Punice *Novam Villam* dicunt. *Iſid.* Orig. l. 15. Cap. 12. 3 *The common Opinion is that They Slept in a Cavern of Mount* Ochlon, *near the City* Epheſus, *from* A. D. CCLIII. *to* A. D. CCCCVIII, viz. *from the* Decian *Perſecution to the Time of the younger* Theodoſius. *vid.* Gregoire de Tours *de gloria Martyrum.* C. 95. *Diction. de* Moreri *in Voc.* Dormans.

 the

Lakh-dar.

the *Lakh-dar*. The Latter are a Clan of *Kabyles* as inhoſpitable as Their Mountains are rugged; ſpreading Themſelves from the *Booma-zooſe*, through *Coſſoure* and *Me-der-ree*, as far

Welled Zei-an.

as the weſtern Borders of *Jibbel Aureſs*. The *Welled Zei-an* are the Neighbours of the *Lakh-dar* to the Southward: in which Situation we have the Village of *Lwo-taiah*, with a

Hyle Ben Aly.

Branch of the *Ahyle* or *Hyle* [1] [عيال اهل الل] *Ben Aly*, the principal *Arabs* of This Province; who, beſides Their extenſive Poſſeſſions in This mountainous Diſtrict, ſpread likewiſe Their Encampments to a great Diſtance in the *Sahara*. *The*

Wed el Kant'rah.

[*Wed el* [وقنطره] *Kant'rah*] *River of the Bridge* is known to moſt of Theſe *Arabs* and *Kabyles*; for riſing below the *Welled Fathmah*, and winding Itſelf through the Country of the *Lakhdar*, (where we have the Bridge that giveth Name to the River) It is continued through the Diſtrict of the *Welled Zei-an* and *Lwo-taiah*, watering afterwards the Gardens of *Biſcara*, a noted Village of the *Sahara*.

JibbelYouſef.

The Chain of Mount *Atlas*, that we left among the *Welled Aly Ben Sa-boure*, is continued by *Jibbel Youſef*, a fruitful Mountain, five Leagues to the S. by E. of *Seteef*. Upon the Declivity of It, near the eaſtern Encampments of the *Raigah*,

Gije-el.

we have the little Village *Gije-el*, that was formerly a City of the *Romans*. *Jibbel Youſef* is joyned by the Mountains of

Welled Sel-lem.

*Welled Sel-lem*, where there are other Ruins, called *Zeryiah* by

Zeryiah. Jibbel Muſtewah.

the *Arabs*. The high and rugged Mountains of *Muſtewah* follow Thoſe of the *Welled Sel-lem*, inclining likewiſe, as They do, towards the S. E. I have already obſerved that They be-

Welled Abde-nore.

long to the *Welled Abde-nore*, a powerful Tribe, who live in the champain Country in Tents and on the Mountains, (whither Their Quarrels frequently oblige Them to retire) in mud-walled

Aly Ben Gy-doune *Their* Shekh.

Hovels, like the *Kabyles*. *Aly Ben Gy-doune*, the *Shekh* of This Community, hath often baffled, by His extraordinary Valour and Conduct, the whole Force of *Algiers*, 'till They have, as uſual, invited the *Hirkaat*, *Ziganeah* and ſome other neigh-

Hadjar Soudah. Welled Hirkaat.

bouring *Arabs* to Their Aſſiſtance. *The* [*Hadjar Soudah*] *Black Rock*, and the mountainous Diſtrict of the *Welled Hir-*

1 *This Appellation, which, as far as I am informed, is peculiar to This Tribe, is rendred by* Golius, Populus, Aſſeclæ, Affines, familia, domeſtici, liberi & poſteri: *and is therefore another word only for* Welled *or* Beni (Vid. Not. p. 17.) *which have ſo often occurred.* Chaijl [חיל] *which ſeems to be the ſame, is tranſlated in the H. Scriptures,* (1 Sam. 10. 26.) a Band of Men, (Pſ. 33. 16.) an Army, (Pſ. 136. 15.) an Hoſt.

*kaat*,

*kaat*, in a S. E. Direction likewise from *Jibbel Yousef* and *Mustewah*, are the next in Order. At the Foot of These Mountains, where They border upon *Jibbel Auress*, we have *Baitnah*, a large Heap of Ruins, exceedingly well watered, and lying at the half Way nearly betwixt *Constantina* and *Biscara*. Baitnah.

*Jibbel Auress* (or *Evress* as the *Turks* pronounce It) the *Mons Aurasius* of the Middle Age, and the *Mons Audus*, I presume, of *Ptolemy*, succeeds the Mountains of the *Hirkaat*, and lyeth to the Southward of *Constantina*. It is not one single Mountain, as the Name would insinuate, and as *Procopius* [1] seems to describe It, but a large Knot of Eminences, running one into another, with several little Plains and Valleys intervening. However both the higher and lower Parts of It, are most of Them of the utmost Fertility, and still continue to be the Garden of the Kingdom. The Whole may be a hundred and twenty Miles in Circuit, or three long Days Journey according to *Procopius*: and the northern Part alone, which is visited every Year by a flying Camp of the *Algerines*, is possessed by such a Number of Clans [2], that It requires forty of Their Stations to bring Them All under Contribution. The *Turks* rarely pass towards the *Ain Ou heide*, an intermitting Fountain to the S. E. flowing only, as I am informed, on Fridays; at which Time, It dischargeth Itself, in a plentiful Flux of Water, into the River of *Bag-gai*. The like Ruggedness of These Mountains to the Southward, equally discourageth Them from making any Advantages towards the *Near-dee*, a sturdy Community, so well fortified by Nature, that one of Their *Marab-buts* expressed the Danger of attacking Them, by *the eating of Fire* [3]. A high pointed impenetrable Rock, the Seat of Their *Dashkrah*, seems to be the *Petra Geminiani* [4] or the *Tumar* of *Procopius*, answering to all the Circumstances, that are recorded of one or other of those Places, by that Historian. Jibbel Auress, *The* MONS AURASIUS, *and* AUDUS. *Exc.* p.14.D. *The Clans of It.* Ain Ouheide. Near-dee.

There are a Number of Ruins spread all over These Mountains, the most remarkable of which, are those of *L'erba* or L'erba, *or* Tezzoute.

1 Τοῦτο δὲ τὸ ὄρος [Aurasius] — *μέγιστον δὲ ἁπάντων ἐστὶν, ὧν ἡμεῖς ἴσμεν· ἡμερῶν γὰρ τριῶν ἐνταῦθα εὐζώνῳ ἀνδρὶ περίοδός ἐστι.* *Procop. Bell. Vand.* L. 2. Cap. 13. p. 266. 2 *Viz.* The *Boozeenah*, *Lashash*, *Maisah*, *Boo-aers*, &c. 3 La Shuff Neardy! Tackul el Nahar. *Dont see* (fight with) *the* Neardy: in so doing *you will* (catch *a Tartar*) *eat Fire.* 4 Ἔστι δέ τις ἐν Αὐρασίῳ πέτρα ἀποτόμως κρημνῶν ἐς μέσον ἀνέχουσα· πέτραν αὐτὴν Γεμινιανοῦ καλοῦσιν οἱ ἐπιχώριοι· οὗ δὴ πύργον οἱ πάλαι ἄνθρωποι βραχὺν κομιδῇ ποιησάμενοι, καταφυγήν τε ἰσχυράν τινα καὶ ἀμήχανον, τῆς τοῦ χωρίου φύσεως σφίσι ξυλλαμβανούσης, ἐδείμαντο. *Procop. Bell. Vand.* L.2. Cap.13. p.286. Ἰαύδας ἐς τὴν Αὐρασίου ὑπερβολὴν ξὺν τῷ ἄλλῳ στρατῷ ἀνέβη χωρίον τε εὐρὺν κρημνοῖς τε πανταχόθεν ἀνεχόμενον, καὶ πρὸς ἀποτόμων πετρῶν καλυπτόμενον, Τύμαρ ὄνομα. ἐνταῦθα ἡσύχαζε. *Id.* Cap. 19.

*Tezzoute*, three Leagues nearly in Circumference. We have here a great Variety of Antiquities; for beſides the magnificent Remains of ſeveral of the City Gates, (which according to a Tradition of the *Arabs*, were forty in all, and that when the Place was in Proſperity, It could ſend out of each Gate forty thouſand armed Men,) we have the Seats and upper Part of an Amphitheatre; the Frontiſpiece of a beautiful *Ionick* Temple, dedicated to *Eſculapius*; a large oblong Chamber, with a great Gate on each Side, intended perhaps for a triumphal Arch; and *The* [*Cubb' el* [عروس] *Ar-roſah*] *Cupola* of the Bride, as the *Arabs* call a little beautiful *Mauſoleum*, built in the Faſhion of a *Dome*, ſupported with *Corinthian* Pillars.

*The* LAMBESA, *or* LAMBESE. *Exc*.p. 15. C. p. 26.

These and ſeveral other Edifices of the like Nature, ſufficiently demonſtrate the Importance This City muſt have been of in former Times; which alone, without the Authority of Inſcriptions, might be a preſumptive Argument for what hath been already ſuggeſted, that *Tezzoute* or *L'erba* was the *Lambeſe* of the Antients. The particular Notice taken of *Lambeſe* in the *Itinerary*, ſuppoſeth It to be the moſt conſiderable City of That Part of the Country, where It was ſituated: and the reſpective Diſtances and Directions laid down by the ſame Author, in conducting us thither, point out to us the Situation of It in general, whereby It made with *Theveſte* and *Sitifi* an irregular Kind of Triangle, whoſe Height was to be determined by the Diſtance of *Cirta*. *Ptolemy* indeed by placing *Sitifi* to the Southward of *Cirta* and *Lambeſa*, or in the Situation of the preſent *Theveſte*, giveth each of theſe Places a Poſition very different to what They are placed in: however, by informing us, that the *Legio Tertia Auguſta* was ſtationed at *Lambeſa*, He furniſheth us with a Matter of Fact, and ſo far inſtructeth us, that where we can find the *Third Legion*, as we do here at *Tezzoute*, there we may look for His *Lambeſa*. We have the following Inſcriptions at This Place.

*Upon the Frize of the Temple of* Eſculapius.

AESCVLAPIO ET SALVTI IMP. CAES. MARCVS AVRE-
LIVS ANTONINVS AVG. PON. MAX.
IMP. CAES. LVCIVS AELIVS VERVS AVG.

DEON-

*Upon a square Stone hard by It.*

DEONTEIO FONTINIANO
STERNIO RVTINO
LEGATO AVGVSTORVM
PR. PR. COS. DESIGNATO
SEX TERENTIVS SATVR
NINVS LEG. . . .
AVGVST.

*In an old Mosque.*

IMP. CAESARE
M. AVRELIO ANTONINO
ARMENIACO
PARTHICO
TRIB. POTEST- - -PONT. MAX.
LAMBASENTIVM - - - -
D. D. P. P.

*Near a triumphal Arch.*

IMP. CAES.
ÆLIO HADRIANO
ANTONINO AVG.
PONT. II. MAXIMO
TRIB. POTEST. X
IMP. II. COS. III. P. P.
DEDICANTE
INDVIO CR. . .
LEG. AVG. PR. PR.

| |
|---|
| PRO CO. . . . |
| . . . ISSIMO |
| BENIGNISSIMO |
| CAES. . . . . |
| IANVARIVS |
| LEG. III. AUG. |
| . . . |

*Near the Amphitheatre.*

| |
|---|
| MAXIMIANO |
| INVICTO AUG. |
| LEG. III. AUG. |
| P. F. |

*The Inhabitants yellow hair'd.*

We are not to leave the Mountains of *Aureſs* without obſerving that the Inhabitants have a quite different Mein and Aſpect from their Neighbours. For Their Complections are ſo far from being ſwarthy, that They are fair and ruddy; and Their Hair, which, among the other *Kabyles*, is of a dark Colour, is, with Them, of a deep Yellow. Theſe Circumſtances, (notwithſtanding They are *Mahometans*, and ſpeak the common Language only of the *Kabyles*) may induce us to take Them, if not for the Tribe [1] mentioned by *Procopius*, yet at leaſt for ſome Remnant or other of the *Vandals* [2], who, notwithſtanding they were diſpoſſeſſed, in His Time, of theſe ſtrong Holds, and diſperſed among the *African* Families; might have had ſeveral Opportunities afterwards of collecting Themſelves into Bodies, and reinſtating Themſelves. If I am not miſtaken, in making this Mountain the antient *Audus*, we may then preſume the *Miſulami* were the former Inhabitants.

MISULAMI. *Exc.* p.14. E.

Twaabah.

Beyond the *Auraſians*, are the *Twaabah*: then follow the *Beni Sweek*, and the *Me-lou-nouſhe*; after whoſe ſeveral *Daſhkras* and Encampments, are Thoſe of the *Bera-neeſe*, who of all theſe Mountaineers lye neareſt to the *Sahara*. The *Miædij*, I preſume, were formerly poſſeſſed of This Country.

MIÆDIJ. *Exc.* p.14. E.

Wed el Serkah, *The principal River of* Aureſs.

The River *Serkah* hath It's Fountains in the Hilly Country to the Southward of *Tagzah* and *Burgh Twill*; and, winding Itſelf afterwards through *Jibbel Aureſs*, receiveth the *Sootus*, the Rivulet of *Tezzoute* and other Contributions. After which

1 —— οὐκ ὥσπερ οἱ Μαυρούσιοι μελάγχροοι, ἀλλὰ λευκοί τε λίαν τὰ σώματα, καὶ τὰς κόμας ξανθοί. — *Proc. B. Vand.* l. 2. c. 13. ſpeaking of a people a great way within the deſart (ἔρημος ἐπὶ πλεῖστον διήκει.)

2 Τούτων μὲν οὖν Βανδίλων, οἳ ἔμειναν ἐν γῇ τῇ πατρῴᾳ, οὐδὲ μνήμη τις, οὐδὲ ὄνομα ἐς ἐμὲ σώζεται. ἅτε γὰρ οἶμαι ὀλίγοις τισὶν οὖσιν ἢ βεβιάσθαι πρὸς βαρβάρων τῶν σφίσιν ὁμόρων, ἢ ἀναμεμῖχθαι οὐκ ἀκουσίοις τετύχηκε, τό τε ὄνομα ἐς αὐτοὺς τι ἀποκεκλεῖσθαι. *Proc. Bell. Vand.* l. 1. c. 22.

Addi-

Additions It changeth It's Name, from the Colour of the Water, into that of *The* [*Wed* [ابيض] *Abeadh*] *White River*; and leaving the *Twaabah*, a few Leagues to the W. falls to the Eastward of the *Bera-neese*, into the Province of *Zaab*. This River, as the general Course of It lyeth in the same Meridian with *Constantina*, might have been made a proper Boundary betwixt the *Mauritania Sitifensis* and *Numidia*. Twaabah.

We are now to describe the Inland Parts and Inhabitants of the Eastern Division of This Province, formerly possessed by the *Cirtesij*, who, I conjecture, might have been bounded by the Meridians of the *Great River* and *Sgigata*; by the *Nabathræ*, who succeeded Them, as far perhaps as the Meridian of *Tuckush*: And by the *Iontij*, who were the Masters of the following Part of *Numidia*, as far as *Ta-barka*. *The Country of the* CIRTESIJ, *Exc.* p. 14. D. p. 15. A. B. NABATHRÆ, *Exc.* p. 14. D. IONTIJ. *Exc.* ibid.

Above the *Beni Be-leet* therefore are the *Beni Wel-banne*, a considerable Clan, who live near the half Way betwixt *Constantina* and *Skigata*. The rugged Mountain of *Sgowe* belongs to These *Kabyles*; and upon the Declivity of It to the Westward, are the Ruins of an old City, called at present *Ma-sarah*. The *Grarah* and the *Hamzah*, the next Inhabitants to the Eastward, are possessed of what seems to have been the N. E. Frontiers of the antient *Cirtesij*: being succeeded, in a less mountainous Country, by the *Hareishah* and *Fezarah*. Betwixt the large Pond of the Latter and *Bona*, is the *Gun-nara*, a Heap of Ruins, the most remarkable of which are those of an old Castle. Beni Wel-banne. JibbelSgowe. Ma-sarah. Hareishah. Fez-arah. Gun-nara.

The *Welled Boo-zeese* have Their *Douwars*, nearer the *Seibouse*, to the Southward of the *Hareishah*. Their District is more woody and mountainous than the former; unless when They encamp in the *Boo-hammam*, near the Banks of the *Seibouse*. *Ash-coure*, a small Heap of Ruins, is situated upon the eastern Skirts of the *Boo-hammam*, near the *Ain Mylfah*: and a little below Them there are other Ruins, and a Number of lukewarm Springs, bubbling up within a large square Bason of *Roman* Workmanship. These, which are called from Their Warmth and Quality *Hammam* or *Hammah*, seem to be the *Aquæ Calidæ*, or *Tibilitanæ*; as the Ruins Themselves may be the *Tibilis* of the Antients; lying about ten Leagues to the S. W. of *Hippo Regius*, and sixteen to the E. of *Cirta*; in such a Position nearly, as It is placed in by the Author of the *Itinerary*. Welled Boo-zeese. Ash-coure. † Hammah, *The* AQUÆ CALIDÆ, *or* TIBILITANÆ, *and the* TIBILIS. *Exc.* p. 16. A. p. 26. F. p. 36. D. *Tab. Peut.* L.

Welled Ma-ſoude. In the ſame Parallel with the *Welled Boo-zeeſe*, but to the Eaſtward of the *Sei-bouſe*, are the *Welled Ma-ſoude*, who live over againſt the *Anebbians*, and the *Merdaſs*; as the *Shebnah*, who ſucceed Them, are to the Southward of the *Ma-zoulah*. Both theſe Tribes poſſeſs a large and fruitful Country, although It be ſomewhat mountainous. *Welled Aly* live above the *Shebnah*; and the *Beni Salah* above the *Welled Ma-ſoude*; both of Them powerful Clans, and Inhabitants of the mountainous Diſtrict that borders upon the *Hameeſe*, the weſtermoſt Branch of the River *Mejerda*.

Shebnah. Welled Aly. Beni Salah.

*The Diſtrict of* Mownah. To the N. W. of the *Beni Salah*, below *Jibbel Saadah*, we have the Diſtrict of *Mownah*, a level and fruitful Spot of Ground, lying along the ſouthern Banks of the *Sei-bouſe*. The *Boo-hammam* and the *Ain Mylfah* lye over againſt It. *Alaſh-oure*, a Town of *Roman* Extraction, is ſituated, upon the eaſtern Borders of It, below the *Beni Salah*; and four Leagues farther, in View of the *Aquæ Tibilitanæ*, is *Gelma*, or *Kalmah* as the *Turks* pronounce It, a large Heap of Ruins with ſeveral Rows of Pillars and other Fragments of Antiquities ſtill remaining, which the Hoſtilities apprehended from the *Beni Salah*, would not give me leave to examine. † *Gelma* is undoubtedly the *Calama* ſo much wanted [1] in the Old Geography, lying betwixt *Hippo* and *Conſtantina*, but nearer the Former, as St. *Auſtin* [2] hath placed It.

Alaſhoure. Gelma, *The* CALAMA. *Exc.* p. 28. p. 32.

JibbelArtyah Ly-aiſhah. To the Northward of the *Boo-hammam*, are the Mountains of *Artyah* and the *Arabs Ly-aiſhah*, who, reaching beyond the *Wed el Ze-nati* to the Southward, encamp ſometimes in the Country of the *Girfah*. In Their Diſtrict are *The* [*Hammam Meskouteen*] *ſilent or inchanted Baths*, ſituated on a low Ground, ſurrounded with Mountains. There are ſeveral Fountains that furniſh the Water, which is of an intenſe Heat, and falls afterwards into the *Ze-nati*. At a ſmall Diſtance from theſe Hot Fountains, we have others, which upon Compariſon are of as intenſe a Coldneſs; and a little below Them, ſomewhat nearer the Banks of the *Ze-nati*, there are the Ruins of a few Houſes, built perhaps for the Conveniency of ſuch Perſons, who came hither for the Benefit of the Waters.

Hammam Meskouteen.

1 Situm certum *hujus Civitatis* demonſtrare non poſſumus. *Cellar.* Geogr. Antiq. l. 4. c. v. p. 122. 2 Inter *Conſtantinam* quippe ubi tu es, & *Hipponem* ubi ego ſum, *Calama* ubi ille [*Criſpinus*] eſt, vicinior quidem nobis, ſed tamen interpoſita eſt. *D. Auguſt.* contra Litteras *Petiliani.* l. 2. c. 99.

The

The *Girfah*, the Neighbours of the *Ly-aiſhah*, have the Girfah. *Beni Salah* to the Eaſt, and the *Grarah* and *Hamzah* to the Northward. They are a numerous Tribe, the Succeſſors perhaps of the antient *Ze-nati*; ſpreading Their *Douwars* from the Banks of the Rivers *Sei-bouſe*, *Sebba Aioune* and *Ze-nati*, to Thoſe of the *Serff* and *Alleegah*. The River *Ze-nati* might probably have been named from Their ſuppoſed Predeceſſors. All This Country is a fruitful Interchange of Hills and Valleys; and ſome Parts of It, eſpecially Thoſe that are mountainous, are interſperſed with ſeveral Forreſts and Plantations of Olive Trees.

Upon an Eminence, two Leagues to the S. W. by W. of the Anounah. *Hammam Meskouteen*, under the Shade of one of theſe Plantations, there is a large Extent of Ruins, called at preſent *Anounah*, where we have a ſmall ſquare Building nearly entire, which by the Figure of a Croſs + ſtill remaining upon the Door Caſe, we may conclude to have been ſome Chappel of the *Chriſtians*. Among the Ruins is the following Inſcription.

MEMMI<br>
·US M. F.<br>
PRUDENS<br>
V. AN. XV.

*Alleegah*, another City in Ruins, lyeth ſeven Leagues to the Alleegah. W.N.W. of *Anounah*, and five to the Eaſtward of *Conſtantina*. It is ſituated in a Plain, upon the weſtern Banks of a River of the ſame Name. *Seni-ore*, another Heap of Ruins, Seni-ore. lyeth ten Miles to the Southward of *Anounah*, not far from the River *Serff*. There is a large Tower at This Place, beſides a Fountain of excellent Water, and good Paſturage; but the Forreſts, all about It, are ſo frequented with wild Beaſts, that the *Girfah* very rarely ſit down in the Neighbourhood of It.

The *Welled Braham*, joyn the weſtern Encampments of the Welled Braham. *Girfah*, and extend Themſelves as far as *Conſtantina*. Their Diſtrict is not ſo much incumbered with Forreſts as the Former, and might have been formerly the eaſtern Part of the *Regio Cirteſiorum*. The weſtern Parts, near *Tattubt*, *Jidmeelah* &c. have

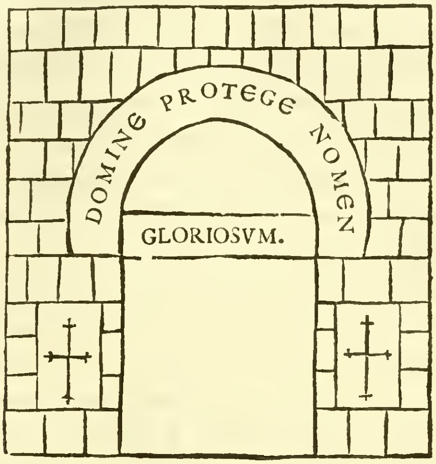
have been already taken Notice of; among thofe which are nearer the Meridian of *Cirta*, is [*Beer Staal*] where we have, as the Name [بير *Beer*] infinuates, a Well, of *Roman* Workmanfhip, fituated betwixt the River *Alleeegah* and *Hydrah*, one of the Fountains of the *Boo-mar-zooke*. *Summah*, a beautiful Plain, with a Heap of Ruins upon It, lyeth a little to the Southward of *Hydrah*; and ten Miles farther is *The* [*Ain el Trap* or *Trab*] *Muddy Fountain*, furrounded with a rich Country belonging to the *Welled Eefah*. *Phyf-geah*, where we have other Footfteps of the *Romans*, is four Leagues to the W. of *Ain el Trap*, and five to the S. by W. of *Conftantina*. There is here a very plentiful Fountain, which formerly fupplyed *Conftantina* with Water. The high Mountain of the *Ziganeah* is in this Neighbourhood; and at two Leagues Diftance from It, upon the Borders of the *Welled Eefah*, is *Tagzah*, a large Extent of Ruins, with a well watered Country round about It. A little farther, in the fame Direction, is *The* [*Burgh* طويل *Twill*] *High Tower*, the only Remains of another antient City of the *Cirtefians*, built in the fame fruitful Soil, and with the like Conveniences as *Tagzah*. One or other of Thefe Places, and perhaps the Latter, was the *Turris Cæfaris* taken Notice of in the *Itinerary* to be forty Miles diftant from *Cirta*, in travelling thither by the Way of *Sigus*. We find *Sigus* placed fifteen Miles from the *Tower* of *Cæfar*, where the Roads united that conducted us from *Thevefte* and *Tipafa* to *Cirta*. We may take It therefore for *Temlouke*, an old City in Ruins, built in a fpacious Plain, below Mount *Telladeefe*, at the Diftance of four Leagues to the N. E. of *Burgh Twill* and feven from *Conftantina*.

Beer Staal. Summah. Phyf-geah. Ziganeah. Burgh Twill, *The* TURRIS CÆSARIS. *Exc.* p.26. F. Temlouke, *or* SIGUS. *Exc. ibid.* & A. E.

On the other fide of Mount *Telladeefe*, we have the Traces of another great City, called *Shbai-hee*, and fometimes (*Shbaihee enta bent' Pharaoune*) *Shbaihee of the Sons of Pharaoh*, from a current Tradition, that the *Pharaohs* were formerly the Mafters of this Country, and that the Refidence of the *Viceroy*, who was always one of Their Sons, was kept at This Place. This likewife is fituated in a fruitful Plain, perpetually verdant from the feveral Springs and Rivulets that water It. *Seedy Rou-geife*, a large fertil and well watered Sett of Eminences, lye above *Shbai-hee*, four Leagues to the S. E. of *Burgh Twill*.

Shbai-hee. Seedy Rou-geife.

*Twill.* Among the Ruins upon This Mountain, we have the following Antiquity, and Inscription.




Near This Structure, there is likewise the following Inscription.

Q. PETICIVS Q. FILIVS PAPI
RIA VICTOR - - - - MEM.
VIR. VIXIT ANNIS. . . .

† *Cirta*, or *Constantina* as It was afterwards called [1], is well situated by *Pliny*, forty eight *Roman* Miles from the Sea. It is described in History to be one of the chief as well as one of the strongest Cities [2] of *Numidia:* the first of which Circumstances, we find confirmed by the Extent of the Ruins: the latter by It's particular Situation. For the greatest Part of It hath been built upon a Kind of *Peninsular* Promontory, inaccessible on all Sides, except towards the S. W. This I computed to be a good Mile in Circuit, lying a little inclined to the Southward; but ending to the Northward in a Precipice of at least a hundred Fathom in perpendicular. In this Direction we have a beautiful Landskip arising from a great Variety of Vales, Moun-

CIRTA, *or* CONSTANTINA. *Exc.* p.7. B. p.15. A. p. 18. Cap. 6. p.21. Cap. 3. p.23. Cap. 26. &c.

*The Situation of the* Peninsula,

1 Per *Africam* sacerdotium decretum *Flaviæ* genti, *Cirtæ* que oppido, quod obsidione *Alexandri* ceciderat reposito ornatoque nomen *Constantina* inditum. *Aur. Victor* in Vita *Constantini.* ☞ *Cirta* s. *Cirtha, Punice,* קרתא *Cartha*, i. e. Civitas. *Boch.* Chan. l.1. cap. 24. *Kiriath* joyned with *Arba, Jerim* &c. in the H. Scriptures seems to be the same Word. 2 *Jugurtha*— neque propter Naturam loci *Cirtam* armis expugnare potest. *Sall. Bell. Jug.* §. 25. Exc. p. 7. B.

tains and Rivers, which lye before It to a great Diſtance. To the Eaſtward, our Proſpect is bounded by an adjacent Range of Rocks, much higher than the City; but towards the S. E. the Country is more open, entertaining us with a diſtant View of the Mountains of *Seedy Rougeiſe*, and of Thoſe of the *Ziganeah.* In this Direction the *Peninſular* Promontory (as I have called It) is ſeparated from the neighbouring Plains by a deep narrow Valley, perpendicular on both Sides, where the *Rummel* conveys It's Stream, and over which there was formerly a Bridge of excellent Workmanſhip.

*and of the Neck of Land to the* S.W.

The Neck of Land to the S. W. near which ſtood the principal Gate of the City, is about the Breadth of half a Furlong, being intirely covered with a *Series* of broken Walls, Ciſterns and other Ruins, which are continued quite down to the River, and carried on from thence over a Strip of plain Ground that runs Parallel with the deep narrow Valley already deſcribed. Such was the Situation and Extent of the antient *Cirta.* But the preſent City hath not the ſame Dimenſions, being confined to that Part of It, which I have called the *Peninſular* Promontory.

*The Ruins of the Ciſterns, and Aqueduct,*

Beſides the general Traces of a Diverſity of Ruins ſcattered all over This Place, we have ſtill remaining, near the Centre of the City, that particular Sett of Ciſterns, which I judge received the Water brought thither from *Phyſ-geah* by an Aqueduct. They are about twenty in Number, making an *Area* of fifty Yards ſquare. The Aqueduct is ſtill in a more ruinous Condition than the Ciſterns; however the Fragments, which have continued down to this Time, ſufficiently demonſtrate the publick Spirit of the *Cirteſians*, in erecting a Structure that would require ſuch an immenſe Quantity of Materials.

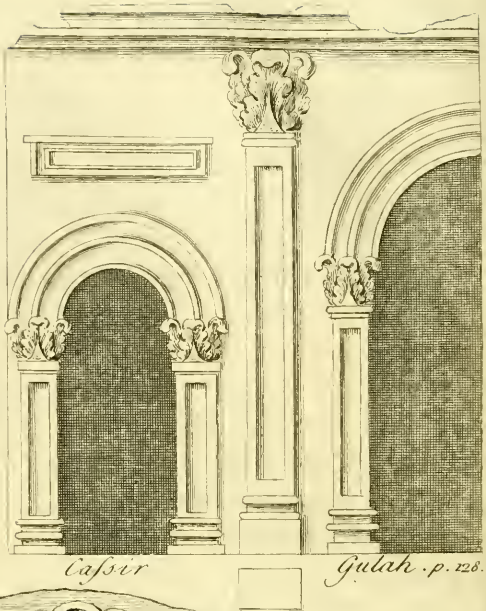
*and of a large* Portico.

Upon the Brink of the Precipice to the Northward, there are the Remains of a large and magnificent Edifice, where the *Turkiſh* Garriſon is lodged at preſent. Four of the *Baſes*, each ſeven Foot in Diameter, with their reſpective Pedeſtals, are ſtill in their Places, and ſeem to have appertained to the *Portico.* They are of a black Stone, little inferiour to Marble, hewn in all probability out of that very Range of Rocky Precipices, upon which They are founded. The following imperfect Inſcription, placed in a Wall of modern Workmanſhip, ſtrikes the Eye in viewing the Situation of the *Portico.*

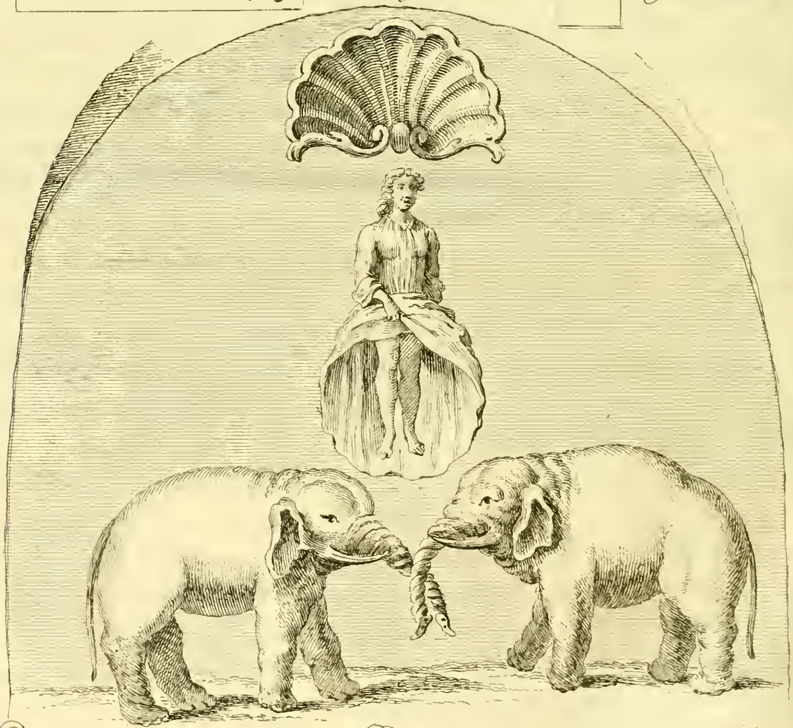
p. 127

p. 105.



*Cassir* — *Gulah. p. 128.*



*To S*[r] BOUCHIER WREY *of Tavestock in Devonshire, Bar*[t]

AID III VIR PR
- - - - - - - - -
RVSICADE BIS
PONTIFEX - - -
PERFECIT.

The side Posts of the principal Gate of the City, which are of a beautiful reddish Stone not inferiour to Marble, are very neatly moulded and pannalled. An Altar of pure white Marble maketh Part of a neighbouring Wall; and the Side of It in View, presents us with a well shaped *Simpulum* in a bold *Relief*. The Gate towards the S. E. is in the same Fashion and Design, though much smaller: and lyeth open to the Bridge that I have mentioned to have been built over This Part of the Valley. *The Gates.*

The Bridge was a Master piece in It's Kind, having had the Gallery and the Columns of the Arches adorned with Cornishes and Festoons, Ox Heads and Garlands. The Key-Stones likewise of the Arches are charged with *Caducei* and other Figures. Betwixt the two principal Arches, we see, in a strong *Relief* well executed, the Figure of a Lady treading upon two Elephants, with a large Escallop Shell for Her Canopy. The Elephants, having their Faces turned towards each other, twist their Trunks together; and the Lady, who appears dressed in Her Hair, with a close bodied Garment like the riding Habit of our Times, raiseth up Her Petticoats with Her right Hand, and looks scornfully upon the City. This *Group*, in any other Situation, might be supposed to belong to some Fountain: it being well known, that They were sometimes laid out in such ludicrous and wanton Designs. Upon a Stone, in the River below It, I traced out the following Words. *The Bridge.*

CAI. IVLI
SIGNINARI

Below the Bridge, the *Rummel* begins to turn to the Northward; where It runs, for near a Quarter of a Mile in that Direction, through a rocky subterraneous Passage, designedly laid open in several Places, for the greater Conveniency of drawing up the Water, or cleansing the Channel. According *The subterraneous Passage of the* Rummel.

 to

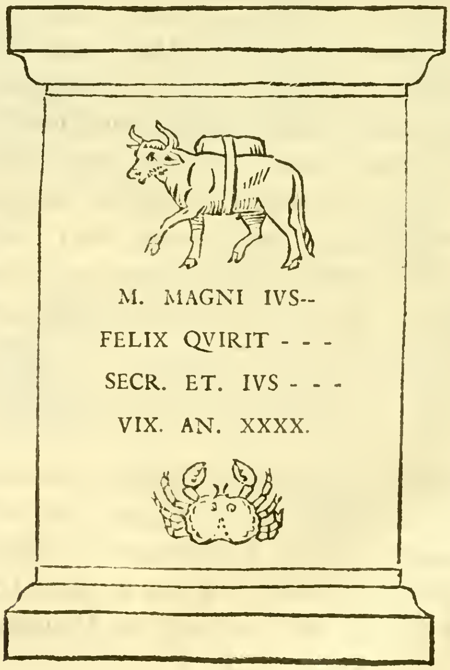
to all Appearance, It ſeems to be an extraordinary Proviſion of Nature for the Admiſſion of This River, which muſt have otherwiſe formed a prodigious Lake, and thereby laid a great Part of the neighbouring Country under Water, before It could have found out any other Way to the Sea.

*The Ruins of a Triumphal Arch.*

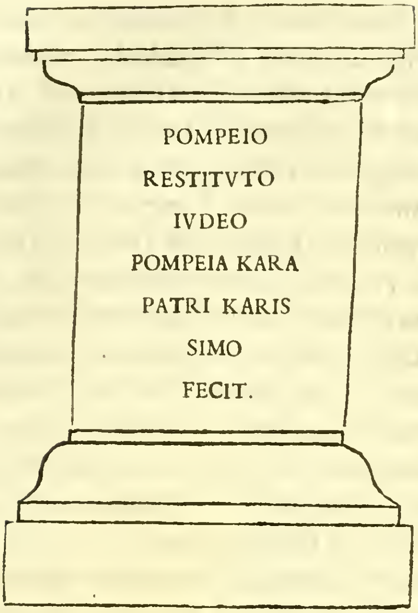
Among the Ruins to the S.W. of the Bridge, upon the narrow Strip of Land juſt now deſcribed, we have the greateſt Part of a triumphal Arch, called *The* [*Caſſir Goulah*] *Caſtle* (as They interpret It) *of the Giant*, conſiſting of three Arches; the middlemoſt whereof is the moſt ſpacious. All the Mouldings and Frizes are curiouſly embelliſhed with the Figures of Flowers, Battle Axes, and other Ornaments. The *Corinthian* Pilaſters, erected on each ſide of the grand Arch, are pannelled, like the ſide Poſts of the Gates of the City, in a *Guſto*, as far as I have obſerved, peculiar to *Cirta*; but the Pillars of the ſame Order, which ſupported the Pediment, are broken down and defaced.

*Inſcriptions, &c. below the Precipice.*

Without the Precincts of the City, under the great Precipice, we meet with the following ſepulchral Inſcriptions. The firſt of Them, which is upon a *Cippus*, with the Figure of a loaded Ox in *Baſſo Relievo* above It, and of a Crab below It, maketh one of the Steps, as we deſcend to the lukewarm Springs of the *Marab-butt Seedy Meemon*, who lyeth there interred.




D.




A Quarter of a Mile to the Eastward of *Seedy Meemon*, the *Rummel* falls, from It's subterraneous Channel, in a large *Cascade*. The highest Part of the City lyeth above It, from whence Criminals still continue [1] to be precipitated into (This Part of) the River. A little way beyond the *Cascade*, is *Kabat-beer-a-haal*, for so They call a neat transparent Fountain, full of Tortoises. Several strange Stories [2] have been related of these Animals, without any Foundation. *The Cascade of the Rummel.* Kabat-beer-a-haal.

Leaving *Constantina* and the *Welled Eesah* to the N. and N. W. we enter upon the Country of the *Hen-neishah*, who are not only a powerful and warlike, but a genteel and comely Tribe. To Them and Their gallant Commander *Bwoa-zeese*, the *Algerines*, in Their late Wars with *Tunis*, have been often indebted for a compleat Victory or honourable Retreat. Their District, the most fruitful as well as the most extensive of *Numidia*, lyeth betwixt the Rivers *Hameese* and *Myski-anah*; This, the most southern, the Other the most northern Branch of the *Me-jerdah*. There is scarce an Acre of It, but what is watered by some choice Fountain or Rivulet; and there are few of these Conveniences without having had some City or Village *The Country of the* Hen-neishah, *full of Ruins.*

1 Vid. Not. * p. 93. 2 Est quoque huic oppido (*Constantinæ*) vicinum quoddam balneum aquæ calidæ, quæ inter rupes fluendo diffunditur: hic maxima est testudinum copia quas ejus Civitatis mulieres dæmones dicunt: & quoties contingit aliquem corripi febre, aut alio quovis morbo, illud mox a testudinibus profectum putant. *J. Leo.* l. 5. p. 211.

 built

built in the Neighbourhood; but which are found to be ſo miſerably defaced, that a Heap of Rubbiſh, without either Name or Inſcription, is what generally remains of Them at preſent. In this Condition, to mention no more, are the Ruins of *Daha-*
Daha-mam. *mam*, ſixteen Leagues to the S. E. of *Conſtantina*, in the Way
Ama-mah. to *Tipſa*; at *Ama-mah* three Leagues farther to the South-
Greeſah. ward; and at *Greeſah* ſix Leagues to the E. by N. of *Ama-mah*.

Tiffeſh, *The* THEVESTE. *Exc.* p. 15. C. p. 26. A. p. 27. A. B. p. 28. † *Tiffeſh*, the *Theveſte* of the Antients, is, I preſume, the only City of This Diſtrict which hath preſerved It's old Name, though, at the ſame Time, It could not ſecure It's Walls from the Devaſtations of the *Arabs*. It hath been ſituated, like the reſt, in a fine Plain, with a little Rivulet running by It, and may be computed to lye ſix Leagues to the S. S. E. of *Gelmah*, eight to the N. E. of *Daha-mam*, and about nineteen to the E. S. E. of *Conſtantina*.

Elgattar. Upon the eaſtern Confines of the *Hen-neiſhah*, eight Leagues from *Tiffeſh*, is *Elgattar*; and three Leagues farther, towards
Taje-elt. the N. E. is *Taje-elt*, another old City, not long ago famous
Welled Eaſs. for It's rich Plantations of Fruit Trees. The *Welled Eaſs* and
Weelan. *Weelan*, cultivate moſt of the plain Country round about Theſe
Woorgah. Places; and after Them, are the *Woorgah*, whoſe *Douwars* ex-
Caſſir Jebbir *or* NARAGARA. *Exc.* p. 26. E p. 27. A. tend as far as *Caſſir Jebbir*, a little Village, eight Leagues from *Elgattar* to the Eaſtward. Here we have ſome Fragments of an Aqueduct, with other Footſteps of an antient City; which, together with the Fountains hard by It and the great Scarcity of good Water in the adjacent Parts, ſhould induce us to believe It to be the antient *Naragara*, or *Nadagara*[1], near which *Scipio* is ſaid to have encamped for the Benefit of the Water.

Wed el Serratt. The River *Serratt*, the Midland Boundary of This Kingdom, is ten Miles farther to the E. The Water of It is of a brackiſh Quality, and falls into the *Me-jerdah*. Near the weſtern Banks of It, five Leagues to the E. S. E. of *Elgattar*, is *Callah, Gellah*,
Gellah. or *Gellah at Snaan*, a conſiderable Village, built upon an high pointed Mountain, with only one narrow Road leading up to It. This Place, which is only to be conquered by Hunger or

1 —— Ἀνέζευξε, καὶ παραγενηθεὶς πρὸς πόλιν Μάργαρον [ſive Nadagaram *Liv.*] κατεστρατοπέδευσε, πρός τε τὰ ἄλλα τόπον εὐφυῆ καταλαβόμενος, καὶ τὴν ὑδρείαν ἐντὸς βέλους ποιησάμενος. *Polyb.* Hiſt. l. 15. *Par.* 1609. p. 694. Scipio haud procul *Nadagara* Urbe, tum ad cætera loco opportuno, tum quod aquatio intra teli conjectum erat, conſedit. Annibal tumulum a quatuor millibus inde, tutum commodumque alioqui, niſi quod longinquæ aquationis erat, cepit. *Liv.* L. xxx. §. 29.

Surprize.

Surprize, is a convenient Sanctuary for the Rebels and Villains of both Kingdoms; where They are hospitably entertained, 'till their Friends have either procured their Pardons, or compounded for their Crimes. A little Way from the Foot of this Mountain, are the Ruins of *Gasta*, formerly a Place of some Gasta. Consideration.

A little to the Eastward of *Gellah*, the *Serratt* is united by Wed el Myski-anah. the River *Myski-anah*, whose principal Source is at *Ain Thyllah*, Ain Thyllah. eighteen Leagues to the Westward. This River, running nearly parallel with the *Hameese*, at ten Leagues Distance, divideth the *Hen-neishah* from the *Ne-mem-shah*, a Tribe equally powerful and numerous, though more factious and uncivilized. Six Leagues to the Westward of *Ain Thyllah*, near the Confines of *Jibbel Auress*, are the Ruins of *Ba-gai*, formerly a considerable City. Ba-gai, *The* BAGASIS. A River of the same Name passing by It, emptieth Itself afterwards into the *Mailah*, an extensive Pond of Salt Water, at the Bottom of *Jibbel Ooste*, a noted Mountain on that side of *Seedy Rou-geise*. These, as well from an Affinity in their Names, as from their Situations, may be taken for the *Bagasis* and *Abigas* mentioned by *Procopius*[1].

*Neeny*, formerly another of the larger Cities of *Numidia*, is Neeny. four Leagues to the Eastward of *Ba-gai*: and seven Leagues to the Southward, is *Tout* [توت] a Village of the *Ne-mem-shah*, borrowing It's Name from the Groves of Mulberry Trees which Tout. thrive there to Perfection. *Barbar*, where there is a great Ex- Barbar. tent of Ruins, is situated in a Valley, five Leagues to the S. W. of *Tout*: whilst *Maha-mall*, the Capital Village of These Maha-mall. *Arabs*, lyeth in a more rocky Soil, at the half Way nearly betwixt *Ba-gai* and *Tipsa*.

*Uk-kuss*, another of Their Villages, is built upon a *Roman* Uk-kuss. Foundation, on the Declivity of a large Mountain, six Leagues to the N. E. of *Maha-mall*: and four Leagues to the Eastward of *Uk-kuss*, is † *Tipsa* or *Tibessa*, the *Tipasa* of the Antients, Tipsa, *The* TIPASA. *Exc.* p. 26. E. p. 36. D. at present a Frontier City and Garrison of the *Algerines*. This Place, which enjoys a fine Situation, with some Mountains at a small Distance, still preserveth the principal Gate, several Fragments of old Walls, and other Marks of the Rank and Figure It formerly held among the Cities of *Numidia*.

1 Os (*Gontharis* in expedit. contra M. Aurasium) ἐς Ἀβίγαν ποταμὸν ἀφικόμενος, ἐστρατοπεδεύσατο ἀμφὶ Βαγαὶν, πόλιν ἔρημον. *Procop.* l. 2. C. 19. Ἀβίγας ὁ ποταμὸς ῥεῖ μὲν ἐκ τοῦ Αὐρασίου. *Id. Ibid.*

There is a large ſubterraneous Quarry in the adjacent Mountains; the ſame Place perhaps that *Leo* [1] was informed had been formerly inhabited by Giants.

*The River* Me-lagge.

The *Me-lagge* paſſeth by *Tipſa*, and joyning afterwards the *Miliana*, (as the *Myski-anah* is called below *Uk-kuſs*) communicateth It's own Name to This River; which, by drinking up the *Ain el Haloofe*, *Shebrou*, and other plentiful Fountains in This Neighbourhood, becomes equal to the *Boo-mar-zooke* or *Rummel*.

Keeſah.

*Keeſah* is at a little Diſtance from *Tipſa* to the Eaſtward: and then, four Leagues farther to the Southward, is *Bi-cari-ah*, built upon the Ruins of an antient City. In the ſame Condition, and at the like Diſtance towards the S. W. is *Lerneb*; after which, we have the Continuation of that Part of Mount *Atlas*, which hangeth over the *Sahara*.

*The Mountains of* Atlas.

*The* Sahara.

That Part of the *Sahara*, which correſponds to This Province, hath, beſides the diſtant City of *Wurglah*, and the Village *En-gouſah*, the two conſiderable Diſtricts of *Zaab* and *Wadreag*. Each of Them containeth a Number of Villages; though, as It hath been already obſerved, they are not all under the Juriſdiction of the *Algerines*. For *Wadreag* and the City of *Wurglah*, pay only an annual Tribute of forty black Slaves; whilſt the weſtern Communities of *Zaab*, viz. *Douſan*, *Welled Jillel*, and *Seedy Khallett*; and the eaſtern, viz. *Lyæna*, *Zerybe*, and *Babaſs*, give not the leaſt Tokens of Homage or Submiſſion. All Theſe Villages are built, in the ſame Manner, with Mud Walls and Rafters of Palm Trees; whilſt the Inhabitants are all of Them alike occupied in cultivating the Date Tree. Few of Them therefore require a particular Deſcription.

*The Diſtrict of* Zaab, *The* ZEBE. *Exc.* p. 28. p. 33.

The Diſtrict of *Zaab*, the *Zebe* of the Antients, a Part formerly of the *Mauritania Sitifenſis* and of *Gætulia*, is a narrow Tract of Land, lying immediately under the Mountains of *Atlas*. It reacheth from the Meridian of *Meſ-ſeelah* to that of *Conſtantina*, and conſiſts of a double Row of Villages, whereof *Douſan* is the fartheſt to the Weſtward. The Rivers *Ganne* and *Jer-roufe* run a little to the Eaſtward of this Village, and empty Themſelves afterwards into the *Wed Adje-de*: upon the Banks of which River, three Leagues to the Southward,

Douſan.

1 Eſt huic oppido (*Tibeſſæ*) mons quidam vicinus, antris profundiſſimis refertus, in quibus gigantes aliquando inhabitaſſe putantur. *J. Leo.* p. 212.

are

are the *Zwowiah* of *Seedy Khallet*, whom the *Arabs* esteem as a Prophet. A little to the Eastward of Them, are the *Welled Jil-lell*, a sturdy Clan, who, upon Occasion, can bring above a thousand Persons, of Their own Fraternity, into the Field. Seedy Khallet, Welled Jil-lell, &c.

After we pass the *Boo-me-leah*, a small Tract of Arable Ground, the Villages are more contiguous, rarely lying a quarter of a Mile from each other. In which Situation is *Lamree*, *Burgh*, *Tulgah*, (called by some Geographers *Theolacha*) *Farfar*, *Za-atshah*, *Le-shanah*, *Boo-shagroone*, *Biscara*, *Shit-mah*, *Toodah*, and *Seri-ana*. In the like Position, but at two, three and sometimes four Leagues Distance from each other, is the more southern Row of Villages: the Principal of which are *Le-wah*, *Sy-rah*, *Mu-hadmah*, *Jes-bane-ah*, *Ban-teuse*, *Ou-re-lan*, *Elme-nalah*, *Beegoe*, *Melee-ly*, *O-mash*, *Oumil-hennah*, *Seedy Occ'ba* and *Garta*. *The Plains of* Boo-me-leah. Tulga, &c, Biscara, &c. Seedy Occ'-ba.

*Lyæna*, *Zerybt' el Wed*, *Zerybt' el Ha-mett*, *Cassir Roma-nah* and *Badass*, are another Sett of Villages twelve Leagues to the Eastward of *Seedy Occ'ba*: And at the like Distance to the Southward, near the Confines of *Wadreag*, is *El Fythe*, watered by the same River with *Lyæna*, a Continuation perhaps of the *Wed el Serkah*, or *Abeadh*, that was taken Notice of in the Description of *Jibbel Auress*. *Toodah*, and *Seedy Occ'ba*, *Biscara*, and *Oumil-hennah*, receive Their Rivers, as *Dousan* doth, from within the *Tell*; but the Fountains and Rivulets which refresh the other Villages, rise within the *Sahara*, or else ooze immediately from the southern and adjacent Skirts of Mount *Atlas*. The [*Wed* جدي *Adje-dee* or *Jid-dee*] *River of the Kid*, receiveth these several Streams; and running afterwards towards the S. E. loseth Itself in the *Mel-gigg*, an extensive Tract of the *Sahara*, of the same saline and oozy Quality with the *Shott*. This should be the *Garrar* or *Jirad* of *Abulfeda*[1]; and, as there is no other noted Stream on this Side the *Niger*, may probably be the same River with *Ptolemy*'s *Gir*[2]; though placed by Him, among the *Garamantes*, a great Way farther to the East. Lyæna, &c. El Fythe. Wed Adje-dee, *or* Gir. Mel-gigg.

*Biscara*, the Capital of *Zaab*, is the Residence of a *Turkish* Garrison, who have here a small Castle, built lately by the Biscara.

1 *Al Zeb* est territorium magnum, & fluvius *Garrar* s. *Jirad* in regione *Al Megreb*, cujus Long. 30. 30. Lat. 31. 30. *Abulf.* ut supra. 2 Ὁ Γεὶρ ὁ ἐπιζευγνύων τό τε Οὐσάργαλα ὄρος καὶ τὴν φάραγγα τὴν Γαραμαντικὴν ἀφ' οὗ ὁ ἐκτραπεὶς ποταμὸς ἐπέχει κατὰ θέσιν μοίρας μβ. ις. *Ptol.* Geogr. L. IV. Cap. VI.

*Bey* of *Conſtantina*. The chief Strength lyeth in ſix ſmall Pieces of Ordinance, with a few unwieldy Muskets, mounted likewiſe upon Carriages.

Lyæna. *Lyæna* is the richeſt of theſe Villages: for here the independent *Arabs* lodge their Money, and valuable Effects. It is under the Protection of *Welled Soulah*, a numerous Clan, to whoſe Bravery It is indebted for ſo uninterrupted an Enjoyment of Liberty, and that the Attempts hitherto made upon It by the *Turks*, have proved unſucceſsful.

Welled Soulah.

Seedy Occuba. The Village of *Seedy Occuba*, or *Occ'ba* as the *Arabs* contract It, is not only famous for the Tomb of the *Arabian* General of

Seedy Laſcar that Name, but for another likewiſe of *Seedy Laſcar*, the tutelar Saint of the Place. It is a common Report, that the Tower annexed to the Sanctuary of *Seedy Occ'ba*, will very ſenſibly tremble upon calling out, *TIZZA bil Ras Seedy Occ'ba*; *Shake for the Head of Seedy Occuba*? An Effect, ſomething like this, is produced in a Tower at *Reimes* by ringing one of the Bells; the conſtituent Parts of the Fabrick being perhaps ſo particularly and harmoniouſly put together, as to act in Concert, and at Uniſons with ſuch Sounds.

*The Traces of the* Roman *Architecture.* The *Romans* may be traced out all over This Province by ſome Pieces of Walls, which have here and there eſcaped the Fury of the *Arabs*: and at *Ban-teuſe*, one of the ſouthern Villages, there were lately dug up ſeveral Coffins of Stone. It is very much to the Honour of the *Romans*, to find how careful They have been, where any of theſe Rivulets ran through a looſe and oozy Soil, to ſupport their Banks with Walls of hewn Stone, and to pave their Beds with Pebbles.

*The People of* Zaab Canarij. The eating the Fleſh of Dogs, from whence the *Canarij* received their Name[1], and for which the *Carthaginians* were formerly remarkable[2], continueth in Practice to this Day among the Inhabitants of this Diſtrict.

*The Diſtrict of* Wad-reag, *and It's Villages.* WAD-REAG is another Collection of Villages, of the ſame Rank and Quality with thoſe of *Zaab*. They are reckoned to be twenty five in Number, ranged in a N. E. and S.W. Direction. *Ma-jyre*, the neareſt of theſe Villages to *Zaab*, is ten Leagues to the Southward of *El Fythe*; *Tum-marnah*, the next Place of Note, is ſix Leagues to the Weſtward of *Ma-jyre*; and

1 *Exc.* p. 21. B. 2 Legati a *Dario*, *Perſarum* Rege, *Carthaginem* venerunt, afferentes edictum, quo *Pœni* humanas hoſtias immolare, & *canina veſci* prohibebantur. *Juſt.* Hiſt. L. 19. Cap. 1.

*Tuggurt*

*Tuggurt* the Capital, lyeth twelve Leagues to the S. W. of *Tummarnah.* This Place, according to the ſeveral Accounts, I have had of It's Situation, is built in a Plain[1], without any River running by It. For the Villages of *Wad-reag* are ſupplyed, in a particular manner, with Water. They have, properly ſpeaking, neither Fountains nor Rivulets; but by digging Wells to the Depth of a hundred and ſometimes two hundred Fathom, the Inhabitants never fail of obtaining a plentiful Stream. And to this purpoſe, they dig through different Layers of Sand and Gravel, 'till they come to a fleaky kind of Stone, like unto Slate, which is known to lye immediately above *The* [*Bahar tâht el Erd* بحر تحت الارض] *Sea below Ground,* as They ſeem to call the *Abyſs.* This is eaſily broken through; and the Flux of Water which followeth the Stroak, riſeth generally ſo ſuddenly and in ſuch Abundance, that the Perſon let down to perform the Operation, hath ſometimes been overtaken and ſuffocated by It, though raiſed up with the greateſt Dexterity. Tuggurt.

Thirty Leagues to the S. W. by W. of *Tuggurt* is *En-gouſah,* the only Village of many, which ſubſiſted in the Time of *Leo*[2], in this Situation. After *En-gouſah,* at five Leagues diſtance to the Weſtward, we have the noted and populous City of *Wurglah,* the *Metropolis* and, as far as I am informed, the moſt diſtant Community on this Side the River *Niger.* Theſe ſeveral Cities and Villages, together with thoſe of the *Beni Mezzab,* are very juſtly compared by the Antients to ſo many fruitful and verdent Iſlands, in the vaſt Expanſe of a large Deſert; and might formerly, I preſume, be included in the Country of the *Melanogætuli.* En-gouſah. Wurglah. *Exc.* p. 5. A. Not. A. *ibid.*

For It hath been already ſuppoſed[3] that the Mountains of the *Ammer,* were a Part of *Ptolemy*'s *Phruræſus*; and that the Inhabitants, from a Similitude in Name, might be likewiſe the *Pharuſij.* The *Melanogætuli,* the *Lybians* next in Order, are placed by the ſame Author to the Southward of the *Pharuſij,* between the Meridians and within the Parallels of the Mountains *Sagapola* and *Huergla*[4]; at the Latter of which, He placeth the Fountains of the *Bagrada,* the *Me-jerdah,* as It is now called. But as Theſe are well known to lye within the cul- *The Country of the* MELANOGÆTULI.

1 *Tegort* vetuſtiſſimum oppidum a *Numidis* in monte quodam conditum, ad cujus radices fluvius præterfluit.——Diſtat a mari Mediterraneo meridiem verſus quingentis milliaribus. *J. Leo.* p. 240. 2 *Guargala* aliquot ſub ſe habet *Caſtella,* pagos propemodum innumeros. Hujus incolæ, quoniam *Agades* regno adjacent, ditiſſimi—omnes colore nigri. *J. Leo.* p.241. 3 Vid. p. 58. & 86. 4 Vid. Not. p. 86.

tivated Parts of *Numidia*, at ſome Diſtance from the *Sahara*, the Country of the *Melanogætuli*, from This Circumſtance, will only fall in with the Proper *Gætulia*, and conſequently, the *Pharuſij* can be no other, than the moſt ſouthern Inhabitants of the *Tell*, or of the Mountains of *Atlas*. But as this cannot be admitted, we are to argue from the general Tenour of *Ptolemy*'s Tables, concerning the particular Situation of theſe Nations.

Gætulia *nearer Mount* Atlas.

Now, I preſume, It hath been already proved, that *Gætulia* was Situated immediately beyond the Mountains of *Atlas* and the *Tell*. That It reached likewiſe to no great Diſtance within the *Sahara*, ſeems probable from the ſame Accounts and Deſcriptions. I have therefore bounded *Gætulia* to the Southward with the *Wed Adje-dee*.

*The* MELANOGÆTULI *and* GARAMANTES, *at a greater Diſtance.* viz.

After *Gætulia*, *Ptolemy* reckons up the Nations that were ſituated beyond It; among which, the *Melanogætuli* and *Garamantes*, the chiefeſt of Them, take Place immediately after the (Proper) *Gætulians*. They certainly extended Themſelves behind the greateſt Part of that Country, which belongs at preſent to the Regencies of *Algiers*, *Tunis*, and *Tripoly*; or from the Meridian of *Siga* to the *Cyrenaica*, 35°. farther to the E. There being then no other Nations in this Direction, beſides the *Beni Mezzab*, the Inhabitants of *Wad-reag*, the Citizens of *Wurglah*, *Gad-demz*, *Fezzan* &c. with their reſpective *Bedoween Arabs*; the *Melanogætuli* and *Garamantes* ſeem to be the only People, who can lay Claim to this Situation. And as the *Garamantes*, from their ſuppoſed Poſition with reſpect to the Fountains of the *Bagrada*, (it is of no great Moment in this Diſquiſition, whether They are as *Ptolemy* hath placed them, or as we find them at preſent) may be preſumed to fall in with the Diſtricts of *Gad-demz*, *Fezzan*, and ſome of the other more diſtant Cities and Villages of the Kingdom of *Tripoly*; the *Melanogætuli*, lying to the Weſtward of the *Garamantes*, will for the ſame Reaſon correſpond with the *Beni Mezzab*, the Inhabitants of *Wad-reag*, and the other more ſouthern Communities of This Kingdom.

*The* Garamantes *near* Gad-demz, Fezzan, *&c.*

*The* Melanogætuli, *at* Wad-reag, *&c.*

GEOGRA-

# GEOGRAPHICAL
# OBSERVATIONS

RELATING TO THE

## KINGDOM

OF

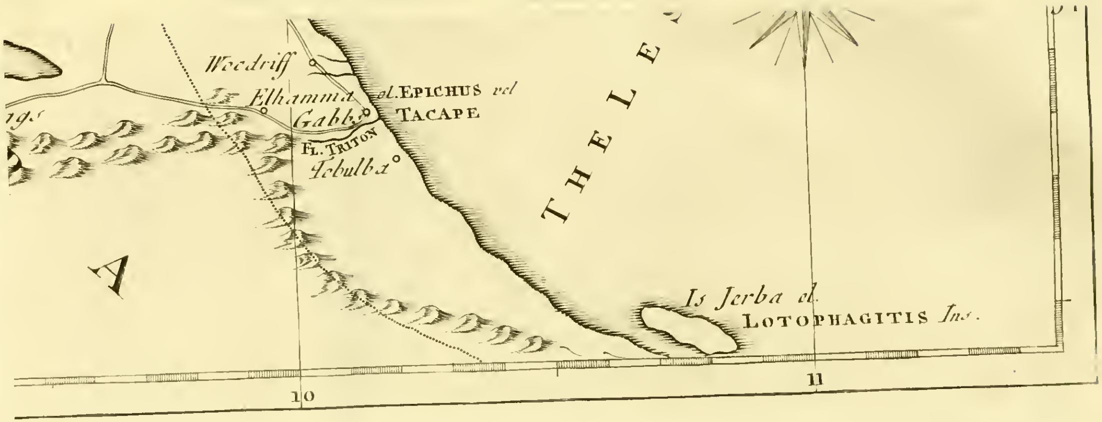
## *TUNIS.*

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THE LESSER SYRTIS
To
The Right Honourable
S. ROBERT WALPOLE
Chancellor of the Exchequer,
Knight of the most Noble
Order of the Garter
And One of His Majesties
most Honourable
Privy Council



Woedriff
Elhamma
Gabbs
al. EPICHUS vel
TACAPE
FL. TRITON
Tebulba
THE LE
A
Is Jerba al.
LOTOPHAGITIS Ins.
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# GEOGRAPHICAL OBSERVATIONS

## RELATING TO THE

# KINGDOM of *TUNIS.*

## CHAP. I.

### *Of the Kingdom of* TUNIS *in general.*

*The Limits and Extent of this Kingdom.*

THE Kingdom of *Tunis* is bounded to the N. and E. with the *Mediterranean* Sea; to the W. with the Kingdom of *Algiers*; and to the S. with That of *Tripoly*. It is, from the Island of *Jerba* in N. Lat. 33°. 30′. to *Cape Serra* in N. Lat. 37°. 12′. two hundred and twenty Miles in Breadth, and a hundred and Seventy only in Length: *Shekkah*, the most advanced City of This Kingdom to the Westward, lying in 8°. and *Clybea*, the farthest to the East, in 11°. 20′. E. Long. from *London*.

*The Disagreement of the Modern and*

Of the modern Geographers, *Luyts*[1], by giving This Kingdom 3°. of Long. and 4°. of Lat. seems to have been the best acquainted with the Extent of It in general. For *Sanson*, by placing *Cape Bon* in N. Lat. 34°. 15′. and *Capes* or *Gabs* in N. Lat. 30°. situateth It more than 3°. too far to the South. *Moll* indeed bringeth It, a few Minutes only, too far to the Northward; but extendeth It to the Southward beyond the Parallel of *Tripoly*; as *Delisle* hath likewise done in His Royal Map of *Africa*. Whereas a remarkable Chain of Mountains, in the same Parallel with the Island of *Jerba*, are the Boundaries of the Kingdoms of *Tunis* and *Tripoly*.

*Antient Geographers about It.*

If we attend to what the Antient Geographers have said in Relation to This Kingdom, we shall find the like Errors and Disagreements that were complained of in the Kingdom of *Algiers*. For *Ptolemy*, not to mention His Position of *Carthage*[2], and so respectively of other Places, four Degrees too far to the Southward, maketh the Latitudinal Distance betwixt the Promontory of *Apollo*, and the Island *Meninx*[3], to be no more than 1°. 55′. though the Longitudinal, particularly betwixt *Thabraca*[4] and *Clypea*, is nearly the same that I find It. The *Itinerary*[5] also, though a much better Conductor in general than *Ptolemy*, may, as *Ricciolius*[6] hath already observed, be charged with Faults and Contradictions, which will be taken Notice of in their respective Places: whilst *Pliny*[7], by putting the greatest Part of the Cities of This Kingdom in an alphabetical Order, very little instructs us. Even in the Enumeration of the maritime Towns of *Bizacium*[8], where He seems to follow some Method, yet, by placing *Ruspina* after *Leptis*, He would insinuate, that the Latter, contrary to what appears from *Hirtius* and other Authors, was at a greater Distance from the lesser *Syrtis*. There appears to be an Error of another Kind, in making the Province of *Bizacium* CCL Miles only in Compass[9]; whereas, in bounding It to the N. and S. with the Parallels of *Adrumetum* and *Tacape*, and to the W. with *Sufetula*, (one of the western Cities of It,) we shall have a Space of at least D.

1 Regnum *Tunetanum* explicat se ab Occasu in Ortum ultra tres gradus, atque ab Austro in Boream ultra quatuor, proinde Regno *Algeriano* longe minus est. *Luyts* Introd. ad Geogr. Sect. IV. c. 19. p. 673. 2 *Exc.* p. 13. C. F. 3 *Exc.* p. 17. C. 4 *Exc.* p. 13. B. D. 5 *Exc.* p. 25. &c. 6 Vid. *Ricc.* Geogr. l. 3. c. 10. 7 *Exc.* p. 22. C. D. 8 *Ibid.* B. 9 *Ibid.* A.

*Roman* Miles in Circuit, which are twice the Number laid down by our Author.

*The Diviſion of this Kingdom into* This Kingdom is not divided into Provinces like That of *Algiers*; but the Whole is under the immediate Inſpection of the *Bey* Himſelf; who collects the Tribute in Perſon. For which Purpoſe, He viſits, with a flying Camp, once a Year, the principal Parts of It; traverſing, in the Summer Seaſon, the fertil Country in the Neighbourhood of *Keff* and *Bai-jah*; and, in the Winter, the ſeveral Diſtricts betwixt *Cairwan* and the *Jereede*. *The Summer and Winter Circuits, anſwering to the* And as theſe two Circuits correſpond, as near as poſſible, to the *Regio Zeugitana* and the *Bizacium* of the Antients, I ſhall deſcribe This Kingdom under Thoſe Diviſions. Zeugitana *and* Bizacium *of the Antients.* The *Regio Zeugitana* therefore, or the Summer Circuit, will take in that Portion of This Kingdom, which lyeth to the Northward of the Parallel of the Gulph of *Hamam-et*; as *Bizacium*, otherwiſe called the Country of the *Libyphœnices*, *Exc.* p.22.A. p.8.E. will contain the other Part which is ſituated beyond It to the Southward.

## CHAP. II.

### *Geographical Obſervations upon the Sea Coaſt of the* Zeugitana, *or the Summer Circuit.*

*The general Deſcription of the Summer Circuit.* THE Summer Circuit being bounded with the River *Tuſca*, will be the *Regio Carthaginienſium* of *Strabo*[1]; the *Regio Zeugitana* and the *Africa Propria* of *Pliny*, *Solinus*[2] &c. the eaſtern Part of the *Africa* of *P. Mela*[3] and *Ptolemy*[4]; the *Provincia Proconſularis* of the *Notitia*[5], and the *Provincia Vetus* of the old Hiſtorians[6]. It is much better inhabited, than any Part of the neighbouring Kingdoms of the like Bigneſs; having a greater Number of Cities, Villages and *Douwars*; where there is likewiſe a greater Appearance of Affluence, Proſperity and Chearfulneſs, owing, no doubt, to fewer Inſtances of Severity and Oppreſſion from the Government. However, if we except the *Fri-geah*[7], (as they ſtill call the Parts about *Keff* and *Bai-jah*,) with ſome Meadow and Arable Ground in the *Dakhul*, the reſt

1 *Exc.* p. 5. B. C. p. 7. B. 2 *Exc.* p. 21. Cap. IV. p. 23. Cap. XXVII. p. 29. E. p. 30. D. p. 31. A. 3 *Exc.* p. 19. Cap. VII. 4 *Exc.* p. 12. Cap. 3. 5 *Exc.* p. 35. 6 *Vid.* Not. 1. p. 6. 7 *A Corruption of* Africa, *the antient Name.*

of This Circuit is of no extraordinary Fertility; there being ſeveral Hills, Plains, and Marſhes diſperſed all over It, which will ſubmit to no manner of Cultivation and Improvement.

*The Iſland of* Ta-barka. The River *Zaine*, with the antient *Thabraca* ſituated upon the weſtern Banks of It, hath been already deſcribed. The ſmall Iſland which lyeth over againſt It, is, at preſent, in the Poſſeſſion of the *Genoeſe*, who pay an annual Rent for It to This Regency; but the little Advantage that hath lately been made of the Coral Fiſhery, the chief Reaſon of Their Settlement, will poſſibly oblige Them to abandon It in a ſhort Time. They have here a tolerable good Fort, very capable to protect Them, as well againſt any Surprize from the *Ze-nati* and other *Arabs* of the neighbouring Continent, as from the Inſults of the cruiſing Veſſels of *Algiers* and *Tripoly*.

Cape Negro. *Cape Negro*, five Leagues to the N. E. of *Ta-barka*, is likewiſe remarkable for a Settlement of the *French African Company*, who pay a conſiderable Sum of Money to the *Tuniſeens* for the ſame Privileges They enjoy at *La Calle*. They likewiſe have a ſmall Fortification to protect Them from the frequent Attacks of the *Mo-gody*, *Niphi-jeeny* and other neighbouring *Arabs*.

*The adjacent Clans.*

Jalta, *The* Galata, *or* Calathe. *Exc.* p.17.B. p.22.E. p.28. B. *Jalta*, the *Galata* or *Calathe* of the Antients, is a high rocky Iſland, ſix Leagues to the Northward of *Cape Negro*, and ten to the N. N. E. of *Ta-barka*. A very dangerous Shoal, unknown to our Sea Charts, lyeth about five Leagues from It to the W. S. W.

Cape Serra. Five Leagues to the N. E. of *Cape Negro*, is *Cape Serra*, the moſt advanced Part of *Africa* to the Northward; and then, four Leagues farther, are *The* [*Frati*] *Brothers*, Three rocky Iſlands, lying near the Continent, at the half Way to *Cape Blanco*.

Iſl. Frati.

Cape Blanco, This *Cape*, which the *Moors* call *The* [*Ras el Abeadh*] *White Promontory*, is of a chalky Subſtance; being without Doubt the *Promontorium Candidum* of *Pliny*, and probably the *Promontorium Pulchrum* of *Livy*, where *Scipio* made His Deſcent in His firſt *African* Expedition[1]. That This was the *Promon-*

*The* Promontorium Candidum. *Exc.* p.21. Cap. IV.

1 Jam terram cernebant, (*ex Sicilia navigantes*) haud multo poſt gubernator *Scipioni* ait non plus quinque millia paſſuum *Africam* abeſſe, *Mercurij Promontorium* ſe cernere, ſi jubeat eo dirigi, jam in portu fore omnem claſſem. *Scipio*, ut in conſpectu terra fuit, precatus Deos, uti bono Reipublicæ ſuoque *Africam* viderit, dare vela & alium Infra navibus acceſſum

*torium Candidum*, beſides the Colour of It and the Tradition of the ſame Name to This Day, we have This further to urge, that *Hippo Diarrhytus*, according to the Deſcriptions of *Mela* and *Pliny*, lyeth in the very Gulph, which is formed by This *Cape* and That of *Apollo*. If then It may be preſumed that *Pulchrum* and *Candidum* are Synonimous Terms, we want no farther Proof that This was alſo the *Promontorium Pulchrum*. *Exc.* p.19. B. p.21. Cap. iv.

Beſides, *Livy* informeth us, that when *Scipio* was in Sight of the Promontory of *Mercury*, (or *Cape Bon* as It is now called) He did not think fit to direct His Courſe thither, but the ſame Wind (an Eaſterly one, I ſuppoſe, from the hazy Quality of It,) continuing, He ordered that ſome other convenient Place ſhould be pitched upon to Land at [*infra*] *below*, or (as I conjecture) to the Weſtward. But as there are no other Promontories, beſides That of *Apollo* and the *Candidum* in This Direction, there is no ſmall Probability that the *Promontorium Pulchrum* and *Candidum* were the ſame. *Livy* indeed mentions another Promontory [1] in the Bay of *Carthage*, where *Scipio* kept His Winter Quarters; which ſome Perſons perhaps may urge to have been the *Pulchrum* here diſputed. But as This Promontory [or *Gellah* according to the preſent Name] maketh the northern Point of the Haven of *Utica*, there would have been then no Occaſion for ordering His Fleet to That Place [2]; a Circumſtance doubtleſs which ſuppoſeth It to be at ſome Diſtance from the *Promontorium Pulchrum*, where He landed. *Xylander* however, as He is quoted by Sir *Walter Rawleigh*, ſuppoſeth the Place to have been *Cape Bon*: which being without Queſtion the *Promontory* of *Mercury*, cannot be inſiſted upon; inaſmuch as *Livy* Himſelf acquainteth us that *Scipio* did not Land there, but at ſome other Place [*infra*] *below* It. Now as *infra* cannot be ſuppoſed to imply a ſouthern Direction, as well from the Difficulty that *Scipio* would have had in landing upon the Eaſtern Shore of *Africk*, as for the Neceſſity there would be afterwards to paſs by *Tunis* and *Carthage* in His intended Journey towards *Utica*, (too daring an Enterprize certainly at this Time) ſo there are not wanting

*and the* P. Pulchrum. p. 963.

ceſſum petere jubet. Vento eodem ferebantur——*Scipio* quod eſſet proximum Promontorium percunctatus, quum PULCHRI PROMONTORIUM id vocari audiſſet: placet omen, inquit, huc dirigite naves. Eo claſſis decurrit: copiæ omnes in terram expoſitæ ſunt. *T. Liv.* l. 29. C. 27. 1 *Scipio* caſtra Hiberna in Promontorio, quod tenui jugo continenti (*prope Uticam*) adhærens in aliquantum maris ſpatium extenditur, communit. &c. Id. ibid. §. 25. (2) Jam enim (*expoſitis nempe copiis*) *Scipio* claſſe *Uticam* miſſa &c. Id. ibid. §. 28.

Authorities for rendering It, as I have ſuppoſed, to the Weſtward. Thus the Courſe of Sailing from the *Straits* of *Gibraltar* to the *Levant*, is called going *up* the *Mediterranean* Sea; as in returning from thence to *Gibraltar*, we are ſaid to ſail *down*. *Virgil* [1] likewiſe, in placing *Italy* betwixt the *Adriatick* and *Tyrrhene* Seas, and ſituating the Latter (*infra*) *below* It, maketh uſe of *infra*, in the ſame Senſe with *Livy*, to denote a Poſition to the Weſtward.

Bizerta, *The* Hippo Dirutus, Diarrhytus, *or* Zar.to. *Exc.* p.13.C.p.21. Cap.4. p.24. B. p.25. D.

† Eight Miles to the S. by W. of *Cape Blanco*, at the Bottom of a large Gulph, is the City *Bizerta*, pleaſantly ſituated upon a Canal, betwixt an extenſive Lake and the Sea. It is about a Mile in Circuit, defended by ſeveral Caſtles and Batteries, the principal of which are towards the Sea. *Bizerta* is a Corruption of the *Hippo Diarrhytus* or *Zaritus* of the Antients, though the preſent Inhabitants derive It from their own Language, affirming It to be *Ben-ſhertd* [بن شرط] *The Offspring of a Canal* or Rivulet. Though This *Etymology* cannot be received, yet it is ingenious enough, as it in ſome Meaſure falleth in with the Meaning of the *Diarrhytus* of the *Greeks*, and with the *Aquarum Irrigua*, as That Appellation ſeems to have been tranſlated by *Pliny*.

*The Lake.*

For the Lake, upon which *Bizerta* is ſituated, hath an open Communication with the Sea; and, according to an Obſervation of the Younger *Pliny* [2], is either continually receiving a briſk Stream from the Sea, or diſcharging one into It. In the hotter Seaſons (nay ſometimes when the Weather is calm and temperate in Winter,) the ſame *Phenomenon* that hath been taken Notice [3] of betwixt the *Atlantic* Ocean, and the *Mediterranean* Sea, is to be obſerved betwixt the *Miditerranean* Sea and this Lake; for what the Lake loſeth at theſe Times in Vapour, is proportionably ſupplied from the Sea; which then runneth very briſkly into the Lake, to make up the *Equilibrium*. The like happens when the Winds are Northerly, whereby a great Quantity of Water is uſually accumulated upon the Southern Coaſt of theſe Seas. But when the Winds are

1 An mare, quod *Supra*, memorem; quodque alluit *infra?* *Virg. Georg.* 2. l.158. *Supra* i. e. ad partem ſuperiorem, hoc eſt orientem verſus ad Venetias. *infra* i.e. a parte inferiori; hoc eſt mare Tyrrhenum, quod inferum vocant, occidentem verſus. Vid. *B. Aſcenſii* & *Donati* Annot. in locum. 2 Eſt in *Africa Hipponenſis* colonia, mari proxima: adjacet ei navigabile ſtagnum ex quo in modum fluminis æſtuarium emergit, quod vice alterna, prout æſtus aut repreſſit aut impulſit, nunc infertur mari, nunc redditur ſtagno. *Plin.* Ep. 33. l.9. ad *Caninium.* 3 Vid. Phil. Tranſ. N°. 189. p. 366. *Lowth.* Abridg. Vol. 2. p. 108.

from the Southward, (whereby the Water is blown away from the Coaſt of *Barbary*) or when any conſiderable Rains have fallen in the Parts adjacent to this Lake; (whereby It receiveth a greater Supply of Water than is expended in Vapour) then, on the contrary, the Lake emptieth Itſelf into the Sea.

The Channel of Communication betwixt the Lake and the Sea, is the Port of *Hippo*, which ſtill receiveth ſmall Veſſels; though it muſt have formerly been the ſafeſt as well as the moſt beautiful Haven upon the Coaſt. There are ſtill remaining the Traces of a large Peer, that was carried out a long Way into the Sea, to break off the N. E. Winds; the Want whereof, together with the great Averſion the *Turks* have to Repairs, will in a ſhort Time demoliſh a Haven, that, in any other Country, would be ineſtimable. *The Port.*

*Scylax*, in His Deſcription of This City, calls It only *Hippo*, and at the ſame Time takes Notice of the Lake upon which It is Situated. *Diodorus*[1] relateth the ſame Circumſtance, but giveth the Name of *Hippouacra* to It, in regard perhaps to the neighbouring Promontory. By the Direction of *Scipio*'s Marches from the *Promontorium Pulchrum* to *Utica*, there is Room to conjecture, that This ſhould likewiſe be the *Rich* anonymous *Town* mentioned by *Livy*[2]. And indeed provided the *Turks* were proper Encouragers of Trade and Induſtry, no Place could lay a better Claim to That Title than *Bizerta*; inaſmuch as It abounds with Fiſh and Fruit of all Kinds, with Corn, Pulſe, Oyl, Cotton, and a Variety of other Productions. *Exc.* p. 4. C.

The Gulph of *Bizerta*, the *Sinus Hipponenſis* of the Antients, is a beautiful ſandy Inlet, near four Leagues in Diameter. The Bottom of It is low, permitting the Eye to penetrate through ſome delightful Groves and Plantations of Olive Trees, a great way into the Country. But our Proſpect afterwards is bounded by a high rocky Shore, reaching as far as *Cape Zibeeb*; a Place ſo called from the great Quantity of [زبيب] Raiſins that are made upon It. The eaſtern Extremity is remarkable for the Whiteneſs of It's Cliffs, and for having the *Pil-loe*, (as They call) a high pointed Rock, in the Shape of Their favourite Diſh of That Name, which is placed below It. *The* SINUS HIPPONENSIS. *Cape* Zibeeb. *The* Pil-loe.

1 Εςρατοπέδευσεν (Agathocles) ἐπὶ τ Ιππȣ καλȣμένω ἄκραν, ὠχυρωμένω φυσικῶς τῇ παρακειμένη λίμνη. *Diod. Sic.* l. 20. 2 *Scipio* (expoſitis apud Promontorium Pulchrum copijs) non agros modo circa vaſtavit, ſed *urbem* etiam proximam Afrorum ſatis *opulentam* cepit. *Liv.* l. 29. §.28.

*Iſl.* Cani, *The* Dracontia. *Exc.* p. 17. B.

Four Leagues to the N. N. W. of the *Pil-loe*, in the Mid-way nearly to *Cape Blanco*, we have the *Cani*, two little flat contiguous Iſlands, the *Dracontia* probably of *Ptolemy*, where the *Italian* Row Boats lye frequently in Wait for the *Tuniſeens*.

Cape Zibeeb, *The* Promontorium Apollinis. *Exc.* p. 13. C. *&c.*

*The Gulph of* Tunis.

Zowamoore *or* Zimbra, *The* ÆGIMURUS. *Exc.* p. 17. B. p. 22. E. p. 28. B.

Æn. 1. l. 163.

*Iſl.* Gamelora.

Porto Farina *or* Gar el Mailah, *The* RUSCINONA.

*Cape Zibeeb* is the *Promontorium Apollinis* of the Antients, and maketh the weſtern Point (as *Cape Bon* or *Ras-addar*, the *Promontorium Mercurij*, at eleven Leagues Diſtance, doth the Eaſtern) of the *Sinus Alter* of *Zeugitana*, (as *Pliny* Stiles it) or the Gulph of *Tunis*, according to the preſent Name. *Zowamoore*, the *Zimbra* of our Sea Charts and the *Ægimurus* of the Antients, lyeth betwixt Theſe Promontories, but nearer the Latter, in the very Mouth of the Gulph[1]; which, being of a Depth equal to the Breadth, might very juſtly be named by *Virgil*, *a long Receſs*. The Iſland *Gamelora* is a little Way from *Cape Zibeeb* to the Eaſt; and four Miles to the Weſtward, within the *Cape*, is *Porto Farina*, called, from an Antient Salt-Work hard by It, [*Gar* [غار] *el Mailah*] *The Cave of Salt*, by the Inhabitants. Both This Place and *Bizerta* have been miſtaken by ſeveral Geographers and Hiſtorians[2] for *Utica*; whereas It ſeems to be the Port, whither the *Carthaginian* Fleet retired, the Night before They engaged with *Scipio* near *Utica*. *Livy* calls It, from the *Africans*, *Ruſcinona*[3], a Word doubtleſs of *Phœnician* Extraction; and as the Firſt Part of It very well anſwereth to the Situation; the Latter, I preſume, may be of the like Import with the preſent Name, denoting probably the great Quantities of Corn and Proviſions, that were ſhipped off from This Place.

*The* Cothon.

*Porto Farina* was ſome Years ago a conſiderable City, but lyeth under great Diſcouragements at preſent, being chiefly remarkable for It's beautiful *Cothon*, where the *Tuniſeens* have their Navy. This Place is ſafe in all Accidents of Weather, and opens into a large navigable Pond, formed by the River *Me-jerdah*, which at preſent diſchargeth Itſelf this Way into the Sea.

*The* Me-jerdah, *or* BAGRADA. *Exc.* p. 7. C. p. 13. C. p. 19. B. p. 22. A. p. 30. D.

The *Me-jerdah* is the *Bagrada* ſo famous in Hiſtory; particularly for the monſtrous Serpent, that is reported to have been

1 *Ægimurus* Inſula——ſinum ab alto claudit, in quo ſita eſt *Carthago*, xxx ferme millia ab Urbe. *Liv.* L. xxx. ¶. 24. 2 Utica hodie Farinæ Portus. *Thuan.* l. 7. p. 605. Claſſis *Carthaginienſis* ſub occaſum ſolis ſegni navigatione in Portum (*Ruſcinonam Afri* vocant) claſſem appulere. *Liv.* L. xxx. ¶. 10. 3 ראש אנונא ſ. *Promontorium Annonæ* vel Frumenti ut *Annona* forſan ſignificet. Vid. *Buxt.* Lex. Rab.

killed

killed by *Regulus* [1] upon the Banks of It. The moſt diſtant Branches have been already deſcribed in the Country of the *Hen-neiſhah*; which, with other conſiderable Additions from the *Wed el Boule*, *Scilliana* and ſome other Rivulets of the *Frig-eah*, ſwell the Stream to the Bigneſs of the *Iſis* united to the *Cherwell*. The late Geographers, in placing the Courſe of This River almoſt directly N. and S. are in the like Miſtake with *Ptolemy*, who deriveth It from the *Mampſarus Mons* in Long. 35°. and Lat. 27°. 50′. a Poſition by no Means to be reconciled with the Situation of the Eaſtern Parts of This Kingdom.

*The Quality of the* Me-jerdah.

The *Me-jerdah*, during It's whole Courſe, continueth to run winding through a rich and fertil Country; becoming thereby ſo well ſaturated with Soil [2], that It is of the ſame Complexion with the *Nile*, and appears to have no leſs the Property of making Encroachments upon the Sea. To this Cauſe we may attribute the many Changes and Alterations, which appear to have been made in the Channel of It: and that an open Creek of the Sea, into which the *Me-jerdah*, no longer than a Century ago, diſcharged Itſelf, is now circumſcribed by the Mud and become a large Pond or Anti-Harbour, as we may call It, to *Porto Farina*.

*The Changes in the Channel.*

That the *Me-jerdah*, in the Time of *Scipio*, lay betwixt *Carthage* and the *Caſtra Cornelia*, and not where we find It at preſent, appears, as well from the landing the Ambaſſadours [3], after their Departure from *Carthage*, at the River *Bagrada*; (the neareſt Place we may ſuppoſe for that Purpoſe) as from *Curio*'s [4] leaving *Rebilus* at the ſame River, whilſt He Himſelf is ſaid to have advanced farther to View the *Caſtra Corneliana*. And agreeably to theſe Circumſtances, *Ptolemy*

1 Nota eſt, in *Punicis* bellis ad flumen *Bagradam* a *Regulo* Imperatore baliſtis tormentiſque, ut oppidum aliquod, expugnata Serpens cxx pedum longitudinis. Pellis ejus maxillæque uſque ad bellum *Numantinum* duravere Romæ in templo. *Plin.* Hiſt. Nat. l. 8. cap. 14. *Liv.* Epit. 18. Val. Max. 1. 8. 19. 2 *Bochart* deduceth the Name from ברכתא *Bractha*, *a Pond*. Vid. l. 1. cap. 24. agreeably to the Deſcription of the Poet.

> *Turbidus arentes lento pede ſulcat arenas*
> Bragada, *non ullo Lybicis in finibus amne*
> *Victus limoſas extendere latius undas,*
> *Et* ſtagnante vado *patulos involvere campos.* Sil. It. l. 6. l. 140.

3 Legati petierunt a magiſtratibus, ut naves mitterent, quæ ſe proſequerentur. Datæ triremes duæ cum ad *Bagradam* flumen perveniſſent, unde *Romana* Caſtra conſpiciebantur, *Carthaginem* rediere. *Liv.* l. xxx. ¶. 10. 2 Bidui iter progreſſus (*Curio* ſc. ex *Aquilaria*) ad flumen *Bagradam* pervenit: ibi C. *Caninium Rebilum* Legatum cum Legionibus reliquit: ipſe cum equitatu antecedit ad Caſtra exploranda *Corneliana*. *Caſ.* de Bell. Civ. l. 2. ¶. 22.

placeth the Mouth of It 10′. only to the westward of *Carthage*; a Situation which falls in with the Sanctuary of *Seedy Ammer Buck-tewah*, where there is the antient Bed of a River, with a large Mountain, (perhaps one of those taken Notice of by *Polybius*[1]) that ends in a Precipice above It.

*Tokens of Inundations.* It may be farther observed, that in travelling from This Sanctuary to *Gellah*, we see dispersed all over the interjacent Plain, Pine-Apples, Trunks of Trees, and other Tokens of large Inundations. Besides the Channel likewise just now mentioned, we pass over others, which, to all Appearance, must have been at one time or other, either the natural or accidental Beds of This River. For as the whole Extent of Shore, from *Carthage* to *Porto Farina*, is little higher than the ordinary Level of the Sea, lying exposed to the E. and N. E. Winds; It is possible that the Mouth of This, as well as of other Rivers, we read of, in a like Situation, might have been from Time to Time stopped up, as we find It actually was in the Time of *Polybius*[2]; and that after being obliged to find out one new Channel after another, as each of them in It's Turn was filled up, or the Communication with It cut off, It retired at last under *Cape Zibeeb*, where those Winds could give It no Disturbance. Yet even under This Situation, there is Room to apprehend, that in a few Years the Channel will return again to the Southward. For the navigable Pond is every Day more and more choaked up with Slime, and the Mouth (or *Bar* in the Mariners Stile) of the River, which, 'till of late, admitted Vessels of the greatest Burthen, is at present too shallow to receive one of Their *Cruisers* of thirty Guns, unless It be before-hand discharged of It's Lumber and Ballast.

*The Shallowness of the Bar.*

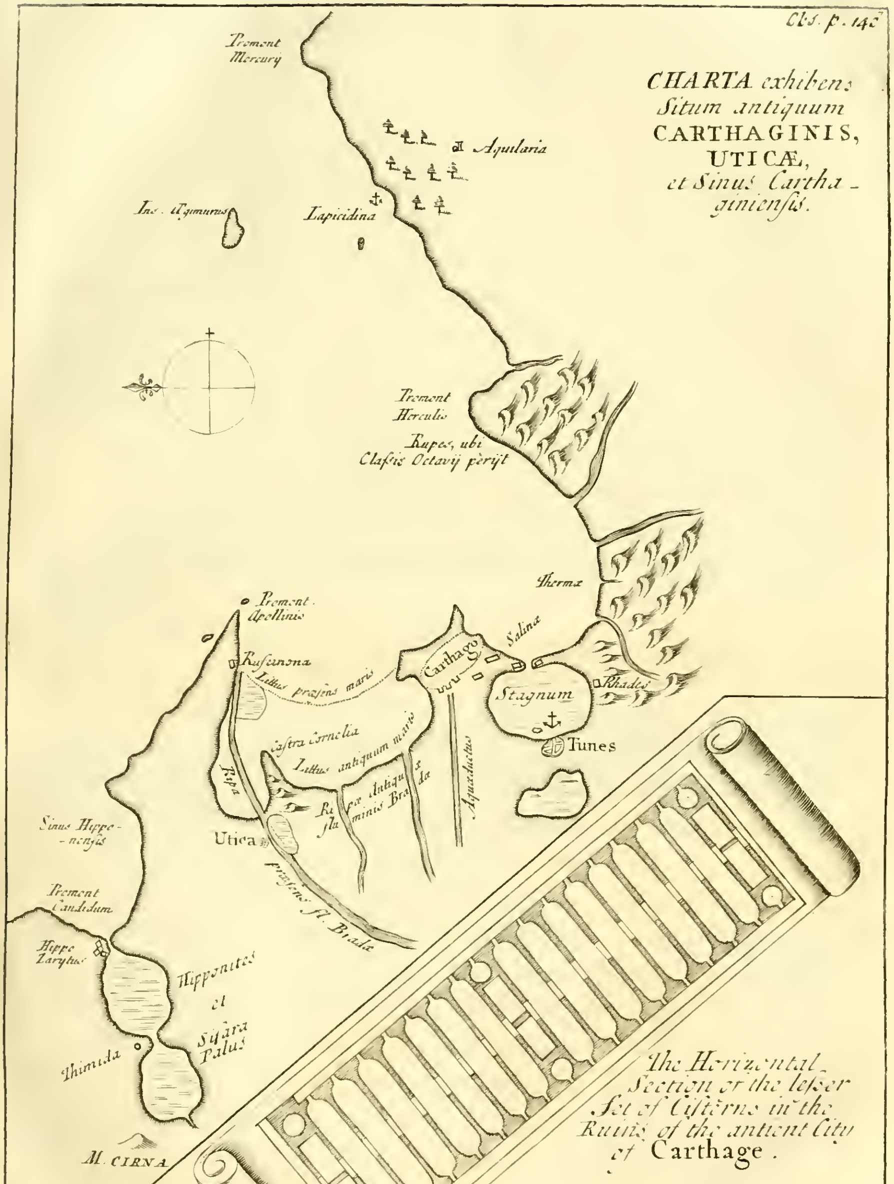
Boo-shatter, *The* UTICA *or* ITYKH. *Exc* p. 4. C. p. 7. B. C. p. 13. C. p. 19. B. p. 22. A. *&c.*

Such Revolutions as these having befallen the *Bagrada*, *Utica*, which, by antient Authors, was situated to the Northward of It, is now to be enquired after in the contrary Direction. This City then, so much wanted in the Old Geography of This Country, and which *Bochart* interprets [עתיקא *Atica*] *The antient City*, is placed by *Ptolemy* 30′. to the S. and 20′. to the E. of the Promontory of *Apollo*. But This is a Situation too

1 Τῶν γεωλόφων τῶν ἐπιζευγνυόντων τὸν αὐχένα τὸν συνάπτοντα τὴν Καρχηδόνα πρὸς τὴν Λιβύην, ὄντων δυσβάτων. &c. 2 —— τοῦ προσαγορευομένου Μάκαρος (i.e. *Bagrada*) ποταμοῦ διείργοντος κατά τινας τόπους παραπλησίως τὴν ἐπὶ τὴν χώραν τοῖς ἐκ τῆς πόλεως ἔξοδον —— τοῦ προειρημένου ποταμοῦ κατὰ τὴν εἰς θάλατταν ἐκβολὴν συνθεωρήσας κατά τινας ἀνέμων στάσεις ἀποθινούμενον τὸ στόμα, καὶ τεναγώδη γινομένην τὴν παρ' αὐτῷ τῷ στόματι πάροδον —— *Polyb.* Hist. l. 1. p. 75, 76.

far

Obs. p. 140




To the Honourable S^r. WILLIAM CHAPPLE Knight,
One of the Justices of his Majesties Court of Kings Bench.

far to the Eaſtward, even for *Carthage*, much more for *Utica*, which, lying in the Road betwixt *Hippozarytus* and *Carthage*, may undoubtedly be preſumed to incline towards the N. W. Laying aſide therefore this Authority, let us examine the other Geographical Circumſtances that are left us of this City by the Antients.

Utica, *antiently a maritime City*:

As then all of Them agree, that *Utica* was a maritime City, ſituated betwixt *Carthage* and the Promontory of *Apollo*, we are to ſearch for It ſome where or other upon the interjacent Sea Coaſt. But at preſent there are no Ruins at all to be met with in This Situation: there is no Eminence [1], under which *Utica* was built; there is no Promontory [2], which lay at a ſmall Diſtance to the E. or N. E. and formed the Harbour: the whole Extent of Shore, from *Carthage* to the *Me-jerdah*, lying in a ſemicircular Form; and the Land for ſome Miles behind It, being very ſmooth and level. *Utica* therefore cannot be found upon the Sea Coaſt, as It is formed at preſent, by any of thoſe Tokens and Characteriſticks that are left us of It in the old Geography.

*Now at ſome Diſtance from the Sea.*

But if the Ground to the Breadth of three or four Miles from the Sea Shore, ſhould be a Gift from the Sea, occaſioned by the eaſterly Winds, and the copious Addition of Mud, left every Inundation by the *Me-jerdah*; if This River, by frequently ſhifting It's Channel, took at laſt the Advantage of the Lake [3] betwixt *Utica* and the *Caſtra Cornelia*, and forced Itſelf that Way into the Sea; then we may very juſtly place It at *Boo-ſhatter*; where, beſides the Eminence taken Notice of by *Livy*, we have a great Variety of old Walls, a large Aqueduct, Ciſterns to receive the Water, and other Traces of Buildings of great Extent and Magnificence. Theſe Ruins lye about twenty ſeven *Roman* Miles from *Carthage*, as the Diſtance is recorded in the *Itinerary*; and behind them, towards the S. W. we are entertained with a View of the *Large Fields* [4], which the *Romans* have made famous by their military Exploits.

1 Imminente prope ipſis mænibus (*Uticæ*) tumulo. *Liv.* l. 29. ¶. 35. 2 *Scipio* Caſtra hyberna in promontorio quod tenui jugo continenti adhærens, in aliquantum maris ſpatium extenditur, communit. *Id.* ibid. Id autem (*Caſtra Corneliana*) eſt jugum directum, eminens in mare, utraque ex parte præruptum atque aſperum, ſed paullo tamen leniore faſtigio ab ea parte quæ ad *Uticam* vergit. Abeſt directo itinere ab *Utica*, paullo amplius paſſuum mille: ſed hoc itinere eſt fons, quo mare ſuccedit; *longe lateque is locus reſtagnat*; quem ſi quis vitare voluerit, VI millium circuitu in oppidum perveniet. *Cæſ. Bell.* Civ. l. 2. ¶. 22. 3 Vid. Not. ult. 4 Magni Campi. *Liv.* l. 30. ¶. 8.

Gellah, *The* CASTRA CORNELIA. *Exc.* p. 13. C. p. 19. B. p. 22. A.

Two Leagues to the E. of *Boo-shatter*, is *Gellah*, the most northern and rugged Part of that remarkable Promontory [1], where *P. Cornelius Scipio* fixed his Winter Quarters, and which became therefore called the *Castra Cornelia* or *Corneliana* [2]. The whole is a narrow Neck of Land, near two Furlongs in Breadth; and continuing, from one End to another, in a moderate Elevation, maketh with the Hill that hangeth over *Boo-shatter*, a beautiful Landskip, in the Figure of a Theatre, with the *Me-jerdah* winding Itself through the Midst. The *Romans* very probably extended Their Encampments all over This Promontory, which is more than a League in Length; so that when *Cæsar* acquainteth us, that the *Castra Corneliana*, were only at one Mile's Distance from *Utica*, He may be supposed to regard that Part of Their Encampments, which was the nearest to That City. At present the *Me-jerdah* runs below the S. W. as *Gellah* maketh the N. E. Extremity of this Neck of Land: and at a little Distance from It, on the other Side, are the Ruins of *Boo-shatter*, the antient *Utica*, as hath been supposed, now situated seven Miles from the Sea Shore.

*The Port of* Carthage *stopped up by the Sea and the River.*

Neither hath *Carthage* [3], the next Place to be described, much better supported Itself against the Encroachments of the N. E. Winds, and the *Me-jerdah*; which, together, have stopped up It's antient Harbour, and made It almost as far distant from the Sea, as *Utica*. The Place still continueth to be called [*El Mersa*] *The Port*, lying to the N. and N. W. of the City; and formeth, with the Lake of *Tunis*, the *Peninsula* upon which *Carthage* was built. Upon the other Side of the *Peninsula*, towards the S. E. *Carthage* hath been a loser to the Sea; for in that Direction, near three Furlongs in Length, and half a Furlong or more in Breadth, lyeth under Water. A little to the Northward of these Ruins, but to the S. E. of *El Mersa*, are the Traces of a *Cothon*, scarce a hundred Yards square. This was probably the *New Port* [4], which the *Carthaginians* built,

El Mersa.

*Part of the City under Water.*

*The new Port.*

1 Vid. Not. 2. p. 149.

2 *Inde petit tumulos, exesasque undique rupes*
Antæi *quæ regna vocat non vana vetustas.* &c.
*Sed majora dedit cognomina collibus istis*
Scipio——— *Luc.* de Bell. Civ. l. 4.

3 קרתא הדתא i. e. *Civitas Nova.* Exc. p. 24. D. unde Κάρχηδων, κ & θ permutatis, quod *Siculum* proprium est, ut notat Salmas. in Solinum. p. 322. 4 *Carthaginienses*, portu novo, (quia vetus a Scipione erat obstructus) facto &c. *Liv.* Ep. 51.

after

after *Scipio* had blocked up the old; and might be the ſame that was called the *Mandracium*[1] in the Time of *Procopius.*

The greateſt Part of *Carthage* hath been built upon three Hills, ſomewhat inferiour in Elevation to Thoſe upon which *Rome* was erected. Upon That which overlooketh the S. E. Shore, there is the *Area* of a ſpacious Room, with ſeveral ſmaller ones hard by It. Some of Them have had teſſellated Pavements; but neither the Deſign nor the Materials are worthy of our Notice. The *Byrſa*[2], I preſume, had formerly This Situation. In rowing along the Sea Shore, the common Sewers diſcover Themſelves in ſeveral Places; which, being well built and cemented at firſt, Time hath not in the leaſt injured or impaired. The Ciſterns are other Structures, which have ſubmitted the leaſt to the general Ruin of This City. Beſides Thoſe appertaining to particular Houſes, there were two Sets belonging to the Publick; the greater whereof, which was the grand *Reſervoir* for the Aqueduct, lay near the weſtern Wall of the City, and conſiſted of more than twenty contiguous Ciſterns, each of them about a hundred Foot long, and thirty broad. The leſſer is in a higher Situation, near the *Cothon*; having been contrived to collect the Rain Water which fell upon the Top of It, and upon ſome adjacent Pavements, made for that Purpoſe. This might be repaired with little Expence; the ſmall earthen Pipes, through which the Rain Water was conducted, wanting only to be cleanſed.

*The Situation and Ruins of* CARTHAGE.

*The* Byrſa.

*The common Sewers.*

*The Ciſterns.*

Beſides Theſe, there are no other Tokens left us of the Grandeur and Magnificence of This antient City, and Rival of *Rome*: we meet with no triumphal Arch, or ſumptuous Piece of Architecture; no Granite Pillars, or curious Entablatures; but the broken Walls and Structures that remain to this Day, are either built in the *Gothick* Manner, or according to That of the later Inhabitants. The following Lines, preſerved by M^r^. *Balzac*[3], very juſtly deſcribe the preſent Condition of This Place.

*Few Antiquities at* Carthage.

1 Τὴν ἐς τὸ Μανδράκιον εἴσοδον τῆς ἀλύσεσιν ἀποκεκλεῖσθαι [illegible]· ἄλλως τε καὶ τῷ παντὶ στόλῳ τῆς λιμένος ἐκεῖνον οὐχ ἱκανὸν εἶναι. l. 1. c. 20. 2 *Exc.* p. 7. D. Fabellam de corio in tenuiſſimas partes diſſecto, unde *Byrſæ* factum ſit nomen (*Liv.* l. 34. ¶. 61. *Virg.* Æn. 1. 371 &c.) docti pridem exploſerunt, & monuerunt a *Græcis* Βύρσαν dici pro בצרה *Boſra*, ad vitandam κακοφωνίαν; quia *Græcæ* Linguæ genius non patitur ut S & R continuentur. Tale ἄλσος nemus pro אשלא *aſla*. *Boſra* Hebræis eſt munimentum, a verbo בצר munire. *Boch.* Chan. l. 1. cap. 24. 3 In His *Diſſertat.* xxv. *Chreſtienne & morale*: in Imitation of the xv Canto of *Taſſo's Gieruſalemme.*

*Giace l'alta* Cartago, *e a pena i ſegni*
*De l'alte ſue ruine il lido ſerba.* &c.

- - - - *Quâ devictæ* Carthaginis *arces*
*Procubuere, jacentque, infauſto in littore, turres*
*Everſæ; quantum illa metus, quantum illa laborum*
*Urbs dedit inſultans* Latio *&* Laurentibus *arvis*;
*Nunc paſſim, vix relliquias vix nomina ſervans,*
*Obruitur,* propriis non agnoſcenda ruinis. *&c.*
————————*Solatia fati*
Carthago *Mariuſque*[1] *tulit, pariterque jacentes*
*Ignovere Dies*————*Lucan.* de Bell. Civ. L. 2. l. 91.

Carthage, *about fifteen Miles in Circuit.*

*Pliny*[2] ſeems to make the antient *Carthage* much bigger, than when It was a *Roman* Colony; which, according to what *Livy*[3] informeth us, was twenty three Miles in Circuit. *Strabo* circumſcribeth the *Peninſula*, upon which *Carthage* was built, with CCCLX Furlongs, or forty five Miles, but doth not aſſign any Number for the Extent of the City. According to an Eſtimate made upon the Spot, I judge the *Peninſula* to be about thirty Miles round, and that the City may have taken up near half that Space; and more, I preſume, It could never lay Claim to. For *Livy*[4] telleth us, that *Carthage* was twelve Miles nearly from *Tunes*; which is the Diſtance that ſtill ſubſiſts betwixt This City, and a Fragment (we meet with near the greater Ciſterns) of the old Wall of *Carthage.* And as there are ſeveral Salt Pits immediately under This Wall, which reach as far as the S. E. Shore, *Carthage* could not have extended any farther to the W. or S. unleſs theſe Pits, (which cannot well be ſuppoſed,) were received within the City. Nay, if *Polybius*[5] is to be credited, who maketh the Diſtance betwixt *Tunes* and *Carthage* fifteen Miles, the Boundary This Way will be thrown farther backward, and we may be induced to ſuſpect, that the Wall I have mentioned, was erected by the *Romans*, and took in a greater Space of the *Peninſula*, than might be the *Area* of the antient City. A large Moraſs, that was formerly the Port, continues to be the ſame Limit, It always was, to the N. and N. W.

1 *Marius* curſum in *Africam* direxit, inopemque vitam in Tugurio ruinarum *Carthaginienſium* toleravit: cum *Marius* aſpiciens *Carthaginem*, illa intuens *Marium*, alter alteri poſſent eſſe ſolatio. *Vell. Paterc.* 2 *Colonia* Carthago MAGNÆ *in veſtigijs* Carthaginis. *Exc.* p. 22. A. 3 *Carthago* in circuitu viginti tria millia paſſus patens. *Liv.* Epit. L. 51. 4 *Scipio*— in *Carthaginem* intentus occupat relictum fuga cuſtodum Tuneta (abeſt ab *Carthagine* duodecim millia ferme paſſuum) locus quum operibus, tum ſuapte natura tutus, & qui ab *Carthagine* conſpici & prebere ipſe proſpectum quum ad Urbem, tum ad circumfuſum mare urbi poſſet. *Id.* l. 30. ¶. 9. 5 Ὁ δὲ Τύνης ἀπέχει μὲν τῆς Καρχηδόνος ὡς ἑκατὸν εἴκοσι σταδίους. *Polyb.* l. 14.

whilſt,

whilſt, to the E. and N. E. the whole Extent of the *Capes Carthage* and *Commart,* to the Diſtance of one, ſometimes two Furlongs from the Sea Shore, do not appear to have been ever included in the City. If we may be then permitted to calculate the Extent of the antient *Carthage* from theſe Circumſtances, fifteen Miles, I preſume, will be ſufficient to circumſcribe It.

*The Aqueduct.* Adjoyning to the Greater Ciſterns, we ſee the firſt Ruins of the antient and celebrated [1] Aqueduct, which may be traced, as far as *Zow-wan,* and *Zung-gar,* to the Diſtance of at leaſt fifty Miles. It hath been a work of extraordinary Labour and Expence; and that Portion of It, which runs along the *Peninſula,* was beautifully faced with hewn Stone. At *Arri-ana,* a little Village two Leagues to the Northward of *Tunis,* ſeveral of theſe Arches are entire, which I found to be ſeventy Foot high. The Columns which ſupported Them, were ſixteen Foot ſquare. The Water-Channel lyeth above theſe Arches, being vaulted over, and plaiſtered with a ſtrong Cement. An ordinary ſized Perſon may walk upright in It; and at certain Diſtances, there are Holes left open, as well for the Admiſſion of freſh Air, as for the Conveniency of cleanſing It. The Water Mark, is near three Foot high; but to determine the Quantity that was dayly conveyed to *Carthage* by This Channel, It would be neceſſary to know what Angle of Deſcent there was given to It; which, from the many Breaches, ſometimes for the Space of three or four Miles together, I had no Method to determine.

*Temples erected over the Fountains.* There was a Temple erected, both at *Zow-wan* and *Zung-gar,* over the Fountains which ſupplyed This Aqueduct with Water. That at *Zung-gar,* which, by the Ornaments, appears to have been of the *Corinthian* Order [2], ends very beautifully in a Dome, where there are three Nitches, leaning immediately over the Fountain. Theſe might probably receive ſo many Statues of Water Nymphs or other Deities [3]. Upon the Frize of the Portal we have This broken Inſcription.

1 Γενόμενοι τε Καρχηδόνος ἄγχιστα, τόν τε OXETON ἀξιοθέατον ὄντα δεῖλον, ὃς ἐς τὴν πόλιν εἰσῆγε τὸ ὕδωρ. *Procop.* B. Vand. l. 4. c. 1. 2 *Veneri, Floræ, Proſerpinæ* fontium Nymphis *Corinthio* genere conſtitutæ ædes, aptas videbantur habere proprietates, quod his Diis propter teneritatem graciliata & florida foliis & volutis ornatu opera facta augere videbantur juſtum decorem. *Vitr.* l. 1. c. 2. 3 Such as were *Hercules, Minerva* and *Diana.* HERCULI *(fontium præſidi)* SACRUM. *Fabrett.* Inſcript. Cap. 4. N°. 170. Περὶ δὲ αὐτῆς (εἰκόνος Ιππολύτου) ἐστιν Ηράκλειος χαλκευθὴν Κρήνη, τὸ ὕδωρ (ὡς οἱ Τροιζήνιοι λέγουσιν) ἀνευρόντος Ηρακλέους. *Pauſ.* in Corinth. MINERVÆ *(f. p.)* SACRUM. *Fabrett.* Inſcrip. N°. 495. DIANA *(f. p.)* SACRUM. *Id.* N°. 496.

- - - - - RORISII TOTIVSQVE DIVINAE DOMVS EIVS CIVITAS ZVCCHARA FECIT ET DEDICAVIT.

*The Antiquity of the Aqueduct.* The Aqueduct appears to be of much greater Antiquity than the Temple, having been probably a Work of the *Carthaginians*; for, It will be difficult to conceive, how *Carthage* could well ſubſiſt without ſuch a Convenience. Beſides the publick *Reſervoirs* I have mentioned, there hath been great Proviſion indeed made to receive the rain Water, by building all or moſt of their Houſes upon Ciſterns. At *Saka-rah* likewiſe, whither the Suburbs may be ſuppoſed to have extended, there is, for the Space of three Miles, a Continuation of Channels and Ciſterns, contrived, as It appears, by omitting here and there a Brick in the lower Part of their Walls, to admit Water by Percolation; a Method we find alſo made uſe of at *Gibraltar*. It will be difficult to determine, what extraordinary Supplies theſe Ciſterns might have afforded; however, It is very certain, that at *Algiers*, a City built with the ſame Conveniences as *Carthage*, the Rain Water will rarely ſupply the neceſſary Expences of a Family: much leſs, when ſuch a Multitude of Elephants, Horſes and other Animals, as were conſtantly kept at *Carthage*, are to be added to the Account.

*The* Guletta. Eight Miles to the W. S. W. of *Seedy Boo-ſeide*, the *Cape Carthage* of our Sea Charts, we have the *Guletta*; for ſo the *Italians* ſeem to have tranſlated *The* [*Halck* [حلق] *el Wed*] *Throat of the River*, as the Inhabitants call the little Channel of Communication betwixt the Lake of *Tunis* and the Sea. The *Tuniſeens* have, on each Side of this Channel, a tolerable good Caſtle, contrived as well for the Security of this narrow Paſſage, as of the Road to the E. and S. E. Within the Lake likewiſe, half a League from *Tunis*, and about two from the *Guletta*, there is another Caſtle, built upon a ſmall Iſland; which, from the little Danger there is of being attacked that Way by Sea, hath been for a long Time neglected. The Place continueth in the ſame dirty State and Condition, that It appears to have been in, in the Time of *Abulfeda*[1].

*The Lake.* This Lake was formerly a deep and capacious Port[2], big enough to take in a large Navy; but at preſent, by receiving all the

1 In hoc lacu *Tunes* eſt Inſula ad oblectationem & diſcutiendum animi mærorem: verum quoad latus ejus, quod ad *Tunes* ſpectat, eo ſordes & immunditiæ coacervantur. *Abulf.* ut ſupra. 2 Λιμένα γὰρ οὐ πλεῖον ἢ μ'. σταδίους αὐτῆς (Καρχηδόνος) διέχοντα εἶναί φασιν, ὃν δὴ ΣΤΑΓΝΟΝ καλοῦσιν, ἀφύλακτόν τε παντάπασιν ὄντα καὶ πρὸς τὸν ἅπαντα στόλον ἱκανῶς πεφυκότα. *Procop.* Bell. Vand. l. 1. cap. 15.

common

common Shores of *Tunis*, the main Channel of It, in Summer Time, is reduced to ſix or ſeven Foot Depth of Water; whilſt the reſt of It, for the ſpace of a Mile or more within the Banks, becometh dry and nauſeous. The Proſpect of This Lake, receiveth no ſmall Beauty from the many Flocks of the *Flamant*, or *Phœnicopterus*, that frequent It. It is no leſs famous for the Number and Largeneſs of It's Mullets, eſteemed to be the ſweeteſt upon the Coaſt of *Barbary*. The Roe, after being preſſed and dryed, is accounted a great Delicacy, and known by the Name of *Bo-targo*[1].

*Tunis*, the *Tunes* of the Antients, and the Capital of This Kingdom, is the greateſt Part of It ſituated upon a riſing Ground, along the weſtern Banks of this Lake, in a full Proſpect (as the Antients have deſcribed It[2],) of the *Guletta*, *Carthage*, and the Iſland *Zowa-moore*. *Diodorus Siculus* calls It [ΛΕΥΚΟΝ ΤΥΝΕΤΑ] *White Tunis*, perhaps from the chalky Cliffs that appear round about It, in viewing It from the Sea. The many Lakes and Marſhes that ſurround this City, might probably render the Situation of It leſs healthy, were not theſe Inconveniences in ſome Meaſure corrected by the great Quantity of Maſtick, Myrtle, Roſemary, and other gummy and aromatick Plants, that are daily uſed in the heating of Their Ovens and *Bagnios*, and which frequently communicate to the Air a ſenſible Fragrancy. The want of Water is another Complaint of the *Tuniſeens*; who, from the Brackiſhneſs of their Well Water, and the Scarcity of Ciſterns, are obliged to fetch a great Part of what They drink from *Bardo*, and other Places at a Miles Diſtance. If we except This Inconvenience, no Place enjoys a greater Plenty of all the neceſſaries of Life.

Tunis *the* Tunes.

The *Tuniſeens*, are the moſt civilized Nation of *Barbary*. They have very little of that inſolent and haughty Behaviour, which is too common at *Algiers*. All Affairs likewiſe with the Regency are tranſacted in ſuch a friendly complaiſant Manner, that it was no ſmall Pleaſure to attend Mr. *Conſul Lawrence* at His Audiences. This Nation, which for many Years hath been more intent upon Trade and the Improvements of Their Manufactures, than upon Plunder and Cruiſing, hath always had the Character and Reputation, not of living like

*The* Tuniſeens *a civilized People.*

1 *Botarge* fiunt ex ovis *Cephali* (Latini *mugilem* dicunt) expolitis ſc. in duabus veſicis, cruore ejuſdem piſcis & ſale adhibito. Recentioribus corrupto verbo *Botarcha* vocantur, quaſi dicas, ὠοτάειχα i. e. ova ſalita. G. *Panciroll.* de Nov. Repert. Tit. ult. 2 Vid. Not. 4. p. 152.

their Neighbours, in open War or perpetual Disputes with the *Christian* Princes, but of cultivating Their Friendships and coming readily into Their Alliances.

*The Extent of* Tunis. *Tunis*, if we take in the *Bled el Had-rah*, as They call the Suburbs, may be three Miles or more in Circuit; however it is not so populous as *Algiers*, neither are the Houses in general so lofty and magnificent. Upon a large Pillar, brought from the Neighbourhood of *Carthage*, and placed at present in one of Their *Bagnios*, we have the following Inscription.

IMP. CAESAR
DIVI NAERVAE NEPOS
DIVI TRAIANI PARTHICI F.
TRAIANVS HADRIANVS
AVG. PONT. MAX. TRIB.
POT. VII. COS. III.
VIAM A CARTHAGINE
THEVESTEN STRAVIT
PER LEG. III. AVG.
P. METILIO SECVNDO.
LEG. AVG. PR. PR.

Rhades, *The* Ades. Two Leagues to the E. S. E. of *Tunis*, and at the like Distance to the S. W. of the *Guletta*, is the Town of *Rhades*, situated upon a rising Ground betwixt the Lake of *Tunis* and the Sea. This is the antient *Ades*, where M. *Regulus* defeated the *Carthaginians*; and hard by It on the right Hand, are those Hills, where *Hanno*, (as *Polybius*[1] observeth,) very unskilfully placed His Elephants to oppose Him. As the Road from *Clypea* to *Tunes*, lyeth, at a little Distance from *Ades*, through a narrow *Defilè*, the *Carthaginian* General, (saving that one Mistake,) could not have pitched upon a more convenient Place for the Security of This Pass; neither could the *Romans* have carried It without Their usual Bravery.

1 Vid. *Polyb.* Hist. Lib.1.

Not

Not far from *Rhades*, is the River *Miliana*, the *Catada* probably of *Ptolemy*; and about a League farther is *Hammam Leef*, a noted Hot Bath, very much resorted to by the Citizens of *Tunis.* Two Leagues from *Hammam Leef*, near the Bottom of the Gulph, we pass by the small Town of *Solyman*, situated upon the Skirts of a fine Plain, with a River, at two Miles Distance, on each Side of It. This Place is chiefly inhabited by *Andalusian Moors*, who are more civilized than their Brethren, being courteous to *Christians*, and retaining the *Spanish* Language. *The* Miliana, *or* CATADA. *Exc.* p. 13. C. Solyman.

† Two Leagues to the N. E. of *Solyman*, is *Mo-raisah*, the *Maxula* perhaps of *Ptolemy* and other Authors. Here are several broken Cisterns, besides a small Harbour, as *Moraisah*, (corruptly probably for *Mersa*,) may denote. The Shore, which from the *Guletta*, all along by *Rhades*, *Hammam Leef*, and *Solyman*, is low and sandy, begins at This Place to be very rugged and mountainous: in which Situation, two Leagues farther, we fall in with the Creek of *Gurbos*, or *Hammam Gurbos*, the antient † *Carpis*, where there is a Hot Bath and some Ruins. These are the *Calidæ Aquæ* of *Livy*[1], which He very justly placeth over against *Carthage*; and at the same Time acquainteth us that several Vessels, belonging to the Fleet of *Octavius*, were shipwracked at This Place. Three Leagues to the Northward of *Gurbos*, we pass by a very high and rugged Head Land, the *Promontorium Herculis* of the Antients. There is a small Bay to the Eastward of It, where the *Wed el Abeyde* discharg-eth Itself into the Sea. Mo-raisah, *the* MAXULA *Exc.* p. 13. D. p. 22. A. p. 27. E. F. Gurbos, *The* CARPIS. *Exc.* p. 13. D. p. 22. A. Promontorium Herculis. Wed el Abeyde.

† The Sanctuary of *Seedy Doude*, surrounded with the Ruins of the antient *Nisua* or *Misua*, is five Leagues to the E. N. E. of the Promontory of *Hercules*. It hath This Name in Honour of *David*, (or *Doude*, as They pronounce It,) a *Moorish* Saint, whose Sepulchre, (as They pretend to shew It,) is five Yards long. But This venerable Structure appears to be nothing more than a Fragment of some *Roman Prætorium*: because hard by It, there are three contiguous *Mosaick* Pavements, all of Them wrought with the greatest Symmetry and Exactness. Besides the general Contrast and Design, (which is executed with all the artful Wreathings and Variety of Colours imaginable,) SeedyDoude, *The* NISUA *or* MISUA. *Exc.* ibid. Mosaick *Pavements.*

1 Ipse (Cn. *Octavius*) cum rostratis per adversos fluctus ingenti remigum labore enixus, *Apollinis* Promontorium tenuit; onorariæ pars maxima ad Aegimurum,—alia adversus urbem ipsam ad *Calidas Aquas* delatæ sunt. *Liv.* l. 30. §. 24.

there are the Figures of Horſes, Birds, Fiſhes, and Trees ſo judiciouſly intermixed and curiouſly inlaid, that They even appear more gay and lively than ſo many tolerable good Paintings. The Horſe, the *Inſignia* of the *Carthaginians*, is diſplayed in the bold open Poſture It is obſerved to be in upon the *African* Medals: The Birds are the Hawk and Partridge: The Fiſhes, the Gilt-Head [1] (called here *Jeraffa*) and the Mullet: And the Trees, the Palm and Olive. The Contriver perhaps intending by This Choice, to point out the Strength, the Diverſions, the Fiſhery, and the Plenty of Dates and Oyl, for which This Country continueth to be, as It hath always been remarkable. *Miſua*, by the Ruins, appears to have been of the ſame Extent with *Hippozarytus*; where likewiſe there was formerly a capacious Harbour, very convenient for ſuch Veſſels to touch at, which, from contrary Winds or Diſtreſs of Weather, could not reach *Carthage* or *Utica*.

Lowha-reah, *The* AQUILARIA.

Two Leagues to the E. N. E. of *Seedy Doude*, and a little to the Southward of the Promontory of *Mercury*, is *Lowhareah*, the *Aquilaria* of the Antients, where *Curio* [2] landed Thoſe Troops, that were afterwards cut to pieces [3] by *Sabura*. There are ſeveral Fragments of Antiquities at This Place, but Nothing remarkable: however, from the Sea Shore to This Village, which is at half a Miles Diſtance, the interjacent Mountain, from the level of the Sea to the Height of twenty or thirty Foot, is all the way very artfully ſcouped and hollowed; ſmall Openings being carried up, in ſeveral Places, to the Surface, for the Admiſſion of freſh Air; whilſt large Pillars and Arches are left ſtanding, at proper Diſtances below, to ſupport the Mountain. Theſe are the Quarries which *Strabo* [4] takes Notice of; from whence the Buildings of *Carthage*, *Utica*, and the many other adjacent Cities, might receive Their Materials. Moreover, as the Mountain above is all over ſhaded with Trees; as the Arches below lye open to the Sea, having a large Cliff on each Side, with the Iſland *Ægimurus* placed over againſt Them; as there are likewiſe ſome Fountains

1 This is the *Aurata* of the Antients, which *Leo* miſtakes for the *Laccia*, or *Leechy*, of the *Italians*, a Fiſh of the *Tunny* or *Mackrel* Kind. *Poſt menſem octobrem genus quoddam Piſcis capitur, quod apud* Afros Giarapha *appellatur, eundem Piſcem eſſe crediderim, qui* Romanis Laccia *appellatur. J. Leo.* p. 214. 2 *C. Curio* in *Africam* profectus ex *Sicilia*——apellit ad eum locum qui appellatur *Aquilaria*. Hic locus abeſt a *Clupea*, paſſuum XXII millia; habetque non incommodam æſtate ſtationem; & duobus eminentibus promontoriis continetur. *Cæſ.* de Bell. Civil. l. 2. ¶. 21. 3 Milites ad unum omnes interficiuntur. *Id.* ¶. 38. 4 *Exc.* p. 7. F.

per-

perpetually draining from the Rocks, and Seats for the weary Labourer; we have little Room to doubt, (from ſuch a Concurrence of Circumſtances, ſo exactly correſponding to the Cave which *Virgil* placeth ſomewhere in This Gulph,) but that the following Deſcription is litterally true, notwithſtanding the Opinion of ſome Commentators[1], who have thought It fictitious.

*Eſt in receſſu longo locus; Inſula portum*
*Efficit objectu laterum: quibus omnis ab alto*
*Frangitur, inque ſinus ſcindit ſeſe unda reductos.*
*Hinc atque hinc vaſtæ Rupes, geminique minantur*
*In Cœlum ſcopuli: quorum ſub vertice latè*
*Æquora tuta ſilent: tum Sylvis ſcena coruſcis*
*Deſuper, horrentique atrum Nemus imminet Umbra.*
*Fronte ſub adverſa ſcopulis pendentibus atrum:*
*Intus Aquæ dulces; vivoque ſedilia ſaxo,*
*Nympharum Domus*; &c. Virg. Æn. 1. 163.

*Cape Bon*, the *Ras-addar* of the *Moors*, and the Promontory of *Mercury* or *Hermes* of the Antients, is ſituated about one League to the Northward of *Lowha-reah*, and eleven to the E. S. E. of *Cape Zibeeb*. I was well informed, that, ſometimes in fair Weather, They could diſcover the Mountains of *Sicily* from This Place. The two *Zembræ* or *Zowa-moores* lye under This Promontory; the Smaller one not far from the Shore, but the Larger is at four Leagues Diſtance, in a W.N.W. Direction, from It. The fruitful Tract of Land that reacheth from hence to *Solyman*, is called *The* [دخل *Dackhul*] *Corner:* being cultivated by the ſeveral Branches of the *Welled Seide*.

Cape Bon, *The* Promontorium Mercurij. *Exc.* p.13. D. *&c.*

*The* Zowa-moores.

*The* Dackhul.

Five Leagues to the S. by E. of *Cape Bon*, is † *Clybea*, the *Clupea* or *Clypea* of the *Latins* and the ΑΣΠΙΣ of the *Græcians*. This City was built upon the ſmall Promontory *Taphitis*[2], which being in the Figure of a Shield[3] or Hemiſphere, gave Occaſion to the Name. There is nothing ſtanding of This antient City: for the Caſtle is a modern Structure; and what They now call *Clybea*, is a miſerable Knot of Hovels, at a Miles Diſtance.

Clybea, *The* Clupea, *or* ΑΣΠΙΣ. *Exc.* p. 7. F. p.13. D. p. 22. A. p. 24. B.

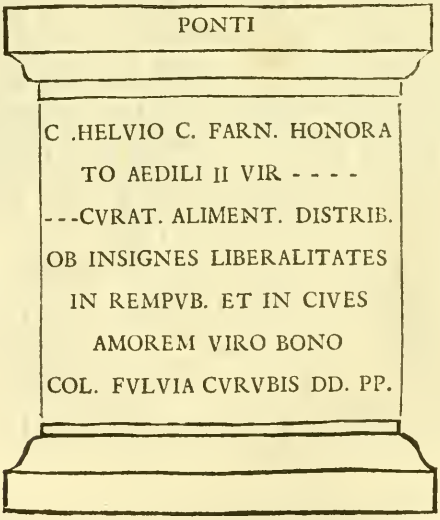
1 Eſt τοποθεσία, i. e. fictus ſecundum poeticam licentiam locus. Ne autem videretur penitus a veritate diſcedere, *Hiſpanienſis Carthaginis* portum deſcripſit. Cæterum hunc locum in *Africa* nuſquam eſſe conſtat. *Serv.* in loc. Fictus hic locus eſt, & ſublatus ab *Homero* (Odyſ. 13. 95.) aliqua ex parte ad formam *Ithacenſis* Portus. *Pomp.* Sab. ibid. *Mr.* Addiſon (p. 71. of his Travels) ſuppoſeth that *Virgil* might have taken the Plan from the Bay of *Naples*.
2 *Exc.* p. 7. F.
3 *In* Clypei *ſpeciem curvatis turribus* Aſpis. *Sil.* Ital. L. 3. l. 243.

*The River.*

A little Way to the Southward of This Village, we croſs a large River, where *Maſaniſſa* was ſuppoſed to have been drowned in His Flight from *Bocchar*. *Livy*[1] tells us, that the Latter was afraid to ford It, diſcouraged no Doubt by the Depth and Rapidity of the Stream. For in the Month of *January*, when it had not rained for ſeveral Days, we found the Channel very deep, of an uneven Bottom, and which we had much Difficulty to paſs over. A little on the other Side of This River, we come into thoſe *open Fields*, where *Bocchar* killed forty ſix of the fifty Perſons, who attended *Maſaniſſa*.

Gurba, *The* CUROBIS. *Exc.* p.13.D. p.22.A.p.27. D. E.

† *Gurba*, the *Curobis* or *Curubis* of the Antients, is ſeven Leagues to the S. W. by W. of *Clybea*. It ſeems to have been a conſiderable Place in former Times, though the Ruins of a large Aqueduct, and of the Ciſterns which received the Water, are the only Antiquities It can boaſt of at preſent. I was informed that the Port, and a great Part of This as well as of the neighbouring City *Nabal*, were deſtroyed by the Sea; and that ſome Traces of each of Them might be ſeen in calm and clear Weather. A little Brook runs by *Gurba* to the Weſtward, where we have the Remains of a Stone Bridge; and, at a Farm-Houſe hard by It, there is an Altar with the following Inſcription, which might have formerly belonged to It.




1 *Maſaniſſa* cum quinquaginta haud amplius equitibus per anfractus montis ignotos ſequentibus ſe eripuit. Tenuit tamen veſtigia *Bocchar*; adeptuſque eum *patentibus prope Clupeam urbem campis*, ita circumdedit, ut præter quatuor equites, omnes ad unum interfecerit—— *amnis ingens* fugientes accepit—— is finis *Bocchari* ſequendi fuit, *nec ingredi flumen auſo*, nec ſe &c. *Liv.* l. 29. §. 32.

† *Nabal*,

Nabal, *The* NEAPOLIS. *Exc.* p. 13. D. p. 22. A.

Leaving *Gurba* five Leagues to the N. E. we come to *Nabal,* a very thriving and industrious Town, which hath been long famous for It's Potteries. It is built, in a low Situation, at a Mile's Distance from the Sea Shore, and about a Furlong to the Westward of the antient *Neapolis,* which appears to have been a large City, without taking in what is supposed to have been gained by the Sea. Here are a great Number of Inscriptions upon Stones of six Foot in Length and three in Breadth; but They are either so unfortunately defaced, or filled up with Rubbish and Mortar, that It required more Time, than my Guides would allow me, to copy Them. On the Banks of the little Brook that runs through the old City, we have a Block of white Marble, with a Wolf, curiously represented in *Basso Relievo,* upon It.

Hamam-et,

Travelling, for the Space of two Leagues, through a rugged Road, delightfully shaded with Olive Trees, we arrive at *Hamam-et,* which hath been mistaken by several Authors for the so much disputed *Adrumetum.* It is a small but opulent City, compactly built upon a low Promontory, which an Enemy, especially by Land, would find great Difficulty to attack. But as This Circumstance [1] will better agree with *Herckla,* placed at some Distance from It to the Eastward, so there are other Circumstances relating to *Adrumetum,* which will by no Means answer to This Place. For *Hamam-et* is built so close to the Sea, and hath to the Landward so rugged a Situation, that there would be, (This Way particularly,) the utmost Danger and Difficulty to approach It; much more to be carried round about It, as *Cæsar* is said to have been [2]. Neither have we a View, either from This City or the Road before It, of the Coast of *Clybea* [3]: all which Circumstances agree with the Situation of *Herckla.* The Author likewise of the *Itinerary* placeth *Adrumetum,* not only CCCCXL Furlongs from *Neapolis* [4], but LXXXV *R.* Miles, (i. e. at the same Distance with *Clypea,*) from *Carthage.* Now, provided *Adrumetum* is to be fixed at *Hamam-et, Neapolis* will be situated L Miles too near It in the one Case; as *Carthage* will be XXX, (i. e. more than one Third of the given Distance,) in the other. *Hamam-et* therefore may be rather the *Siagul* of *Ptolemy,* which was probably one of those

*not the antient* Adrumetum.

1 Oppidi (*Adrumeti*) egregia munitio, difficilisque ad oppugnandum erat accessus. *Hirt.* Bell. *Afr.* 2 *Cæsar* circum oppidum vectus, natura loci perspecta, redit in Castra. *Id.* ¶. 3. 3 A *Clupea* secundum oram maritimam cum equitatu Adrumeti, Cn. Piso cum Maurorum circiter III millibus apparuit. *Id.* ¶. 3. 4 *Exc.* p. 28. A. p. 27. E. &c.

anonymous Town[1] that *Cæſar* viſited in His Way to *Adrumetum*.

Hamam-et, *or the City of* Wild Pigeons.

*Leo* informeth us that *Hamam-et* was built about His Time[2]; but the flouriſhing Condition It enjoys at preſent, is of no longer Date, than the latter End of the laſt Century: the Pillars, Blocks of Marble, and ſome few other Tokens of Antiquity, that are here and there to be met with, having been brought from *Caſſir Aſeite*, the *Civitas Siagitana* of the Antients. As for the Name, (which, having no ſmall Affinity with *Adrumetum*, might induce *Buno*[3], the *Sanſons* and others to think It to be ſo) It is in all Probability derived from the Number of [*Hamam* حمام] *Wild Pigeons*, that are bred in the Cliffs of the adjacent Mountains. The two following were the only Inſcriptions which I found fair and legible.

VICTORIAE
ARMENIACAE PARTHICAE
MEDICAE AVGVSTORVM A.
SACRVM CIVITAS SIAGI
TANA DD. PP.

IMP. CAES. DIVI SEPTIMI SEVERI
PARTH. ARABICI ADIABENICI
MAX. BRIT. MAX. FIL. DIVI
M. ANTONINI PII GERMANCI
SARMAT. NEPOT. DIVI ANTONINI
PRONEPOTI DIVI AELI HADRIANI
ABNEPOTI DIVI TRAIANI PAR. ET
DIVI NERVAE ADNEPOTI
M. AVRELIO ANTONINO PIO FEL.
PAR. MAX. BRIT. MAX. GERM.
MAX. IMP. III. COS. IIII. P.P. - -
- - CIVITAS SIAGITANORVM DD. PP.

1 *Cæſar Clupeam* claſſe prætervehitur; inde *Neapolin*, complura præterea caſtella & oppida non longe a mari relinquit. *Hirt.* Bell. *Afr.* §. 2. 2 *Hamam-et* ante paucos annos a *Mahometanis* extructum, hujus incolæ miſerrimi &c. *J. Leo.* p. 221. 3 Vid. *Cluv.* Geogr. cum notis *Bunonis.* p. 394. *Atl.* Geogr. Vol. IV. p. 173.

A

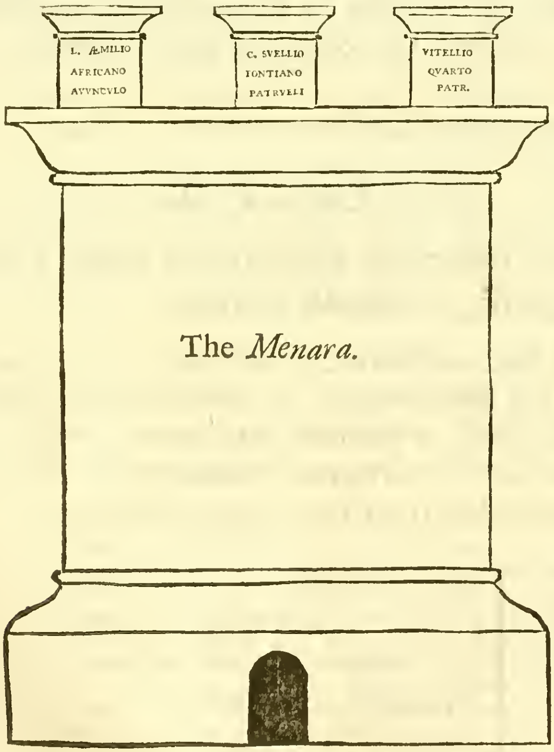
Caffir Afeite, *The* Civitas Siagitana.

A League to the N. W. of *Hamam-et* is the *Caffir* [*Caftle*] *Afeite,* the *Civitas Siagitana* of the Antients. This Place, notwithftanding the Figure It made in the *Antonine* Age, and perhaps before, is not mentioned by any of the old Geographers; and the only Notice, that, as far as I know, is taken of It, either by the Antients or Moderns, is in an Infcription preferved by *Bochart*[1].

*The Plain of* Hamam-et.

A little beyond Thefe Ruins, we come into a large extenfive Plain, cultivated by the *Welled Seide,* and reaching as far as *Herckla.* Upon the maritime Part of It, two Leagues to the W. by S. of *Hamam-et,* we have the *Me-narah,* a large *Maufoleum,* near twenty Yards in Diameter, built in the Shape of a cylindrical Pedeftal with a Vault underneath. Several fmall Altars, fuppofed by the *Moors* to have been formerly fo many [منارة] *Lamps* for the Direction of the Mariner, are placed upon the Cornice; each of Them infcribed with the Name of a different Perfon. The following Infcriptions, which were all that were legible, feem to relate to the fame Family.

*The* Me-narah.




1 Et pro Senatu Populoque Siagitano *Celer Imilconis Guiliffæ F. Suffes. Boch.* Chan. l. 1. Cap. 24.

Faradeeſe, A little nearer *Hamam-et*, are the Ruins of a Port formerly belonging to *Faradeeſe*, an old *Roman* City, ſituated, at a few Miles Diſtance, upon the N. W. ſide of This Plain. I was informed, that a Century ago, the *Faradeſians* were the greateſt Cruiſers and the moſt experienced Mariners of This Country; but that the greater Increaſe of Trade, and the more Conveniences for Navigation at *Hamam-et*, had, of late Years, drawn thither all the Inhabitants. This may be the *Veneria* of *Solinus*; or rather, from an Affinity in Name, the antient *Aphrodiſium*, placed by *Ptolemy* in the ſame Latitude, but more to the Weſtward than *Adrumetum*.

*The* VENERIA, *Exc.* p. 24. B. *or* APHRODISIUM. *Exc.* p. 13. D.

Sel-loome. About the middle of This Plain, there is an hemiſpherical Hillock, called *Sel-loome*, made by the Ruins of ſome antient Caſtle or Village. Two Leagues farther, not far from the Sea Shore, we have, for the ſpace of a Furlong, a Piece of deep marſhy Ground, through which a large adjacent Lake diſchargeth Itſelf into the Sea. There was formerly a Bridge, with a Cauſeway, very conveniently carried along the whole Length of This Moraſs; which, in all probability, was the maritime Boundary betwixt the *Zeugitana* and *Bizacium*.

## CHAP. III.

### *Of the moſt remarkable Places in the Inland Country of the* Zeugitana, *or Summer Circuit.*

Al Aleah, *The* COTUZA. THE moſt northern City of Note, that I have met with in the *Zeugitana*, is *Al Aleah*, ſituated upon the Declivity of a Hill, at the half Way nearly betwixt *Bizerta* and *Porto Farina*. It was formerly known by the Name of *Cotuza*, as we may collect from This broken Inſcription.

- - - - - - - REIPVBLICAE SPLENDI
DISSIMAE COTVZAE SACRÆ
VALERIVS IANVARIVS. - - - - - - -

*Thimida*

*Thimida* and *Mezel-je-meine*, the *Theudalis* and *Thinissa*[1] of the Antients, are two Villages situated upon the Lake of *Bizerta*; This, at three Miles Distance to the S. E. the Other, at seven to the S. W. of that City. There are some Footsteps of Antiquity at both Places; and near the former, the Lake is considerably contracted, forming Itself (as it were) into Two, whereof the Southermost may be taken for the *Sisara Palus*, the other for the *Hipponites* of the old Geography.

Thimida, *The* THEUDALIS. *Exc.* p. 15. E. p. 21. G. Mezel-je-meine, *The* THINISSA.

SISARA. HIPPONITES. *Exc.* p. 14. B. C.

*Jibbel Iskell*, a remarkable round Mountain, the *Cirna*, I presume, of the Antients, lyeth, on the S. W. side of these Lakes, five Leagues from *Bizerta*. At a little Distance from It to the S. E. is *Matter*, the *Oppidum Materense*, rather perhaps than the antient *Madaura*, which, according to St. *Augustine*[2], must have been farther from *Carthage*. It is, at present, a small Village, situated upon a rising Ground, in the midst of a fruitful Plain: and a little below It, there is a Rivulet, which emptieth Itself into the *Sisara Palus*.

Jibbel Iskell, *The* CIRNA. *Exc.* p. 14. B.

† Matter, *The* Oppidum Materense. *Exc.* p. 22. C.

† Ten Leagues to the S. W. of *Matter*, is the City *Beja* or *Bay-jah*, which by the Name and Situation should be the *Vacca*[3] of *Sallust*, the *Oppidum Vagense* of *Pliny*, the ΒΑΓΑ[4] of *Plutarch*, and the *Vaccensium Ordo Splendidissimus*, as the Title seems to run in the first of the following Inscriptions. *Cellarius*[5] placeth It very justly towards the N. E. of *Cirta* or *Constantina*, but doth not quote His Authority. However such a Stuation seems to be implyed in the Descriptions we have of It; viz. that It lay to the right Hand, (as *Keff* or *Sicca Veneria* did to the left) of the Road[6], which the *Romans* commonly made use of in their way to *Numidia*. After It revolted, *Metellus*[7] is said to have departed from His Winter Quarters in the Evening, and to have arrived before It, about the third Hour of the following Day: which Journey, consi-

Bay-jah, *The* OPPIDUM VAGENSE &c. *Exc.* p. 22. C.

1 Vide *Agathodæmonis* Tabulam *Ptolemaicam* & *Cellar.* Geogr. Ant. l. 4. Cap. 4. p. 105.
2 Dum mihi reducto a *Madauris*, in qua vicina Urbe jam cœperam literaturæ atque oratoriæ percipiendæ gratia peregrinari, *longinquioris apud Carthaginem peregrinationis sumtus præparabantur. D. August.* l. 2. Confess. Cap. 3. 3 Erat haud longe ab eo itinere quo Metellus pergebat, oppidum *Numidarum*, nomine *Vacca*, forum rerum venalium totius regni maxime celebratum, ubi & incolere & mercari consueverunt Italici generis multi mortales. *Sall. Bell. Jug.* §. 50. 4 Φρερῶν ᾗ Βάγαν, πόλιν μεγάλην &c. *Plut.* in *Mario.* p. 409. 5 *Vaga* a *Cirta* in ortum æstivum distat. *Cellar.* l. 4. Cap. 5. p. 114. 6 Vid. Not. 3. *Sall. Bell. Jug.* §. 60. 7 *Metellus*, postquam de rebus Vaccæ actis comperit——Legionem cum qua hiemabat & quam plurimos potest *Numidas* equites pariter cum occasu solis expeditos educit; & postera die circiter horam tertiam provenit in quandam planitiem——docet oppidum Vaccam non amplius mille passuum abesse. *Id.* §. 71.

dering the Expedition wherewith It was performed, will very well agree with the Diſtance of fifty Miles, that *Bay-jah* lyeth from *Utica*, where *Metellus* was at that Time ſtationed. I know no other Circumſtances in the antient Hiſtory of This Country, that give us any further Information concerning the Geography of This City; for *Ptolemy*'s *Vaga*, lying among the *Cirteſij*, cannot be the Place; and the Reaſon perhaps why It is not taken Notice of in the *Itinerary*, or in *Peutinger*'s Tables, may be, becauſe It was ſituated at a Diſtance from the Great Road that lead from *Carthage*, either to *Numidia* or *Bizacium*.

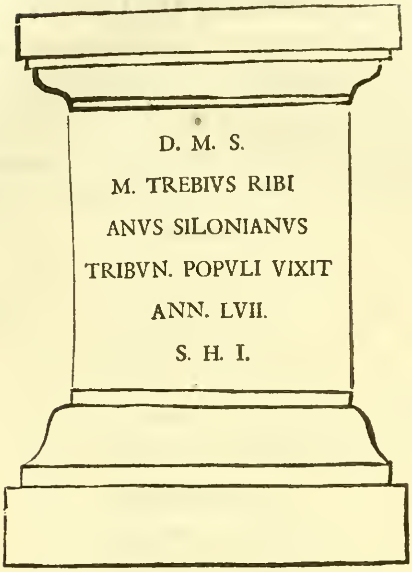
*A Place of great Trade.* *Bay-jah* keeps up the Character, that *Salluſt* giveth us of His *Vacca*, of being a Town of great Trade, and the chief Mart for Corn in the whole Kingdom. In the Plains particularly of *Buſ-dera*, which lye below It along the Banks of the *Me-jerdah*, there is kept every Summer a publick Fair, frequented by the moſt diſtant *Arabian* Tribes; who reſort hither, at that Time, with their Flocks and Families The preſent City is built upon the Declivity of a Hill, with the Conveniency of being well watered; and upon the higheſt Part of It, there is a Citadel, but of no great Strength. Upon the Walls, which are raiſed out of the antient Materials, we have the two following Inſcriptions.

M. IVLIO M. TILIRB - - - - - - - -
DECVRIONI - - - - - - - - -
FAC. ANN. XXII. PRAEFECTVS
VR. DEC. II VIR - - - QQ - - - -
V. . C̄V̄M ORDO SPLENDIDISSIMVS
OB MERITA SVA STATVAM
P.P. FIERI DECREVIT.

FELIX AVUNCVLO SVO MAGNO
PRO PIETATE. SVA DATO IBI
- - - - - - - -DINE SVO S. P.
FECIT. D. D.

In

*In a private House.*

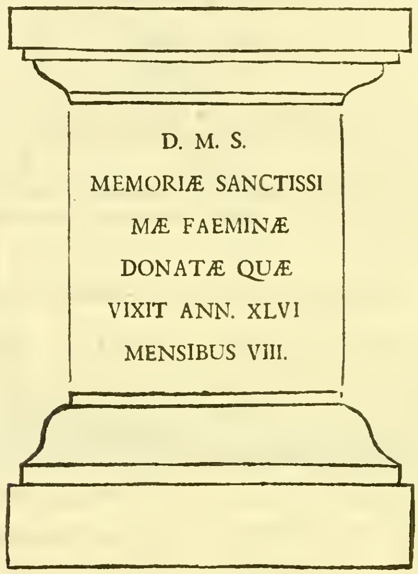



*Tub-urbo*, a ſmall Town inhabited by *Andaluſian Moors*, is ſituated upon the *Me-jerdah*, ſix Leagues to the S. E. of *Matter*, and at the like Diſtance to the W. of *Tunis*. This ſhould be the *Tuburbum Minus* of the Antients: the *Majus* (where there ſeems to have been in *Peutinger*'s Table ſome remarkable Temple or Edifice,) lying at too great a Diſtance to the Southward. *Mahamet*, a late *Bey* of This Kingdom, planted a great Number and Variety of Fruit Trees in the Neighbourhood of It, which He ranged in ſo particular a Method, that Each *Species*, was confined to one Grove, and thereby removed from the Influence of Another. Thus the Orange Trees were all placed by Themſelves, without the Admiſſion of the Lime or Citron; and where we gathered the Pear or Apple, we were not to expect the Peach or Apricot. In the adjacent Valley, where the *Me-jerdah* conveyeth It's Stream, the ſame generous and publick ſpirited Prince, erected, out of the Ruins that were here of an antient Amphitheatre, a large maſſy Bridge or Damm, with proper Sluices and Floodgates, to raiſe the River to a convenient Height, for the refreſhing of His Plantations. But This was too laudable an Invention to ſubſiſt long in *Barbary*, being at preſent intirely broken down and deſtroyed. Upon a Stone, near the Remains of the Amphitheatre, we have This imperfect Inſcription.

Tub-urbo, *The* TUBURBUM Minus. *Exc.* p.26.G. *Tab.*Peut.W.

- - - - PRONEP. . . ÆLIO HADRIANO
- - - - RUM GENTIQUE MUNICIPIUM ÆLIUM
- - - - PROCOS ET Q. EGRILIO
- - - - LARIANO LEG. PR.

*In a Mofque.*




Tuc-caber. † Betwixt *Tuburbo* and *Bazil-bab*, is the little Village *Tuc-caber*, fituated likewife upon the *Me-jerdah*, but with few Antiquities to recommend It. It feems to be the fame City that is taken Notice of, by St. *Cyprian*[1] and St. *Auguftine*[2], under the Name of *Tuccabori*, or *Thuccabori*; and muft confequently be miftaken by *Simler*[3] for the *Tucca Terebinthina*, which lay fixty Miles only from *Sufetula*; whereas *Tuc-caber* lyeth nearly at twice that Diftance.

Bazil-bab. *Me-zezil-bab* or *Bazil-bab* is an old triumphal Arch, erected on the Eaft Side of the *Me-jerdah*, ten Leagues to the S. W. of *Tunis*. This Pile is of no extraordinary Beauty or Workmanfhip, yet hath been adorned with a Variety of Niches and Feftoons, that are now intirely defaced. It was built upon the De-

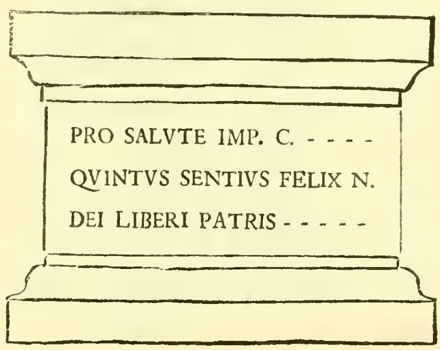
1 Viz. *In Concilio.* Exc. p.32. 2 Lib. VI. Cap. 24. adverfus *Donatiftas.* 3 In Annot. ad *Itinerarium.* Vid. *Cell.* Geogr. Antiq. l. 4. c. 4. p. 107.

clenfion

clenſion of the *Roman* Empire, as appears by the following Inſcription.

SALVIS ET PROPITIIS DDD. NNN. GRATIA
NO VALENTINIANO THEODOSIO INVICTISSIMIS PRINCI
PIBVS DE PACE EX MORE CONDIT. DECRET
- - - - - - - - - - - - -

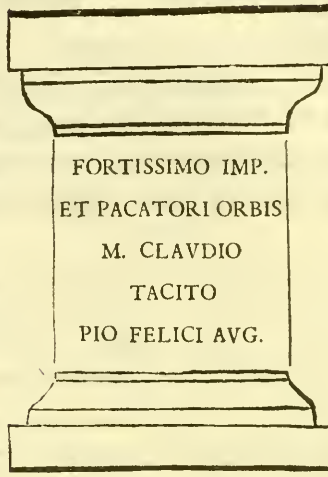
*Upon an Altar.*




*Tes-toure* is a neat thriving Town of the *Andaluſian Moors*, ſituated upon the ſame Side of the *Me-jerdah* with *Bazil-bah*, at about two Leagues Diſtance to the Weſtward. By the firſt of the following Inſcriptions, This Place muſt have been antiently called the *Colonia Biſica Lucana.* In a Mill a little above *Bazil-bab*, there is a broken Inſcription, where we find the Emperor *Aurelian* named *Beſicanus*, as we may preſume, from This City. Teſtoure, *The* Col. Bisica Lucana.

D. N. IMP. VALERIO LVCINIA
NO LICINIO AVG. MAX.
SARMATICO MAX. GERMA
NICO MAX. TRIBVNITIA POTES
TATE X. COS. V. IMP. X. PATRI PATRIAE
PROCONS. COL. BISICA LVCANA DEVOTA
NVMINIBVS MAJESTATIQVE EIVS.

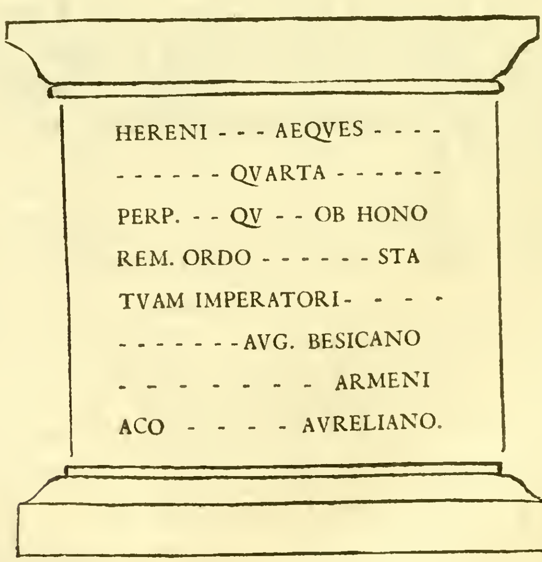
*Upon a Pillar.*




*Upon a Square Stone.*

POLLENTES IN FINE IMPERIO
DD. NN. HONORI. ET THEODOSI. PPS IMP. AVG.
ADMINISTRANTE FELICI INNODIO - - - - - - - -
PROC. - - - - - - - - - - - - - - - - - - -

*In a Mill near* Bazil-bab.




*Slou-geah*

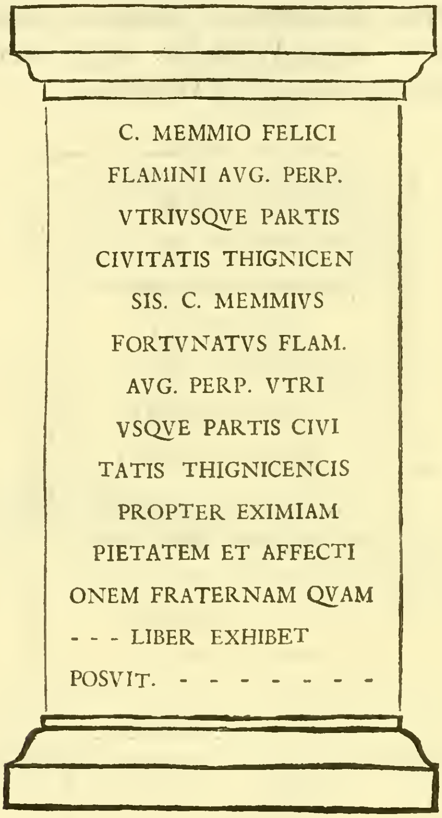
*Slou-geah* or *Salow-keah*, a ſmall Village, formerly the *Municipium Hidibelenſe* or *Chidibbelenſium*, is built at the Bottom of a large Winding of the *Me-jerdah*, which reacheth from *Bazil-bab* to *Teſtoure*. It is chiefly remarkable for the two following Inſcriptions; though there are here, as well as at other Places already taken Notice of or which will hereafter fall in our Way, ſeveral Rudiments of Ciſterns, Shafts of Pillars, Capitals, Pieces of large Walls &c. which it would be too tedious to enumerate upon every Occaſion. Slou-geah, *The* Munici-pium Chi-dibbelen-sium.

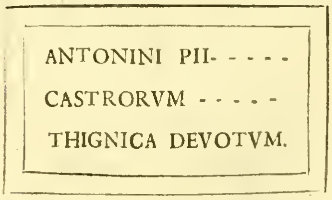
IMP. CAES. DIVI M. - - - -
ANTONINI PII. GE - - - -
NEP. DIVI HADRIANI
PRONEP. DIVI
TRAIANI PART. AB
- - - - DIVI NERVAE
SEPTIMIO SEVERO
PERTINACI AVG. ARAB.
N. P.P. PONT. MAX. TRIB.
POTEST. IMP. VII. COS. II.
- - - - - - HIDIBELENS.

T. FL. - - - - - -
CONSTAN. - - -
NOBILIB. - - - -
CAESARIBVS NVMI
NI EORVM - - -
- - - - - - - - -
SVA PECVNIA
MVNICIPI. CHIDIBB.

*Tunga* or *Tannica*, the *Thignica* or *Thigiba Colonia* of the Antients, hath been a City of great Extent. It lyeth betwixt Tunga, *The* Thigiba Colon. *Exc.* p. 15. B.

*Teſ-toure* and *Tuber-ſoke*, at five Miles Diſtance from the Latter, and to the Northward of It as hath been taken Notice of by *Cellarius*[1]. Among the Ruins, particularly of the antient Citadel, we have Theſe Inſcriptions.




1 A *Tuburſica* in Septentrionem proxima *Thigiba* Colonia &c. *Cellar.* Geogr. Antiq. l. 4. cap. 5. p. 116.

ALTISSIMO SAECVLO DDD. NNN.
ORB. - - TORI - - INDVLTA PACE
CIVI - - THIGNICENSIS - - PROC.

CONSTANTINI MAX. V. - - - -
NIA - - - FVNDAMENTIS ET S- - -
- - - - TVDO DOMITICENO FILIO

*Over the Portal of a Temple.*

MERCVRIO
IMP. - - - AVRELIO - - - -
PONT. MAX. TRIB. POT. XXIIII.

† Two Leagues to the S. W. of *Teſtoure*, is *Tuber-ſoke*, a ſmall City, walled round, and ſituated upon the Declivity of an Eminence. In the Centre of It, there is a very clear and plentiful Fountain, with ſome Ruins of a Temple that was formerly built over It. It lyeth nearly in the ſame Parallel with *Tuber-noke*, though at fifty five Miles Diſtance, and cannot therefore be one and the ſame City, as ſome Authors[1] have imagined. In the Walls, which are made out of the old Materials, we have the following Inſcriptions; whereby we find It called *Thiburſicumbure*, agreeable to the Title of *Tuburſicuburenſis* in the *Notitia*. And as This was a See of the *Provincia Proconſularis*, we ſhall be at a Loſs for the *Thuburſicca* of *Ptolemy*, which the *Notitia* placeth in *Numidia*. Tuber-ſoke, *The* THIBURSICUMBURE.

1 Supra *Hipponem* regium *Thuburnica* Colonia, quod *Tuburnicenſe Plinii* oppidum eſt, de quo veretur Harduinus ne eadem *Thuburſica* ejuſdem *Ptolemæi* ſit, longe ab illa in meridiem verſus ſita: propter quam diſtantiam mihi ſecus videtur, præſertim quod multa *Africæ* oppida in nomine pæne conveniunt & tamen ſeparata manent, ut etiam *Tuburbo* eſt, idque geminum, majus & minus. *Cellar.* l. 4. c. 5. 116.

X x VRBI

VRBI ROMAE AETERNAE AVG.
RESP. MVNICIPI SEVERIANI ANTO
NINIANI LIBERI THIBVRSICENSIVM
BVRE

SALVIS DOMINIS NOSTRIS CHRISTIANISSIMIS ET
INVICTISSIMIS IMPERATORIBVS IVSTINO ET SOFIAE
AVGVSTIS HANC MVNITIONEM THOMAS * EXCELLENTISSIMVS
PRAEFECTVS FELICITER AEDIFICAVIT.

SEXTO. C. CETOANI
CIO FASTO PAVLINO
PROC. PROVINCIAE -
- - - - - RESPVBLICA
- - - LICINIAE
- - - - AVGVSTAE.

Q. ACILIO. C. PAPIR - - - - - - -
- - - - - - - - - - - - - - - - - -
ANONAE. AVG. - - - - - - - - -
SICENSIVM PROC. - - - - - - - -
- - - - THEATRI PON. - - - -
ADVOCATO CODIC. - - - - - - - -
ADMINISTRATIONIS HEREDI - - -
IN ME ET CO - - - ENTIVM C. - - - -
LAVRENTIVM VICO AVGVSTINORVM
SACERDOTI - - - - - - - - REIP.
MVNICIPI LIB. THIB. BVRE
PATRONO.

* Et *Thomas Lybicæ* nutantis dextera terræ.
*Coripp.* Afr. de laud. *Just.* Min. l. 1.

*Over the Fountain.*

| |
|---|
| NEPTVNO AVG. SAC. PRO SALVTE |
| IMP. CAESARVM. - - - - - - - |

*Dugga* or *Tugga*, by a Similitude in Name and the great Variety of Ruins, might be very well taken for the antient *Tucca*, provided we had not found It called *Thugga* in the following Inſcriptions. It is ſituated upon the Extremity of a ſmall Chain of Hills about two Miles to the Southward of *Tuberſoke*, having been formerly ſupplyed with Water by an Aqueduct. Here are ſeveral Tombs, *Mauſolea*, and the *Portico* of a Temple, very beautifully adorned with fluited Columns. On the Pediment of this Structure, there is the Figure of an Eagle finely diſplayed, and below It we have this Inſcription, in Commemoration as we may preſume of the Founders. Dugga, *The* THUGGA. *Exc.* p. 15. B.

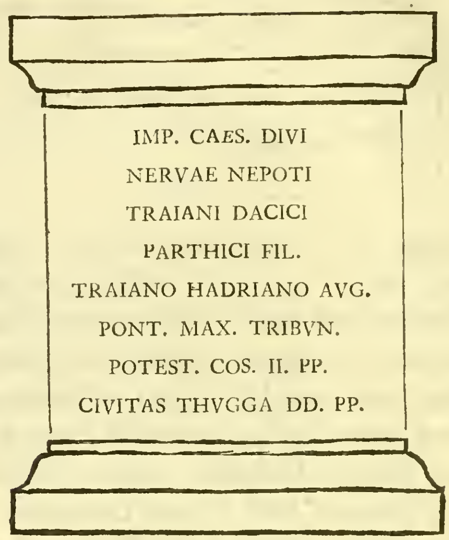
L. MARCIVS SIMPLEX ET L. MAR
CELLVS SIMPLEX REGILIANVS S.P.F.

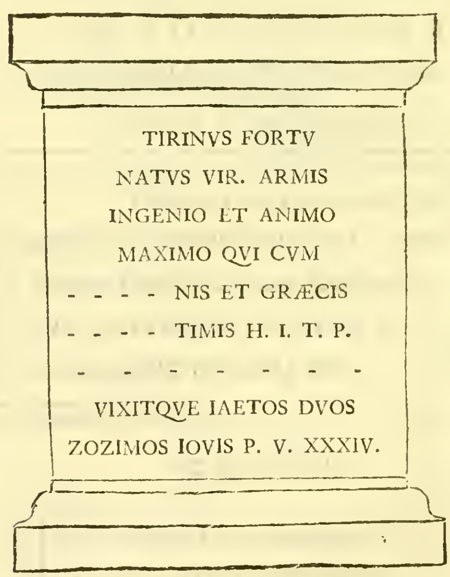
*Upon the Frize of the Portico.*

| |
|---|
| IMP. CAES. DIVI ANTONINI - - - - |
| MARC. AVRELIO SEVERO ALEXANDRO |
| PONTIFICI MAX. TRIBVNITIA POT. |
| ET CASTR. ET SENATVS ET PA |
| - - VM LIBERVM THVGGA. |

*Upon a Square Stone.*

| |
|---|
| CLAVDIO CAESARI ANG - - - - |
| MAXIMO TRIBVNITIA POT. - - |
| R. CRASSVS AEDIL. ORNAM - - |
| TI VIR AVGVR II VIR QVINQVE |
| C. FAR. PERPETVVS SACERIVS |
| PAGI THVGGENSIS NOM. - - - - |
| ET PERPETVI. - - - - - - - |



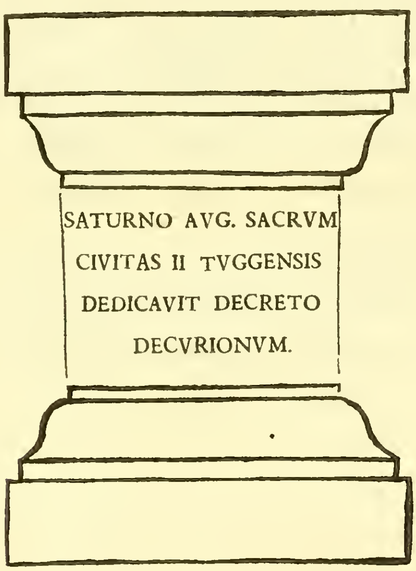




Lorbuſs, *The* LARIBUS *Exc.* p.25. F.

*Lorbuſs*, the *Laribus Colonia* of the Antients, is remarkable at preſent for little elſe beſides a fine Situation, being built upon an Eminence about five Leagues to the W. S. W. of *Teſtoure*, and at the like Diſtance to the N. E. of *Keff*. *Leo* and

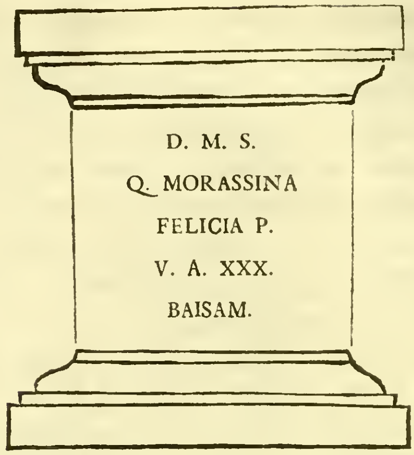
and *Marmol*[1] deduce the River of *Ta-barka* (the antient *Tuſca*) from the Neighbourhood of This City; whereas Theſe Parts of the *Fri-geah*, from their very Situation, muſt either diſcharge Their Rivulets into the *Me-jerdah*, or elſe find other Channels for them to the Eaſtward. There muſt likewiſe be ſome Error or Tranſpoſition in the *Itinerary*, with regard to This Place. For it is there[2] fixed LXXIII Miles only, inſtead of CV (as in a direct Line, without calling at *Altieuros* or *Admedera*, the Diſtance actually is) from *Theveſte*.

*Meſ-tura*, the *Civitas* II *Tuggenſis*, as *Dugga* above mentioned might be the Firſt, is ſituated in the Plains below *Lorbuſs*, at a ſmall Diſtance from *Dugga*. Upon a Stone, which, by the Faſhion of It, appears to have been the Pedeſtal of ſome Statue, is This Inſcription. Meſ-tura, *The* Civitas II Tuggenſis.




*Beiſſons*, the *Municipium Agbienſium*, (and *Baiſa* perhaps from the firſt Inſcription,) is built upon a Hill, about one League from *Tuber-ſoke* and at half that Diſtance from *Dugga*. We have here the Traces of two Temples, and of a Caſtle of later Workmanſhip. Among the Ruins are the following Inſcriptions. Beiſſons, *The* Municipium Agbienſium.

1 Vid. Not. 2. p. 99. 2 *Exc.* p. 25. F. p. 26. A.




PRO SALVTE IMP. M. ANTONINI AVG. PII
LIBERORVMQVE EIVS
CINTIVS C.F.R.N. VICTORVM AD TVENDAM
REMPVBLICAM CONSENSV DECVRIO
NVM OMNIVM IAM PRIDEM PATRONVS
FACTVS ET TVTOR CVM - - RERVM VETVS
TATE CONSVM - - - - - - - - - - A SOLO
\- - - - - - - - - - - - - - - - - - - -
MVNICIPI CIVILIS AGBIENSIVM ET
VNIVERSIS CVRIIS DD. PP.

MAGNIS ET INVICTIS DDDD. NNNN. DIOCLETIANO
ET MAXIMIANO PERPETVIS AVGG. ET
CONSTANTIO ET MAXIMIANO NOBB. CAESARIBVS
RESPVBLICA MVNICIPII AGBIENSIVM DEDICA - - - - -
M. IVL. - - PROCOS - - MAIESTATIQVE EORVM DIC. - - -

*Musti,*

Seedy Abdel-abbufs *or* MUSTI. *Exc.* p. 16. B. p. 25. F. &c.

*Mufti*, called at prefent *Seedy Abdel-abbufs* from a *Marabbutt* of that Name who is there interred, is fituated upon a Plain in View of *Dugga* and *Beiffons*, near the half Way betwixt *Teftoure* and *Keff*. We have here the Remains of a beautiful triumphal Arch; and upon a Stone that might formerly belong to It, there is This Infcription.

| |
|---|
| INVICTISSIMO FELICISSIMOQVE IMPERATORI |
| AVGVSTO CAESARI ORBIS PACATORI |
| - - - - - - MVSTICENSIVM DD |

*Vibius Sequefter*[1] hath been mifinformed in placing This City near the River *Bagrada*; the neareft Part of which is four Leagues to the N. E. The Author of the *Itinerary* maketh It XXXIV *Roman* Miles (*Peutinger*'s Tables only XXXII) or an eafy Days Journey from *Sicca Veneria*[2]; XCII from *Sufetula*[3]; LXXXVI from *Carthage*[4]; and CXCIX (by *Tipafa*) to *Cirta*[5]: All which Diftances, confidering the Roads are frequently indirect, will, by taking in the feveral interjacent Places, very well correfpond with the Situation of *Seedy Abdel-abbufs*.

Keff, *The* SICCA *or* SICCA VENERIA.

*Keff*, the *Sicca* or *Sicca Veneria*[6] of the Antients, lyeth about five Leagues to the S. W. of *Lorbufs*, and twenty four to the W. S. W. of *Tunis*. It is a Frontier Town, and the Third for Riches and Strength in the whole Kingdom; though the greateft Part of the Caftle was, about nine Years ago, blown up in the Civil Wars. The Situation of This City, as the Name [شقة] implyeth, is upon the Declivity of a Hill; and near the Centre of It, there is a plentiful Source of Water. The two following Infcriptions are at prefent the only furviving Antiquities of This noted Place.

1 *Bagrada Africæ* juxta oppidum *Mufti*, &c. 2 *Exc.* p. 27. A. 3 *Ibid.* E. 4 *Ibid.* A. 5 P. 26. E. 6 Summi viri *Jo. Seldenus* de *Diis Syris* Syntagma II. Cap. VII. & *Ger. Jo. Voffius* Theol. Gentil. l. 2. cap. XXII. nomen *Siccæ Veneriæ* erudite deducunt ex *Affyriorum* numine vel Religione *Succot Benot* cujus II Reg. XVII fit mentio, quafi Tabernaculæ filiarum five mulierum dicantur, feu cultus *Veneris Affyriæ*, quem *Herodotus* l. 1 cap. CXCIX & *Strabo* l. 16. defcribunt. *Cellar.* Geogr. Antiq. l. 4. cap. 5. p. 117 7 *Siccæ* enim Fanum eft *Veneris*, in quod fe matronæ conferebant; atque inde procedentes ad quæftum, dotes corporis injuria contrahebant, honefta nimirum tam inhonefto vinculo conjugia juncturæ. *Vall. Max.* l. 2. cap. 6. §. 15.



VICTORI

VICTORI
CENTVRIONI
LEGIONARIO
EX EQVITE
ROMANO
OB MVNIFI
CENTIAM ORDO
SICCENSIVM
- - - - - - CIVI
ET CONDECVRIONI
DD. PP.

HERCVLI SACRVM
M. TITACIVS PROCVLVS * PROCV
RATOR AVGVSTI SVA
PECVNIA FECIT.

Bouſha, *The* Turza, *or* Turceta.

We find *Bouſha,* (where there is a ſmall Heap of Ruins,) in the ſame Parallel nearly with *Bazil-bab,* at about ſix Leagues to the S. W. by S. of *Tunis.* The *Ordo Turcetanus* occurring in the following Inſcription, may induce us to believe that This Place was formerly called *Turza,* or *Turceta.*

* Vid. *Tertull.* Lib. ad *Scapulam.* *Baron.* Annal. in Ann. C. 195.

CATIO

CATIO ALCIMO FELICIANO PV. - - - - - - - - - - -
VICE PRAEF. PRET. PRAEF. ANNO - - - - - - - - - - -
NAE VICE PRAEF. VIGIIVM MAG. - - - - - - - - - - -
SVMMAE PRIVATAE MAGIST. - - - - - - - - - - - -
VM RATIONVM CVRATORI OPER - - - - - - - - - -
TRI. PROC. HEREDITATVM - - - - - - - - - - - -
SACRAE MONETAE PER - - - - - - - - - - - - -
PROV. NARBONENS. PROC. PRIV. PER SALARIAM - - -
TIBVRTINAM VALERIAM TVSCIAM PROC. PER - - - - -
FLAMINIAM VMBRIAM PICENVM ITEM VICE - - - - -
PROC. QVADRIG. GALLIARVM PROC. ALIMENT. PER - -
TRANSPADVM HISTRIAM TITVRNIAM - - - - - - - -
FISCI PROVINCIAR. XI OB EXIMIVM AMOREM IN
PATRIAM SPLENDIDISSIMVS ORDO TVRCET. PATRONO DD.

*Mesherga* or *Elmesherka*, is situated in a Plain three Leagues to the Eastward of *Bousha*. This was formerly called *Giuf* or the *Municipium Aurelium Alexandrinum Augustum Magnum Guifitanum*; where the Word *Magnum* is probably inserted to distinguish It from a Lesser *Giuf*, which I found upon the Mountain of *Zowaan*, called still *Ziuf el Zowaan*. There is nothing considerable in this Extent of Ruins besides the following Inscriptions. Mesherga, *The* Giuf.

- - - - - - - - -
PII. IMP. V. COS. I. -
PROCOS MVNICIPI
VM. GIVF DEVOTVM
NVMINI MAIESTATI
QVE EIVS DD. PP.

AGENTI

APOLLINI AVG. SACR.
DEVNDANIVS PAPRIMIANVS FVNDANI
FELICIS AEDELICI FIL. FVNDANI PRIMI FL. P. NEPOTIS
AEDILIS OB HONOREM ÆDILITATESQVE MET. ORDO
SVVS SVFFRAGIO DECREVIT HANC STATVAM IMITA
TVS PATRIS EXEMPLVM H-S. VIII MILLIBVS N SVA LI
BERALITATE NVMERATA PRIVS A SE REIPVBLICAE
SVMMA HONORARIA POSVIT EANDEMQVE DEDICA
VIT ET OB DEDICATIONEM SIMVL CVM MANNIO MEMI
ANO COLLEGA SVO LVDOS SCAENICOS ET GIMNASI
VM POPVLO AEPVLAS DECVRIONIBVS DEDIT DDD.

LVCINIAE SATVR
NINAE AVRELI
DIONISI PATRO
NI CONIVGI
MVNICIPES
MVNICIPI AVRE
LI ALEXANDRIA
NI AVGVSTI
MAGNI GIVFITANI

PESCENNIA

PESCENNIA QVOD VVLT DEVS
H. M. F. BONIS NATALIBVS
NATA MATRONALITER
NVPTA VXOR CASTA
MATER PIA GENVIT FILIOS
III. ET FILIAS II. VIXIT
ANNIS XXX. VICTORINA
VIXIT ANNIS VII.
SVNNIVS VIXIT ANNIS
III. MARCVS VIXIT
ANNIS II. MARCEL
LVS VIXIT ANNO I.
FORTVNATA VIXIT ANNIS
XIII. M. VIII. MARCELLVS
PROCOS - - CIV.
SED ET FILIIS ET
FILIABVS NOSTRIS ME VI
VO MEMORIAM FECI
OMNIBVS ESSE PEREMNEM

D. M. S.
PALLONIVS FELIX PIVS
VIXIT AN. XLI. D. IIII.
AMORE DVCTVS
PELAGI MERCIB.
INSISTEBAM
SVCCIDIS AETER
NOQVE SILENTIO
MAVRIS SVM.

Tuber-noke, *The* OPPIDUM TUBURNICENSE. *Exc.* p. 22. C.

† *Tuber-noke*, the *Oppidum Tuburnicense* of *Pliny*, is seven Leagues to the S. S. W. of *Tunis*, and about the half Way betwixt *Solyman* and *Cassir Aseite*. It is built in the Form of a Crescent, between two Ridges of a very verdant Mountain, a Part probably of the *Mons Balbus* of *Livy*[1], which diversifieth Itself, in This Neighbourhood, into the like Variety of Windings and narrow *Defile*'s that are mentioned by that Author. A spreading Pair of Stag's Horns, well delineated, in *Basso Relievo*, over the Gate of a large Edifice, is the only surviving Antiquity of This Place. If *Tuber-noke* answers to the *Tuburnicensis* of the *Notitia*, as I presume will not be disputed, it will be difficult to account for the placing of It among the Sees of *Numidia*; the nearest of which must lye at a great Distance to the Westward.

Jeraado.

*Jeraado*, is situated upon the Declivity of a Hill four Miles to the Northward of *Faradeese*, and twelve to the S.W. of *Tuber-noke*. We have here the Ruins of a small Aqueduct, with It's Cisterns; and upon the Portal of an antient Temple, in the same ruinous Condition with the rest of the City, there is the following Account of the Persons who contributed to the Building of It.

*Upon the right Hand of the Portal.*

AVRELIVS RESTITVTVS IICC

IVLIVS TERTIVS IICCCC ET SPATIVM - - -

AVRELIVS SEVERIANVS II D ET CALCIS --- P. XX. M

AVRELIVS QVINTINVS IICCCC

*Upon the left Hand.*

CALPVRNIVS IICC

MARTIVS VENVSTVS IICC

L. AELIVS LARGVS IICC

AVRELIVS FROTIANVS IICC

Zow-waan.

*Zow-aan* or *Zag-wan*, a small flourishing Town built upon the N. E. Extremity of a conspicuous Mountain of the same Name, is in great Repute for dying of Scarlet Caps and bleach-

1 *Masanissa* cum paucis equitibus ex acie in montem (*Balbum* incolæ vocant) perfugit. *Liv.* l. 29. §. 31. *Bocchar**digressum jugis *Masanissam* persecutus in valle arcta, faucibus utrimque obsessis, inclusit. *Id.* §. 32.

bleaching of Linnen; great Quantities of Both being daily brought hither for that Purpose, from all Parts of the Kingdom. It hath been already observed that the Stream, employed in this Service at present, was formerly conveyed to *Carthage*; and that a Temple, the Ruins of which continue to this Day, was built over the Fountain. Upon an antient Gate of this City, which looks towards the S. E. there is the Device of a Ram's Head, armed, with AUXILIO inscribed below It; whereby It may be presumed, that This City was formerly under the immediate Influence and Protection of *Jupiter Ammon*[1].

If we could be assured of having the least Traces of *Zeugis* or *Zeugitana* in the present Name of This City or Mountain, there would be no small Reason to conclude, that the Name of This Province was denominated from It. *Solinus* seems to advance something in Favour of This Supposition, by acquainting us, that *Africa* commenced (*a pede*[2] *Zeugitano*) from the Foot, as I would interpret It, of the Mountain *Zow-waan*; or, in other Words, that *Africa* was that Space of Ground which lay to the Northward of the Parallel of This Mountain. It is certain, we have a Prospect of the greatest Part of the Kingdom from This Eminence; which might, in all probability, be the same Place from whence *Agathocles*[3] was entertained with a View both of the Country of the *Adrumetines* and *Carthaginians*. The *Zygantes* likewise of *Herodotus* seem to have had This Situation.

Zeugitana *probably so called from This Mountain.*

*Exc.* p.23. F.

*Exc.* p.3. A.

## CHAP. IV.

### *Of the most remarkable Places upon the Sea-Coast of the antient* Bizacium, *or Winter Circuit.*

THE several Parts which I have seen of This Province, fall vastly short, in Fertility, of the Character, which hath been attributed to It by the Antients. For Those that are adjacent to the Sea Coast, are generally of a dry sandy Nature, with no great Depth of Soil in the very best Portion of them. Nei-

*The general Description of the Winter Circuit.*

1 The Image of *Jupiter Ammon* is called Κριοπρόσωπον by *Herodotus*. l.2. §.42. From whence the Poet,

*Tortis cornibus* Ammon. *Luc.* l. 9. l. 519.

In one of the Coins of *Galienus*, and *Saloninus*, there is a Ram with this Legend, JOVI CONSERVATORI. 2 Πόδας μὲν γὰρ λέγεσθαι ὑπωρείας, κορυφὰς δὲ τὰ ἄκρα τῶν ὀρῶν. *Strab.* Geogr. l.10. p. 326. 3 Αγαθοκλῆς προσῆλθεν ἐπί τινα τόπον ὀρεινὸν, ὅθεν ὁρᾶσθαι δυνατὸν ἦν αὐτὸν ὑπὸ τὲ τῶν Αδρυμητινῶν καὶ τῶν Καρχηδονίων τῶν τὴν πόλιν πολιορκούντων χώρας. *Diod. Sic.* Lib. 20. p. 741.

ther is the Inland Country in a much better State and Condition. For if we except the Plains which are watered by the *Defailah*, *Derb*, and *Hat-taab*, we have Mountains only and woody Tracts all along from *Zung-gar* by *Uſe-let*, *Truzza*, *Spaitla*, *Caſareen*, and ſo forward, in turning to the N. W. by the Sanctuary of *Seedy Booganmim*, as far as *Hydrah*, and the Frontiers of the Kingdom of *Algiers*. The Country round about *Kairwan* is low and marſhy, with Lakes and *Shibkahs* diſperſed all over It, in the Winter Seaſon; whilſt near *Gilma*, *Jemme* and ſo on to the River *Accroude*, there is an Interchange of Hills and Valleys, differing very little in the Quality of Their Soils from That of the Sea Coaſt. Beyond the Mountains of *Caſareen*, 'till we arrive at *Ferre-anah* and the Skirts of the *Sahara*, we travel for ſeveral Miles together over a barren Plain, with a Ridge of Eminences, at ſome Diſtance, on each Side of us. The Country continueth in the ſame loneſome and barren Situation, from hence to *Capſa*, and ſo forward to the *Jereed*; our Proſpect on each hand being all the Way bounded with high Mountains: whereof the S. E. Ridge ſtretcheth towards *Jibbel Hadeſſa* and the *Lake of Marks*; the Other, which may be taken for the Contination of the Mountains of *Atlas*, runs in a S.W. Direction, by *Sbekkah*, as far as the Eye can conduct us.

Herkla, *The* ADRUMETUM. *Exc.* p.4. A. p.8. A. p.13. E. p.19. C. p. 22. B. p.27 &c. *Tab. Peut.* Z.

† HERKLA, the *Heraclea* of the lower Empire, and the *Adrumetum* as I conjecture of the Earlier Ages, was built upon an hemiſpherical Promontory, like *Clypea*, at the Diſtance of two Leagues to the S. E. of the *Moraſs*, the Boundary, as hath been ſuppoſed, betwixt the *Zeugitana* and This Province. It appears to have been little more than a Mile in Circuit: and provided we may be allowed to judge of the former Grandeur by the remaining Ruins, we ſhould be induced to take It rather for a Place of Importance than Extent. That Part of This Promontory, which ſtretched to the Northward and formed the Port, ſeems to have been walled in to the very Brink of the Sea: the reſt, for the Space of a Furlong's Diſtance from the Shore, doth not diſcover the leaſt Traces of Ruins. *Cæſar* then might have all the Conveniency, he could wiſh for, to obſerve the Strength and Situation of This City[1]; eſpecially as the Inhabitants declined all manner of Hoſtilities at that Time.

1 *Cæſar* circum oppidum vectus, natura loci perſpecta, redit ad Caſtra. *Hirt.* de Bell. *Afric.* §.3.

To

To the W. and S. W. of this Promontory were the Port and *Cothon*, which we find *Cæſar*[1] could not enter in His Purſuit of *Varus*, but was obliged to lay at Anchor without It, or to the Eaſtward, as we may imagine, of the Promontory. Now it may be preſumed, as *Cæſar* directed His Courſe from *Leptis*, (or *Lempta* as It is called at preſent) that no other than a Southerly or Weſterly Wind could have brought Him thus far to the Northward: it is certain, an eaſterly one, provided It continued, would, from the very Situation of This Port and Promontory, have eaſily conducted Him within Them. And from This Circumſtance, I apprehend, we may draw another Argument, that *Hamam-et*, as was before pretended, could not be the *Adrumetum*; becauſe as That Place lyeth nearly in the like Direction with *Lempta* and *Herkla*, the ſame Wind which brought *Cæſar* to the Promontory upon which That City is built, would have conducted Him within It. *The Port and* Cothon.

Beſides *Varus*[2] is reported to have left *Adrumetum* in the ſecond Watch of the Night and to have arrived at *Leptis* early in the Morning. No conſiderable Diſtance therefore could have been betwixt thoſe two Places. But as travelling by Sea is precarious and uncertain, we may with more certainty compute the Diſtance by *Cæſar*'s Marches. Now It appears that *Cæſar* marched with His Army from *Adrumetum* to *Leptis* in two Days, and returned the third to *Ruſpina*[3] where He had lodged the firſt Night. If *Hamam-et* then was the *Adrumetum* and *Ruſpina* the half Way (as may be ſuppoſed) to *Leptis*, Their Marches muſt have been nearly forty *Roman* Miles a Day; a Fatigue even too great for the hardieſt Veterans of *Cæſar*'s Army, much more for ſuch unexperienced[4] Troops as He had then with Him; who were ſcarce recovered from their Sea Sickneſs, and who had likewiſe a Variety of Skirmiſhes and Difficulties to retard their Marches[5]. Neither indeed was This a Seaſon for Adrumetum *at no great Diſtance from* Leptis.

1 *Varus* celeritate *Cæſaris* audaciaque motus, cum univerſa claſſe, converſis navibus, *Adrumetum* verſus fugere contendit. Quem *Cæſar* in millibus paſſuum IV conſecutus —— triremem hoſtium proximum —— cepit: reliquæ naves hoſtium, Promontorium ſuperârunt, atque *Adrumetum* in *Cothonem* ſe univerſæ contulerunt. *Cæſar* eodem vento Promontorium ſuperare non potuit; atque in Salo in anchoris ea nocte commoratus &c. *Hirt.* Bell. *Afric.* §.56. 2 *Varus*, Vigilia ſecundâ *Adrumeto* ex *Cothone* egreſſus, primo mane *Leptim* univerſa claſſe vectus &c. *Id.* §.55. 3 Eo die caſtra poſuit ad oppidum *Ruſpinam*, Kalendis Januar. (§.5.) inde movit & pervenit ad oppidum *Leptin.* (§.6.) ad III Non. Jan. caſtra movet; *Lepti*que VI cohortium præſidio cum Saſerna relicto ipſe rurſus, unde pridie venerat, *Ruſpinam* cum reliquis copiis convertit. (§. 8.) 4 Ad oppidum oppugnandum non ſatis copiarum habebat & eas *tironum.* §.5. *ibid.* 5 Itaque caſtra quum movere vellet, ſubito ex oppido erupit multitudo —— & ejus agmen extremum inſequi cœperunt —— quod cum ſæpius facerent; & modo inſequerentur, modo rurſus ab equitibus in oppidum repellerentur &c. *Id. ibid.*

long Journies, the Days at This Time conſiſting only of nine or ten Hours. Nay farther, as *Ruſpina* lay within ſix Miles of *Leptis*; the firſt Days March (upon a Suppoſition that *Hamam-et* was the *Adrumetum*,) muſt have been near ſeventy Miles; which ſeems to be impoſſible. There is no Room then to imagine that *Hamam-et* could have been the antient *Adrumetum*.

Monaſteer *too near* Leptis *to be the* Adrumetum.

*Monaſteer* is indeed built upon a Promontory, and ſo far agreeth with the Situation of *Adrumetum*; but then, beſides ſeveral other Reaſons to the contrary, It is too near *Leptis* and the Station of *Cæſar*'s Navy, to be ſo much as thought of. Upon theſe ſeveral Conſiderations therefore, *Herkla* is the only Place, wherewith the ſeveral geographical Circumſtances, that are recorded of *Adrumetum*, will exactly agree.

Adrumetum *hath often changed It's Name.*

Another Argument, in Favour of This Suppoſition, may be drawn from the Alteration that may be preſumed to have been more than once made in the Name. For as It was uſual, upon ſeveral Occaſions, both with the *Greeks* and *Romans*, to change the old Names of their Cities in Honour of their Emperours or Empreſſes; ſo It was no leſs common for one Emperour, upon doing ſome ſignal good Offices to a favourite City, to have His own Name ſubſtituted in the Place of His Predeceſſor's. Thus *Procopius*[1] telleth us, that *Adrumetum*, in Reſpect to the Emperour *Juſtinian*, was called in His Time *Juſtiniana*; as It might afterwards have been changed into *Heraclea*, out of the like Sentiments of Gratitude to His diſtant Succeſſour *Heraclius*.

*The Navigation ſafe in This Gulph.*

*Herkla*, in croſſing the interjacent Gulph, lyeth ſeven Leagues only to the S. by W. of *Hamam-et*, though, in travelling by Land, the Diſtance is upwards of thirty Geographical Miles, or a tedious Day's Journey. The Mariner may traverſe all Parts of this Gulph without the leaſt Danger from Rocks, or Shallows; neither could He fail, even in the greateſt Diſtreſs of Weather, without ſome extraordinary Accident, to reach either the Ports of *Siagul* and *Aphrodiſium*, or the *Cothon* at leaſt of *Adrumetum*. This City then, according to the Conjectures of *Scaliger*[2] and others, could not well be called *The*

Vid. *Procop.* de Ædificiis Dn. *Juſtiniani* Cap. 6. 2 Quod dicit *Solinus* [Exc. p. 24. C.] de *Hadramyto*, id origine verbi confirmatur, quæ plane *Punica* eſt חצר-מות. Sed *Arabice* melius حصر موت apice in ſecunda litera ſuperſcripto, ut ſit *Hadramuth*. Ita etiam vocatus filius *Joctan* de poſteritate *Sem*. Gen. X. 26. Eſt autem Adramyt ἔπαυλις Πλούτωνος. Nam

*Mut*

[*Hadar* or *Hazar Mout*] *deadly* or *peſtiferous City*, upon Account of the Danger there might be in approaching It.

Neither could the Name have been impoſed from the Unwholeſomeneſs of the Climate. The Country indeed which lyeth behind This Gulph, is low and marſhy in ſeveral Places; yet I could not learn that the Air was remarkable for any ill Temperature. *Herkla* too, at half a Miles Diſtance, is almoſt ſurrounded with Water: which however might have always been drained off, together with the ſuperfluous Moiſture of the adjacent Plains, provided They were attended with any noxious Vapours. The Channel taken Notice of betwixt This Place and *Sel-loome*, appears to have been a Contrivance of This Nature; though perhaps without any View to the Uſe juſt now ſuggeſted. *Bochart*, from the remarkable Fertility of This Province, maketh *Adruma* or *Adrumetum* (the *Metropolis* of It) to denote a *City of a hundred* or *of hundred Folds*. But if we were ſure that *Adruma*, without any farther *Latin* or *Greek* Termination, was the old *Punic* Name; and that it was an appellative and not indebted, like the *Aſiatic Adramyttium*, to a Founder of the ſame Name, we might from the Situation, preſume to term It [חצר מיא] *The City of* (or ſurrounded with) *Water*.

*The circumjacent Country ſalubrious.*

*Suſa*, the next remarkable Place upon the Coaſt, is ſituated about five Leagues to the S. E. of *Herkla*. It is the chief Mart of This Kingdom for Oyl, hath a flouriſhing Trade in Linnens, and may be reckoned one of the moſt conſiderable Cities of the *Tuniſeens*. Here are ſeveral Vaults, Granite Pillars, and other Tokens of It's having been formerly a Place of ſome Repute: probably one of thoſe Towns [1] which ſubmitted to *Cæſar* in His March to *Ruſpina*.

Suſa.

*Suſa* is built upon the northern Extremity of a long Range of Eminences, which, as *Hirtius* [2] hath well deſcribed Them, reach

*The Situation of It.*

*Mut Pænis* erat *Pluto*. *Philo* Biblienſis. Καὶ μετ' οὐ πολὺ ἕτερον αὐτοῦ παῖδα ἀπὸ Ῥέας ὀνομαζόμενον Μοῦθ ἀποθανόντα ἀφιεροῖ. θάνατον δὲ τοῦτον καὶ Πλούτωνα Φοίνικες ὀνομάζουσιν. Ergo *Adramutum* dictum ob peſtilentem tractum oræ *Africanæ*, quomodo apud *Plautum* dictum eſt, *Acherontis oſtium eſt in agro noſtro*. *Scalig*. De Emend. Temp. p. 31. in Fragm. Not. Sed ex Ebræo חצרמות fierent *Adramota* non *Adrumetum*. Ut taceam nihil eſſe cauſæ cur *Adrumetum* appelletur חצרמות, i. e. atrium aut regio mortis. — Quin *frugiferam* vocant veteres inſcriptiones, qualis una eſt apud *Smetium* in inſcriptionum volumine: COLONIA CONCORDIA ULPIA TRAIANA AUG. FRUGIFERA HADRUMETINA. — Porro cum *Syris* מאה *mea* centum, & מאתן *matan* centenos ſonat, Ἀδρύμη vel Ἀδρύμης & Ἀδρύμητον idem videtur eſſe quod חצר מאה vel חצר מאתן regio centum ſeu centenarum, ſupple שערים menſurarum: Regio centum menſurarum, eſt quæ pro una reddit centum. *Boch*. Chan. l. 1. cap. 24. 1 In itinere (ex *Adrumeto*) ex oppidis & caſtellis legationes venire; polliceri frumentum; paratoſque eſſe, quæ imperaſſet, facere. *Hirt*. Bell. *Afrc*. §. v. 2 Hic campus (pone *Ruſpinam*) mirabili planitie patet millia paſſuum XV; quem jugum ingens à mari ortum, neque ita præaltum, veluti theatri efficit ſpeciem.

as far as *Surſeff*, the antient *Sarſura*. Behind It, all along to *Sahaleel*, we have a View of that extenſive Plain, which is taken Notice of likewiſe by the ſame Author. But as there are no Traces of a Port either at This Place, or for ſeveral Miles on each Side of It: as It is ſituated likewiſe too near the Sea[1] and at too great a Diſtance from *Leptis*, *Suſa* doth not ſeem to agree with the antient *Ruſpina*, to which *Hirtius* hath aſcribed all or moſt of theſe Circumſtances.

Sahaleel, *The* RUSPINA. *Exc.* p.13. E. p.22. B. *Tab. Peut.* Z.

A League and an half from *Suſa*, we paſs over a Valley with a briſk tranſparent Rivulet running through the middle of It. Half a League further, upon a Declivity of the ſame Chain of Eminences with *Suſa*, is *Sahaleel*, where we have likewiſe ſome Remains of Antiquities. This Village is ſituated at a good Miles Diſtance from the Sea, and therefore ſeems to have fairer Pretenſions to *Ruſpina* than *Suſa*; eſpecially as the Sea before It not only formeth Itſelf into a Bay, but hath alſo a Communication with a ſmall Lake, which was probably the Port mentioned by *Hirtius*[2]. *Sahaleel* having no other Water than what is drawn from a few Wells, will very well account for the Neceſſity that *Cæſar* lay under of receiving further Supplies from another Place: which (from the many Difficulties He met with in the Way to It[3], occaſioned by *Scipio*'s Army being poſſeſſed of all this Country to the Northward) ſeems to have been from the Rivulet I have juſt now deſcribed.

Monaſteer.

Five Miles over againſt *Sahaleel*, upon the Extremity of a ſmall *Cape*, is *Monaſteer*, a neat thriving City, walled round like *Suſa*. Large Pieces of Marble, Pillars, and other antient Materials are not commonly met with at this Place; however from It's Situation, and the Command It would have thereby of the two Bays of *Suſa* and *Leptis*, we may ſuſpect It to have been of *Carthaginian* or *Roman* Extraction; though, from the preſent Name, It can lay claim to no extraordinary Antiquity.

In hoc jugo colles ſunt excelſi pauci &c. *Hirt.* Bell. *Afric.* ¶. 34. *Scipio* interim, cognito *Cæſaris* diſceſſu, (à caſtris prope *Ruſpinam*) cum univerſis copiis *per jugum Cæſarem* ſubſequi cæpit —— ¶. 58. *Scipio* confeſtim *Cæſarem* per ſuperiora loca conſecutus, millia paſſuum VIII à *Thapſo* binis caſtris conſedit. ¶. 68. *Labienus* per Jugum ſummum Collis, dextrorſus procul milites ſubſequi non deſiſtit. ¶. 63. 1 Portus (*Ruſpinæ*) abeſt ab oppido millia Paſſuum II. *Id.* ¶. 9. 2 Vid. Not. ut ſupra. 3 *Cæſar*-vallum ab oppido *Ruſpina* uſque ad mare deducere & à caſtris alterum eodem —— Equitatus eorum (*Scipionis* &c.) circum *Cæſaris* munitiones vagari; atque eos qui pabulandi aut *aquandi* gratia extra Vallum progreſſi eſſent, excipere. *Hirt.* Bell. *Afric.* ¶. 19 & 22.

† *Lem-*

Lempta, *The* LEPTIS par- va. *Exc.* p. 13. E. p. 19. C. p. 21. B. p. 27. F. *Tab. Peut.* AA.

† *Lempta*, the *Leptis parva* of the Antients, is ſuppoſed by *Bochart* [1] to denote a Port or Station for Veſſels. It hath been a Mile or more in Circuit, but at preſent there is nothing left of It, beſides a ſmall Part of the Caſtle, with a low Shelf of Rocks that probably made the northern Mound of the *Cothon*. *Buno* telleth us that *Leptis* is what we now call *Aracca*: perhaps He meant *Herkla*, for there is no other Village of the like Sound upon the Sea Coaſt.

Boo Hadjar, *or* AGAR.

† A few Miles to the Weſtward of *Lempta* are the Ruins of *Agar*, another of *Cæſar*'s Stations, which *Hirtius* telleth us was ſixteen Miles from *Thapſus*. The rocky Situation of this Place, and the Quantity we have here of Stones and Ruins, might give Occaſion to the *Arabs*, (according to their Facility of Invention) to alter a little the old Name, and call It *Boo Hadjar*, [*The Father of a Stone* i. e.] *The Stony City*.

*A Lake of Salt Water.*

To-bulba.

Between *Boo Hadjar* and *Demaſs*, but within four Miles of the Latter, there is a large Lake of Salt Water, which reacheth within half a League of *To-bulba*. This [2] is the Lake taken Notice of by *Hirtius*; as *To-bulba*, a ſmall maritime Village, may lye near the Place where *Cæſar* erected a Fort to prevent *Scipio*'s ſending in freſh Succours by This narrow Paſſage to *Thapſus*.

Demaſs, *The* THAPSUS. *Exc.* p. 13. E. p. 22. B. *Tab. Peut.* A.A.

*Demaſs*, the antient *Thapſus*, is ſituated upon a low Neck of Land three Miles to the E. *by* S. of *To-bulba*. The great Extent of Ruins maketh It the moſt conſiderable City on this Side *Carthage*, though, by the Taxation [3], It ſhould have been much ſmaller than *Adrametum* in the Time of *Cæſar*. From theſe Ruins and thoſe of *Herkla*, *Suſa* and *Monaſteer* received large Contributions in building their Walls, Caſtles and Houſes of better Faſhion.

*The* Cothon *of* Thapſus.

There is ſtill remaining, in Defiance of Time and the Sea, a great Part of the *Cothon*, which was built in Frames, in the ſame Manner with the Walls of *Tlem-ſan*. The Compoſition likewiſe is made up of ſmall Pebbles and Mortar, which are ſo well cemented and knit together, that a ſolid Rock could not be

1 Viz. à לבח quod *punice* ſtationem ſignificat. *Boch.* Chan. l. 1. cap. 24. Sic *Lucan.* Bell. Civ. L. 9. l. 951.

Proxima *Leptis* erat cujus *Statione* quieta
Exegere hyemem.

2 Erat Stagnum Salinarum, inter quod & mare anguſtiæ quædam non amplius mille & quingentos paſſus intererant; quas *Scipio* intrare, & *Thapſitanis* auxilium ferre, conabatur. §. 62.

3 *Thapſitanis* HS XX millia, conventui eorum XXX millia, *Adrumetanis* HS XXX, conventui eorum HS L millia, mulctæ nomine, imponit. §. 15. *Exc.* p. 8. B.

more hard and durable. This *Cape* and that of *Monaſteer*, form the Bay of *Lempta*, which muſt have afforded a Variety of Ports in former Times. For an Iſland runs parallel with the ſouthern Shore, from *Demaſs* almoſt as far as *To-bulba:* there is likewiſe another which reacheth from *Monaſteer*, the half Way nearly to *Lempta*; whilſt the *Jowries*, the *Tarichiæ* as they ſeem to be of *Strabo*, lye over againſt *Lempta* and *To-bulba*. *Cæſar* was ſo well apprized of the Importance of the Latter, (and there are no other to the Northward) that He thought fit to appoint ſeveral Stationary Veſſels[1] to ſecure Them.

*The* Jowries *the Inſ.* TARICHIÆ. *Exc.* p. 8. A. B.

El Medea *or* Africa, *The* Turris Hannibalis.

*El Medea*, called likewiſe *Africa* in the modern Geography, is ſituated upon a *Peninſula* five Miles to the S. of *Demaſs*, and appears to have been formerly a Place of great Strength and Conſideration. The Port, which was an *Area* nearly of a hundred Yards in Square, lyeth within the very Walls of the City, with the Mouth of It opening towards *Cap-oudia*; but is not capable at preſent of receiving the ſmalleſt Veſſel. *Leo*[2] ſays that It was founded, (It might have been poſſibly rebuilt) by *Mahdi* the firſt Patriarch of *Kair-wan*, and therefore aſſumed His Name; but there is ſomething too polite and regular in ſeveral of the remaining Capitals, Entablatures, and other Pieces of the antient Maſonry, (defaced as they are at this Time) to ſuſpect the Founder of Them to have been an *Arabian*. *Thuanus*[3] hath given us a juſt Deſcription of This Place; at the ſame Time he hath miſtaken It for the antient *Aphrodiſium*.

Salecto, *The* SULLECTI. *Exc.* p. 33. p. 35. C. *Tab. Peut.* A. A.

† Five Miles to the S. *by* W. of *El Medea*, is *Salecto* the *Sullecti* or *Sublecte* of the middle Age, where we meet with the Ruins of a very large Caſtle, little inferiour in Extent to the Tower of *London*. It ſeems to have been erected in order to command a ſmall Creek, or Port which lyeth below It to the S. W. This Place or *El Medea*[4] ſhould be the Tower or

1 Claſſe, circum inſulas portuſque diſpoſuit; quo tutius commeatus ſupportari poſſet. §. 20. 2 El *Mahdia* oppidum noſtris fere temporibus à *Mahdi* primo *Cairaoan* Pontifice conditum ad mare mediterraneum exſtructum, muris, turribus atque portis munitiſſimis ornatum, portum habet frequentiſſimum. *J. Leo* p. 222. 3 Ea Urbs (*Aphrodiſium*) in humili ac plano Saxo fundata majorem partem mari alluitur, eoque plerumque vadoſo, ut triremes ad eam commode accedere non poſſent, qua parte terram attingit CCXXX tantum paſſuum ſpatio; valido muro crebris per intervalla turribus & propugnaculis diſtincto: Vallata urbi collis imminet acclivi à Septentrione deſcenſu, ſed à tergo undique præruptus, qui à præſidiariis Turcis tenebatur. *Thuan.* Hiſt. l. 7. 4 Quum equi, quo in loco juſſi erant, præſto fuiſſent, nocte via cita regionem quandam *agri Vocani* tranſgreſſus (*Hannibal*) poſtero die mane inter *Acillam* & *Thapſum ad ſuam Turrim* pervenit. Ibi eum parata inſtructaque remigio excepit Navis. —— Eo die in Circinam inſulam trajecit. *Liv.* l. 33. §. 34. *Hannibal* appropinquante veſpere, equum conſcendit; & Rus Urbanum, quod propter littus maris habebat, ignaris ſervis, juſſitque ad portam revertentem opperiri, contendit. *Juſt.* Hiſt. l. 31.

Coun-

Country Seat of *Hannibal*, from whence He is said to have embarked after his Flight from *Carthage*.

† *Elalia*, a large Extent of Ruins, is situated upon the Borders of a fertil Plain, which reacheth from *Salecto*, to within a few Miles of *Sbe-ah*. Besides such Ruins as It hath in common with other Places, we have here several Cisterns, with large *Areas* to receive the Rain Water. But These, from the Workmanship and Contrivance, may be suspected to have been built since the Invasions of the *Saracens*. *Elalia* seems to be the *Achola* or *Acilla* of the Antients, which *Ptolemy* hath fixed in this Situation, or betwixt *Thapsus* and *Ruspæ*. In *Peutinger*'s Tables likewise we see *Anolla*, (corruptly no doubt for *Achola*) placed to the Southward of *Sullecti* and six Miles to the N. of *Ruspæ*. Now as *Sbe-ah*, from the Name and Situation, appears to be the antient *Ruspæ*, *Achola*, by lying at six Miles Distance to the Northward of It, may with the greatest Exactness be fixed at this Place. The Ruins of *Sbe-ah* reach as far as *Shebbah*, where there are at present a few miserable Cottages and Inhabitants.

Elalia, *The* Achola. *Exc.* p.13.E. p.19. C. p. 32. *Tab.Peut.* AA.

Sbe-ah, *or* Ruspæ. *Exc.* p.13.E. *Tab. Peut.* AA.

Shebbah.

A little farther is *Ca-poudia*, the *Caput Vada* of *Procopius*, the *Ammonis Promontorium* of *Strabo*, and the *Promontorium Brachodes* of *Ptolemy*. It is a low narrow Strip of Land, which stretcheth Itself a great Way into the Sea: and upon the Point of It, there is a high Watch Tower, with the Traces of several Ruins, that might formerly belong to the City built here by *Justinian* [1].

Ca-poudia, *The* Caput Vada. Ammonis Prom. *Exc.* p.8. B. Brachodes Prom. *Exc.* p.13. E.

Passing by *Melounush*, a small Village three Leagues to the S. W. of *Ca-poudia*, and *Butt-rah*, a demolished Fort a little farther to the S. S.W. we continue to travel near three Leagues in the same Direction and arrive at *Inshilla*. This is the *Usilla* of the Antients, where we have a small Bay with a Heap of Ruins hard by It; and upon the adjacent Promontory, there is a watch Tower, like that at *Ca-poudia*. There is likewise another Building of the same Kind a little to the Northward of *Sfax*; All of them very proper Guides to the Mariner in approaching this dangerous Coast.

Melounush.

Butt-rah.

Inshilla, *The* Usilla. *Exc.* p.13. E. p.35. C. *Tab. Peut.* BB.

The two flat and contiguous Islands of the *Querkyness* are situated to the Eastward of *Inshilla*, at the Distance of five Leagues. These are the *Cercina* and *Circinitis* of the old Geography,

*The Islands* Querkyness, *The* Circina *and* Circinitis. *Exc.* p. 8. B. p.17. C p. 22. E. p. 28. B.

1 Vid. *Procop.* de Ædificiis Dn. *Justiniani* Cap. 6.

graphy, which are wrong placed by *Agathemer* [1] over against *Thena*, from whence they lye at a great Distance towards the N. E.

*The Limits of the* Lesser Syrtis. *Exc.* p. 3. D. p. 8. D. p. 19. C.

*Agathemer*, *Strabo* and others fix the Beginning of the *Lesser Syrtis* at these Islands, though, from the following Circumstances, It may be supposed to extend as far as *Ca-poudia*; since from This *Cape*, all along to the Island of *Jerba*, we have a Succession of little flat Islands, Banks of Sand, oozy Bottoms or small Depths of Water. The Inhabitants make no small Advantage of these Shallows, by wading a Mile or two from the Shore, and fixing, as They go along, in various Windings and Directions, several Hurdles of Reeds, frequently enclose a great Number of Fishes. Something like This hath been taken Notice of by *Strabo*[2].

*The Flux and Reflux.*

The easterly Winds were too violent whilst I travelled along the Coast of the *Lesser Syrtis*, to observe the Flux and Reflux[3] of It, from whence some Authors have derived the Name[4]. However I was very credibly informed, that, frequently at *Jerba*, the Sea rose twice a day a Fathom or more above It's usual Height.

Sfax.

*Sfax*, *Asfax*, or *El Sfakuss*, is a neat thriving City ten Miles to the S. S.W. of *Inshilla*, and about twenty to the S.W. of the *Querkyness*. It is walled round like *Susa* and *Monasteer*: where likewise, by the same extraordinary Indulgence of their *Kaide*, the Inhabitants enjoy the Fruits of their Industry, carry on a good Trade in Oyl and Linnen-Manufactures, and know little of that Oppression, which is severely practiced in most other Places of *Barbary*. *Buno*[5] maketh *Sfax* to be the *Taphræ* of *Cluver*; but It is more probably of modern Extraction, taking It's Name from the Quantity of [ فقوس *Fakouse* ] Cucumbers, that grow in the Neighbourhood.

Thainee, *The* THENA *or* THENÆ. *Exc.* p. 8. B. p. 13. E. p. 22. B. p. 27. G.

*Thainee*, the *Thena*, or *Thenæ* of the Antients, is ten Miles

1 Κέρκινα νῆσος μῆκος ἔχει στάδια σ̄. πλάτος δ' ὅπου στενοτάτη στάδια μ̄. ὑπέρκειται δὲ πόλεως ἠπειρωτικῆς Θαίνης, ἣ κεῖται τῆς μικρᾶς Σύρτιδος ἐπὶ τῆς ἀρχῆς. Τῇ δὲ Κερκίνῃ παράκειται νῆσος Κερκινῖτις γεφύρᾳ ζευχθεῖσα, μῆκος στάδια μ̄. πλάτος δὲ στάδια κ̄ε̄. Ἀπὸ Κερκίνης ἐπὶ νῆσον Μήνιγγα τῆς Λωτοφαγίτιδος ὁ διάπλους στάδια χ̄, ὅσον τῆς μικρᾶς Σύρτιδος λέγεται τὸ στόμα. *Agathem.* Geogr. l. 1. Cap. 5. 2 *Exc.* p. 8. D. 3 *Exc.* ibid. p. 22. C. p. 23. F.

Ἐξείης δ' ἐπὶ Σύρτις ἀγάῤῥοον ὁλκὸν ἑλίσσει
Ῥαιοτέρη, μετὰ τὴν δὲ πρὸς αὐγὰς ἔρχεται ἄλλη
Ἄσπετος, εὐρυτέρῃσι βαρυνομένη προχοῇσιν·
Ἔνθα κορυσσομένης Τυρσηνίδος ἀμφιτρίτης,
Ἄλλοτε μὲν πλημμυρὶς ἐγείρεται, ἄλλοτε δ' αὖτε
Ἄμπωτις ξηρῇσιν ἐπιπροχέει ψαμάθοισι. *Dion.* Perieg. l. 198.

4 Viz. à σύρω *traho*, quod in accessu & recessu arenam & cænum ad se trahit & congerit. Vid. *Eustath.* Comm. 5 *Cluv.* Geogr. cum Notis *Bun.* &c. p. 394.

to

to the S. W. of *Sfax*, and nearly at the half Way to *Maha-reſs*. It hath been built upon a low and rocky Piece of Ground, near two Miles in Circuit; but as the antient Materials, have been employed in the building of *Sfax*; there is ſcarce one Piece of Hewn-Stone to be met with. This maritime City, ſo famous in the old Geography, is not only badly ſituated, but ſeems never to have had either a Port or *Cothon*. The adjacent Country likewiſe is dry and barren, without either Fountain or Rivulet to refreſh It.

Wed el Thainee *The* Tanais *of* Salluſt.

Five Miles to the S. W. of *Thainee*, we croſs a pretty large Brook, the only running Water I remember to have met with on this Side *To-bulba*. This, if I miſtake not, They call *The* [*Wed el Thainee*] *River of Thainee*: and provided *Marius* in His Expedition againſt *Capſa*, continued his Marches along the Coaſt of *Bizacium*, This or the *Tarff*, a few Leagues further to the S. ſhould be the River *Tanais*, where (as *Salluſt*[1] informeth us) the *Romans* took in Their Proviſion of Water.

Maha-reſs, *The* Macodama, *or* Macomadibus. *Exc.* p. 13. F. p. 27. D. G.

† *Maha-reſs*, the *Macodama* perhaps of the Antients, is a little Village four Leagues to the S. W. of *Thainee*. Here are the Ruins of a large Caſtle, and the like Conveniences, which have been mentioned at *Elalia*, for collecting of Rain Water. The Inhabitants inform us, that the Latter were built by *Sultan ben Eglib*, whom the People of this Kingdom have in the greateſt Eſteem and Veneration; and who hath been the like generous Benefactor at ſeveral other Places in this Circuit.

*The River* Tarff.

† A little Way from *Maha-reſs* we croſs the River *Tarff*, which riſeth near the Ruins of *Tarfowah*, four Leagues to the Weſtward of *Maha-reſs*. There is a great Affinity in Sound, betwixt This Village and the *Taphrura* of *Ptolemy* or the *Tapa-rura* of *Peutinger*'s Tables. The ſmall Gulph likewiſe into which This River diſchargeth Itſelf, might, for the ſame Reaſon, be received for the Port of *Tafra* taken Notice of by *Thuanus*[2], were it not at a greater Diſtance from the River *Triton*, than ſeems to be ſuggeſted by that Author.

Tarfowah, *The* Taphrura. *Exc.* p. 13. E. *Tab. Peut.* BB.

Ungha.

The Caſtle of *Ungha*, two good Leagues to the S. W. of *Maha-reſs*, was built, according to the Tradition of the Inha-

1 Cum ad flumen [*Tanam* al. *Tanaim*] ventum eſt; maxima vis utrium effecta. Ibi —— jubet omnibus ſarcinis abjectis, aqua modo ſeque & jumenta onerare. Dein —— noctem totam itinere facto conſedit: idem proxuma facit. Dein tertia multo ante lucis adventum pervenit in locum tumuloſum, ab *Capſa* non amplius duum millium intervallo. *Sall.* Bell. Jug. §. 96. 2 *Tafræ* portum juxta *Tritonis* fluvium tenuit. l. 7.

 bitants,

bitants, by *Sultan ben Eglib*; but It doth not appear for what Intent He made choice of This Situation, unleſs It was to ſecure ſome Wells of good Water that are near It. For it is immediately ſurrounded with a Moraſs, all the Way from the S.W. to the N.W. whilſt the adjacent Country is either entirely barren, or made uſe of only for Paſturage. Neither is there any Road or Station for Veſſels before It. If This therefore, or That at *Maha-reſs* ſhould be the Caſtle taken Notice of by *Leo*[1], It could be of little or no Service, either in the Defence of the Country or of the Sea Coaſt.

Ellamaite. At *Ellamaite*, four Leagues further to the W. S.W. there are a great Number of Sepulchres, as the Name, taken probably from (موت) *mout*, may import. Theſe are all without either Beauty or Inſcriptions: and after Them we meet with nothing remarkable, 'till leaving *Seedy Med-dub*, a *Mooriſh* Sanctuary, on the right Hand, and paſſing over the dry Channel of the River *Accroude*, we come to *Woodriff* and other contiguous Date-Villages of leſſer Note. Woodriff. Theſe are each of Them watered by a Rivulet, and lye about three Leagues to the N. W. of *Gabs*, and nine, in travelling along the Sea Shore, to the S. *by* W. of *Ellamaite*.

Gabs, *The* EPICHUS. *Exc.* p.3. C. TACAPE. p. 13. F. p. 22. B. p.27. G. H. *Tab.Peut.* CC. At *Gabs*, the *Epichus* probably of *Scylax* and the *Tacape* of other antient Geographers, we have a Heap of Ruins, that are chiefly remarkable for ſome beautiful Square Pillars of *Granate* Marble, ſuch as I have met with in no other Part of *Africa*. The old City, where we ſee theſe Ruins, was built upon a riſing Ground at half a Miles Diſtance from the New, having been formerly waſhed by the Sea, which formed Itſelf here into a Bay of near half a Mile in Diameter. But at preſent the greateſt Part of It is filled up and gained from the Sea; which, from the great Shallowneſs of It, and the daily Diſcharge of Mud, Roots &c. into It by the River, will eaſily ſubmit to ſuch Encroachments.

*The Trade.* They have here ſeveral large Plantations of Palm Trees; though the Dates are much inferiour both in Size and Delicacy of Taſte to Thoſe of the *Jireed*. But the chief Branch of Trade, for which This *Emporium*, as *Strabo*[2] calls It, is famous

1 *Machres* caſtellum noſtris temporibus ab *Afris* eam ob cauſam ad fretum *Capes* conditum ut regionem illam ab hoſtium incurſionibus tutam ſervarent. Diſtat à *Lotophagitis* Inſula quinquaginta fere paſſuum millia. *J. Leo.* p. 225. 2 *Exc.* p. 8. D.

at

at preſent, ariſeth from the great Number of *Alhenna* Plants, that are cultivated in Their Gardens; whoſe Leaves, after being dryed and powdered, are diſpoſed of to good Advantage in all the Markets of This Kingdom. This Tree, no leſs than the Palm, requires to be frequently watered; for which Purpoſe the *Triton* is canton'd out into a Number of artificial Channels, as It ſeems to have been in the Time of *Pliny.*[1]

*The River* TRITON. *Exc.* p. 2. D. p. 3. D.E. p. 13. F. p. 19. A. p. 22. A. p. 24. C. *Exc.* p. 28. A.

The River of *Gabs,* the *Triton* of the Antients, falls into the Sea to the Northward of the old City, and forms the Ground, upon which It was ſituated, into a *Peninſula.* It hath It's Sources three or four Leagues only to the S. S. W. of *Gabs,* (where perhaps we are to look for the *Aquas Tacapitanas*) and becomes at once (as is uſual with ſeveral other Rivers in theſe hotter Climates) a conſiderable Stream, near as big as the *Cherwell.* Two long Chains of Mountains, which reach from *El Hammah* to *Maggs,* and are continued from thence to the Sea-Coaſt over againſt the Iſland *Jerba,* will neither admit of the Length nor of that Succeſſion of Lakes which have been attributed to This River by antient as well as modern Geographers. It is impoſſible likewiſe, that, according to *Ptolemy,* It ſhould have It's Origine in the Mountain of *Vaſaletus.* For if This be the ſame, as the Name ſeems to inſinuate, with the preſent *Uſe-let,* It will lye at too great a Diſtance to be taken for it. And indeed if we except that ſmall Space of Ground which is refreſhed by the Springs of *El Hammah,* (for the River *Accroude* is only a periodical Stream) all the reſt of the Country in This Direction is parched up for Want of Water. If This therefore be the River *Triton,* as will not I preſume be diſputed, Geographers have been greatly miſtaken in their Deſcriptions of It. *Exc.* p. 14. D.

To-bulba.

Three Miles from *Gabs* to the S. E. *by* E. is the little Village *To-bulba*; and ten Leagues farther, in the ſame Direction, we have the Iſland *Gerba,* or *Jerba* as the *Tuniſeens* pronounce It, the moſt ſouthern Territory of This Kingdom. *Jerba* appears to be the *Brachion* of *Scylax,* and the *Meninx*[2] of *Strabo* and others; though *Ptolemy* maketh the latter a City only of the *Lotophagitis,* as He calleth This Iſland.

Jerba, p. 28. *Tab. Peut.* DD. *The* BRACHION. *Exc.* p. 3. C. *and* MENINX. p. 8. C. p. 24. A. *and* LOTOPHAGITIS *Inſ.* p. 17. C.

1 *Tacape,* felici ſuper omne miraculum riguo ſolo: ternis fere mill. paſſ. in omnem partem fons abundat, largus quidem, ſed certis horarum ſpatiis diſpenſatur inter incolas. l. 18. cap. 22. *Tacape* à טחב, locus humidus & irriguus. *Boch. Chan.* l. 1. cap. 25. 2 Fallor an *meninx punice* ſcribebatur מי נקץ *me-niks,* quaſi dixeris aquas defectus, i. e. deficentes vel מי נכץ *me-nics,* quaſi dixeris aquas receſſus, i. e. recedentes? *Id. ibid.*

## CHAP. V.

### *Of the moſt remarkable Places in the Inland Country of the antient* Bizacium, *or Winter Circuit.*

Zung-gar, *The* ZUCCHARA.

ACCORDING to the Boundary that hath been laid down betwixt the *Zeugitana* and *Bizacium*, *Zung-gar*, the antient *Zucchara*, will be the moſt northern City of this Circuit. The whole Extent of Ruins, and particularly the Temple, that hath been already deſcribed [1], are at preſent ſo thickly ſhaded with Ever-green-Oaks and Locuſt Trees, that there is no ſmall Difficulty to come near Them.

Youſeph. *The River* Scilliana.

Five League to the S.W. of *Zung-gar*, are the Ruins of *Youſeph*; where the *Scilliana* hath It's Fountains. This River traverſeth ſeveral fertil Plains and Valleys; and leaving *Beiſſons*, *Tugga* and *Tuber-ſoke* at a ſmall Diſtance to the Weſtward, falls into the *Mejerdah* not far from *Teſtoure*.

Kiſſer, *The* ASSURUS. *Exc.* p. 15. C. ASSURAS. p. 27. E.

Three Leagues to the S. W. of *Youſeph* are the Ruins of *Kiſſer*, the *Aſſurus* or *Aſſuras* probably of the Antients. *Cellarius* [2] maketh Theſe to be two different Cities, at a great Diſtance from each other: whereas *Ptolemy*, in placing His *Aſſurus* 20′. to the E. and at the like Diſtance to the S. of *Sicca Veneria*; the Author likewiſe of the *Itinerary* by fixing His *Aſſuras* XXX Miles from *Muſti*, in the Way to *Sufetula*; point out to us the very ſame Situation, where we find at preſent the Ruins of *Kiſſer*.

Hydrah,

*Hydrah* lyeth in the ſame Latitude nearly with *Kiſſer*, at about forty Miles Diſtance to the W. S. W. of *Keff*. It is ſituated in a narrow Valley, with a Rivulet running by It, and appears to be one of the moſt conſiderable Places of This Country for Extent of Ruins. For we have here the Walls of ſeveral Houſes, the Pavement of a whole Street, with a Variety likewiſe of Altars and *Mauſolea* ſtill remaining. A great Num-

1 P. 153. 2 *Aſſuræ* ***Ptolemæo* eſt *Aßurus* in *Numidia nova*, ut ait, apud *Siccam Veneriam*, longo intervallo à loco, quem Auctor *Itinerarii* deſignat. An eadem, per errorem in *Numidiam* tranſducta ſit, non habeo dicere. Invitus multiplico loca ejuſdem nominis; neque vero conciliari hæc, rationibus utriuſque ſalvis poſſunt. *Geogr. Antiq.* l. 4. Cap. 4. p. 106. Inter *Siccam* & *Naraggaram Ptolemæo* eſt Ἀσσουρος, *Aßurus*, alia ab *Aſſuris Zeugitanæ*, quæ in recto *Aſſuræ* ſunt. *Id.* cap. v. p. 118.

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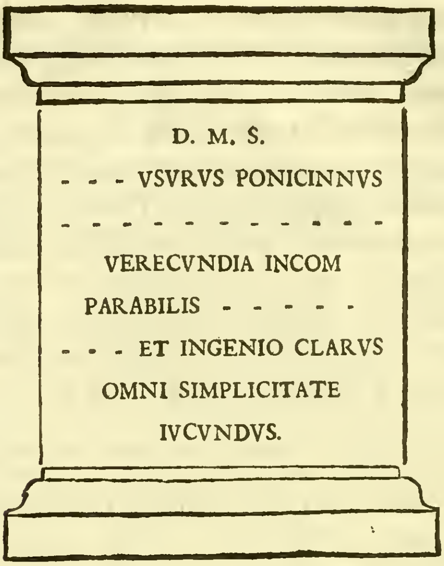
ber of the Latter are very well preſerved, being ſome of them round, or in the Figure of an Octogon, ſupported by four, ſix or eight Columns: whilſt others again are ſquare and compact Buildings, with a Nich in one of the *Faſcades*, or elſe a wide open Place, like a Balcony, upon the Tops of Them. But the Inſcriptions which belonged as well to Theſe as to other Antiquities, are either defaced by Time or the Malice of the *Arabs*. Upon a triumphal Arch, more remarkable for It's Largeneſs than Beauty, we have the following Inſcription in Letters nearly of a Foot long: but there is not the leaſt Notice taken, as uſual, of the City or People that erected It.

IMP. CAES. L. SEPTIMIO SEVERO PERTINACI AVG.
P. M. TRIB. POT. III. IMP. V. COS. II. PP. PARTHICO ARABICO
ET PARTHICO ADIABENICO. DD. PP.

Provided we could be ſure that the leaſt Tradition of the former Name was preſerved, we might ſuſpect It to be the *Tynidrum* or *Thunudronum* of the Antients, which, being placed by *Ptolemy* more than two Degrees to the Weſtward of *Sicca*, will not be far diſtant from This Situation. *The* THUNUDRONUM Col. *Exc.* p. 15. B.

For Want of ſufficient Geographical Circumſtances and Inſtructions, we ſhall meet with the like Difficulties and Uncertainties in fixing the antient Name of *Zowareen*, ſix Leagues to the E. S. E. of *Keff*; of *Manſouſe*, three Leagues to the Southward of *Touſeph*; of *Sheebah*, ſeven Leagues to the S. S. E. of *Keff*: of *Nab-hanah*, eight Leagues to the Weſtward of *Herkla*: of *Jelloulah*, five Leagues to the S. W. *by* S. of *Nab-hanah*; and of *Fuſ-ſanah*, eight Leagues to the S. E. of *Hydrah*; at all which Places there are conſiderable Heaps of Ruins. However *Sheebah*, from the Extent of Ruins and the Situation of It with Reſpect to *Kiſſer*, may probably have been the *Tucca Terebinthina*; as *Jelloulah*, from lying below the Mountains of *Uſe-let*, may lay in the like Claim to the *Oppidum Uſalitanum* of the Antients. The following Epitaph is among the Ruins of *Manſouſe*. Zowareen. Manſouſe. Sheebah, *The* TUCCA TEREBINTHINA. *Exc.* p. 27. C. E. F. Nab-hanah. Jelloulah, *The* Opp. USALITANUM. *Exc.* p. 22. C. Fuſ-ſanah.

 D. M. S.




Kair-wan, *The* Vico Augusti. *Exc.* p.26.G. p.27. A. *Tab. Peut.* T.

*Kair-wan*, a walled City and the second in this Kingdom for Trade and Number of Inhabitants, is situated in a barren Plain, eight Leagues to the Westward of *Susa*, and about the same Distance to the S. W. of *Herkla*. There is, at half a Furlong's Distance from the City, a capacious Pond and Cistern, built for the Reception of Rain Water: but the Pond, which is the chief Provision for their Cattle and ordinary Uses, as the other, the *Elmawahel* of *Abulfeda*[1], is for their own drinking, being either dried up, or else beginning to putrify about the middle of the Summer Season, occasioneth a Variety of Agues and other Distempers.

*The Antiquities of It.*

We have several Fragments of the antient Architecture at this Place; and the great *Mosque*, accounted to be the most magnificent as well as the most sacred in *Barbary*, is supported by an almost incredible Number of *Granate* Pillars. The Inhabitants told me (for a *Christian* is not permitted to enter the *Mosques* of the *Mahometans*) that there were no fewer than five Hundred. Yet among the great Variety of Columns, and other antient Materials employed in this large and beautiful Structure, I could not be informed of one single Inscription; the Inscriptions likewise which I found in other Places of the City, were either filled up with Cement, or else defaced by the

1 Incolæ Urbis *Kairwan* bibunt aquam pluvialem quæ hyemali tempore colligitur in piscina magna dicta *Elmawahel* المواهل i. e. *Cisterna*. *Abulf.* ut supra.

Chissel;

Chiſſel; ſo that we cannot collect the antient Name of This City from any of the Antiquities that have been hitherto diſcovered. However as It is ſituated betwixt *Tiſdrus* and *Adrumetum*, though nearer the Latter; by the due Diſtance of It likewiſe from the River *Mergaleel*, the *Aquis Regiis* of the Antients, It muſt have been, I preſume, the *Vico Auguſti* of the *Itinerary*. *Thuanus*[1] muſt certainly be miſtaken in making It the antient *Curubis*, which hath been already taken Notice of, as a maritime City, ſixty Miles diſtant to the N. E. It may be queſtioned likewiſe whether It be the ſame Name with *Cairo* or *Kahiro* in *Egypt*, denoting a *Victory*. For *Kair-wan* ſeems to be the ſame Appellation with, what we call, *Caravan*, originally ſignifying, as *Leo* and *Marmol* ſuppoſe, the Place where the *Arabs* had their *Rendezvous*[2] in their Conqueſts of this Part of *Africa*.

† *Spaitla*, the antient *Sufetula*, lyeth about twelve Leagues to the Southward of *Keff*, being one of the moſt remarkable Places in *Barbary* for the Extent and Magnificence of It's Ruins. For at a Furlong's Diſtance to the Eaſtward, there is a ſumptuous triumphal Arch of the *Corinthian* Order, conſiſting of one large Arch, with a leſſer one on each Side of It: but this Part only of the Dedication remaineth. Spaitla, *The* SUFETULA. *Exc.* p. 27. paſſim. p.28.

IMP. CAESAR AVG. - - - -
- - - - ONIN - - - -
- - - - - - - - - - - -
- - - - - - - - - - - -
- - SVFFETVLENTIVM - -
- - HANC EDIFICAVERVNT
ET DD. PP.

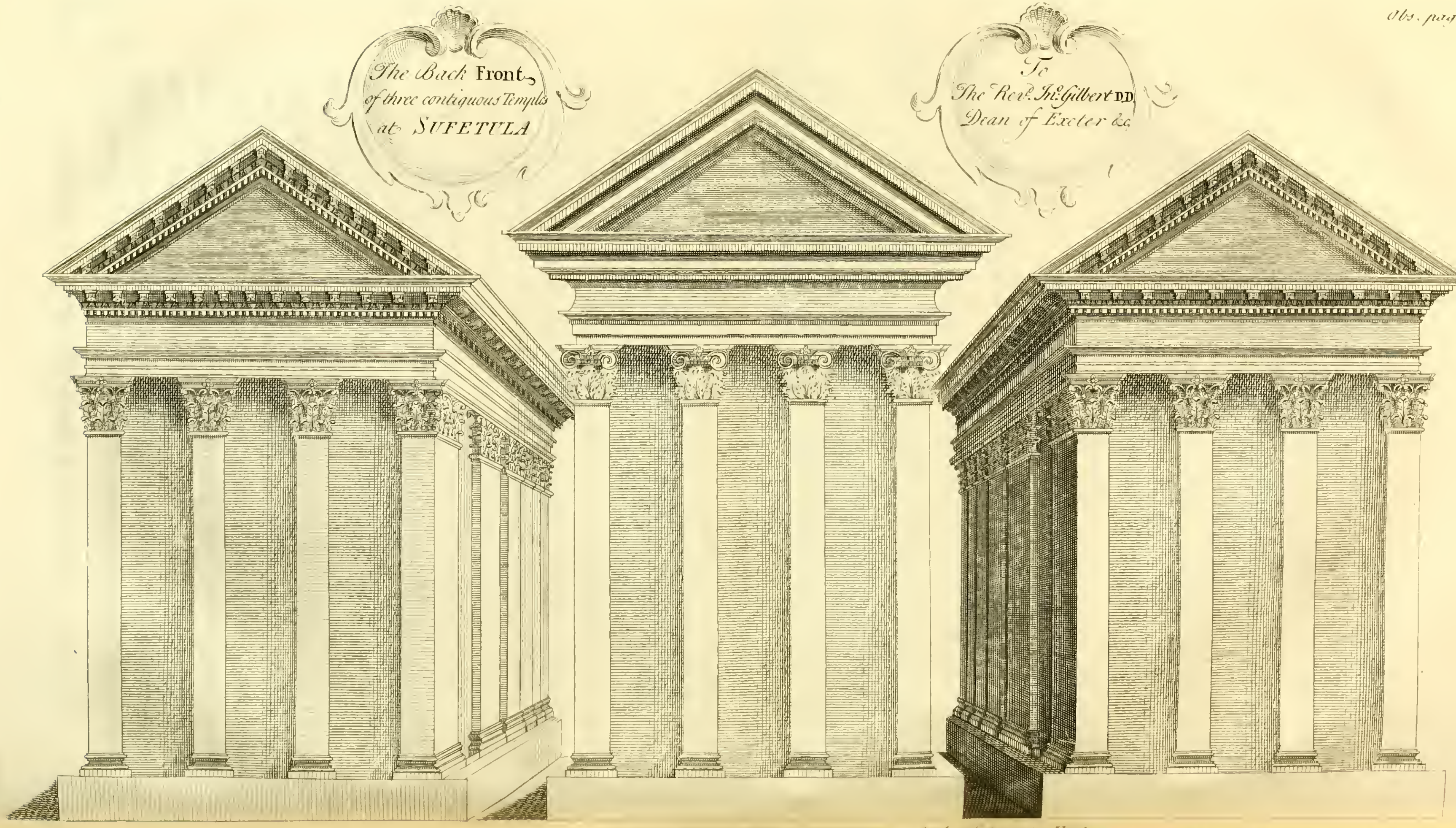
1 *Calipha* Africæ *Caruani* ſive *Curubi*, urbe ab *Occuba Naſici* F. ante CC annos in *Cyrenaica* condita, poſt unam & alteram de *Chriſtianis* reportatam ab Arabibus *Victoriam*, *id enim nomen ſonat*, ſedem habuit: cumque urbs confluentis ad habitandum multitudinis capax non eſſet, juxta eam & altera civitas exſtructa eſt, *Raqueda* dicta. *Thuan.* l. 7. *Curubis* quæ & *Carvenna*. ibid. 2 *Cairaoan* Conditorem habuit *Hucba*, qui univerſi exercitus dux ex *Arabia* deſerta ab *Hutmeno* Pontifice tertio miſſus fuerat; —neque aliam ob cauſam conditum fuiſſe dicunt, quam ut in eo exercitus cum omni præda *Barbaris* atque *Numidis* adempta, ſecure ſe continere poſſent. — Eo tempore quo *Elagleb* Regno potitus eſt, tam incolis quam ædificiis auctum. *J. Leo*. p. 223. *Marmol.* Hiſt. *Afr.* c. 34.

*The Antiquities and Situation of It.* From This Arch, all along to the City, there is a Pavement of large black Stones, guarded on each Side with a Parapet Wall, for the more commodious Entry, as we may ſuppoſe, of the Triumpher into the City. At a little Diſtance from the End of This Pavement, we paſs through a beautiful *Portico,* which is built in the ſame Manner with the triumphal Arch. This conducts us into a ſpacious Court, where we have the Ruins of three contiguous Temples, whoſe ſeveral Roofs, *Portico*s and *Façades* are broken down; but all the other Walls, with their proper Pediments and Entablatures, remain perfect and entire. There is in each of Them a Nich, which fronteth the *Portico*; and behind That in the middle Temple, we have a ſmall Chamber, which ſerved formerly perhaps for a Veſtry. *Spaitla* is pleaſantly ſituated upon a riſing Ground, that is ſhaded all over with Juniper Trees. A little Brook glideth along the N. E. Side of It, which loſeth Itſelf in the Sand, as it directeth It's Courſe afterwards towards *Gelma.*

Truzza, *The* TURZO. *Exc.* p.16. E. Eight Leagues to the Weſtward of *Kair-wan,* are the Ruins of *Truzza,* the *Turzo* of *Ptolemy,* where we have ſome Natural-Stews or ſweating Places, that are much frequented by the *Arabs.* They are commonly called *Hammam Truzza,* (i. e. *the Hot Baths* of *Truzza*;) whereas they are only ſo many vaulted Chambers, perpetually full of ſulphureous Steams, like the *Grottos* of *Tritoli* &c. near *Naples.*

*The* AQUIS REGIIS (*Exc.* p.27.) *upon the Banks of the* Mergaleel. † A few Miles to the Southward of *Truzza,* we ſee the Traces of a large City, very well watered by the River *Mergaleel.* As there is a great Scarcity of Water for ſeveral Leagues to the Eaſtward of theſe Ruins; as theſe Ruins lye at a proper Diſtance likewiſe from *Spaitla* and in the Road from thence to *Adrumetum* and *Tiſdrus,* It may in all probability be taken for the *Aquis Regiis* of the Antients. † For the ſame Reaſons likewiſe, *Maſclianis* may be fixed at the Ruins upon the Banks of the *Defailah,* four Leagues to the Weſtward. This River iſſueth from *Jibbel Me-gala,* a long Chain of Mountains which reach from *Truzza* to *Spaitla*; and as this Part of the Country is ſeldom refreſhed with Rain, the *Arabs* keep It conſtantly emploied in overflowing the extenſive Plains which ſpread themſelves along the Banks of It. (MASCLIANIS (*Exc.* p. 27. A. H.) *upon the* Defailah.)

Caſſareen, *The* Col. SCILLITANA. *Caſſareen* is ſituated upon an Eminence, ſix Leagues to the W. S.W. of *Spaitla.* The River *Derb* runs winding below It; and upon


The Back Front of three contiguous Temples at SUFETULA
To The Revd. Jno. Gilbert D.D. Dean of Exeter &c.
Scale of twenty Feet

upon a Precipice that hangs immediately over this River, and faceth the N.E. there is a triumphal Arch, which is more remarkable for the Quantity and Goodneſs of the Materials, than for the Beauty and Elegance of the Deſign. It conſiſteth of one large Arch with an *Attick* Structure above It, having ſome *Corinthian*-like Ornaments beſtowed upon the Entablature, though the Pillaſters are entirely *Gothick*. Yet notwithſtand- the Rudeneſs of the Workmanſhip and the Odneſs of the Situation, we find the Founder of It very gratefully commemorated in the following Inſcription.

COLONIAE *SCILL*ITANAE
Q. MANLIVS FELIX C. FILIVS PAPERIA RECEP
TVS POST ALIA ARCVM QVOQVE CVM INSIGNIBVS
COLONIAE SOLITA IN PATRIAM LIBERALITATE
EREXIT OB CUIUS DEDICATIONEM
DECVRIONIBVS SPORTVLAS CVRIIS EPVLAS - - - -

Below This Inſcription, juſt above the Key-Stone of the Arch, there is another in leſſer Characters; but the only Words I could trace out, were

INSIGNIA CVRANTE M. CELIO AN. CV.

In the Plains below the City we are entertained with the like Variety of *Mauſolea* that have been deſcribed at *Hydrah*; where we have likewiſe the following Inſcriptions. *Several* Mauſolea *at this Place.*

*Upon the* Façade *of a Tower-like* Mauſoleum *with a Balcony on the Top of It.*

M. FLAVIVS SE
CVNDVS FILIVS
FECIT.
I. FLAVIO SECVN
DO PATRITIO
VIXIT ANN. CXII. H. S. E.
FLAVIÆ URBANÆ
MATRI PIÆ. VIX.
ANN. CV. H. S. E.

Upon the lower Part of the ſame *Mauſoleum*, in ſmaller Characters, we have an Elegy, which begins with *Hexameter* Verſe, and concludeth alternately with Them and *Pentameters*. The following *Specimen*, ſhort as It is, may convince us, that as the Inſcription contains in It nothing material in point of Hiſtory, ſo It has no Title to be inſerted on account of any poetical Excellence.

SINT LICET EXIGVAE FVGIENTIA TEMPORA VITAE
PARVAQVE RAPTORVM CITO TRANSIAT HORA DIERVM
MERGAT ET ELISIIS MORTALIA CORPORA TERRIS
ASSIDVE RAPTO LACHESIS MALE CONSCIA PENSO &c.

*Upon the* Façade *of a Square* Mauſoleum *with* Corinthian *Pillaſters.*

\- - - - - - - - - - - - -
MILITAVIT L. ANNIS IV. IN LEG. II. - - - - -
LIB. - - - TESSER. OPTIO. SIGNIFER. - - - -
FACTVS EX SVFFRAGIO LEG. E. - - - - - - -
7 LEG. I. M. 7 LEG. X. GEM. - - - - - - - -
7. LEG. III. AVG. - - - 7. LEG. XXX. VIP.
7. LEG. VI. VIC. 7. LEG. III. CYR. 7. LEG. XV. APOL.
7. LEG. II. PAR. 7. LEG. I. ADIVTRICIS
CONSECVTVS OB VIRTVTEM IN EXPEDITIONEM
PARTHICAM CORONAM MVRALEM VALLAREM
TORQVES ET PHALARES EGIT IN
DIEM OPERIS PERFECTI ANNOS LXXX.
SIBI ET
CLAVDIAE MARCIAE CAPITOLINAE
KONIUGI KARISSIMAE QVAE EGIT
IN DIEM OPERIS PERFECTI
ANNOS LXV ET
M. PETRONIO FORTVNATO FILIO - - - - -
MILITAVIT ANNIS VI. 7. LEG. XVIII. PRIMIG -
LEG. II. AVG. - - - - VIXIT ANN. XXXV - - -
CVI FORTVNATVS ET MARCIA PARENTES
CARISSIMO MEMORIAM FECERVNT.

This

This Place feems to have received It's prefent Name from the *Maufolea*, which, at a Diftance, have the Appearance of fo many [قصرين *Caffareen*] Towers or Fortreffes. I could not make out, in the Infcription over the Triumphal Arch, the firft Letters in the Word after *Coloniæ*, upon which the antient Name dependeth. But *Padre Ximenes*, the *Spanifh Adminiftrador* at *Tunis*, was more fuccefsful in vifiting thefe Ruins: for by drawing up His Interpreter as high as the *Frize*, He found It to be *Scillitanæ:* the fame Place probably that is fo memorable for the Martyrdom[1] fuffered by It's Citizens.

Caffareen, or *Towers.*

*Gilma*, the antient *Cilma*, or *Oppidum Chilmanenfe*, is fix Leagues to the E. S. E. of *Spaitla*. We have here the Remains of a large City, with the *Area* of a Temple, and fome other Fragments of large Buildings. According to a Tradition of the *Arabs*, this Place received It's Name in Confequence of a Miracle, pretended to have been wrought by one of Their *Marabbutts*, in bringing hither the River of *Spaitla*, after It was loft under Ground, as hath been before taken Notice of. For *Ja Elma* [جا الما] fignifieth in their Language *The Water comes!* an Expreffion, we are to imagine, of Surprife, at the Arrival of the Stream.

Gilma, *The* CILMA. *Exc.* p.16.D. p.22. C.

*Menzil* and *Menzil Heire* are two little Villages fix Miles to the Weftward of *Sahaleel*. Thefe may poffibly be the *Zeta*[2] and *Vacca* mentioned by *Hirtius*[3], as they lye at the like Diftance, and in the fame Situation from *Agar*, that are given to them by that Author. *Jimmel* likewife, fix Miles to the Southward of *Menzil Heire*, fhould, from the Pofition of It below, or, as we may conjecture, to the S. W. of the Camp of *Scipio*, be the *Tegæa*[4] of the fame Hiftorian. All Thefe Villages lye in an open champain Country, diverfified in feveral Places with Olive Trees.

Menzil, *The* ZETA; Menzil Heire, *The* VACCA; Jimmel, *The* TEGÆA *of* Salluft.

1 His adde *Speratum*, aliofque Martyres, fub *Scillitanorum* nomine celeberrimos apud *Carthaginem* Proconfuli oblatos, ac ab eo damnatos Martyrium compleviffe ut ex eorum actis patet, quæ inter *Acta Martyrum Sincera* edidimus. p. 85. &c. Vid. *T. Ruinarti* Not. in Notit. *Afric.* p. 275. 2 *Uzita* (*Zeta* Sall.) quam defcribit *Ptolemæus* fub *Adrumeto* & parva *Lepti* (*Exc.* p.16. E.) nomen *habet* à זית *Zaith* i. e. oliva vel oliveto. *Hirtius* enim prope *Uzitam* oliveti meminit. *Prius*, inquit, *neceffe Vallem olivetumque tranfgredi*. *Boch.* Chan l. 1. cap. 24. 3 *Cæfar* interim * caftris incenfis * pervenit ad oppidum *Agar* * *Scipio* interim, cognito *Cæfaris* difceffu, cum univerfis copiis per jugum *Cæfarem* fubfequi cæpit; atqne ab ejus caftris millia paffuum VI longe, trinis caftris difpartitis copiis, confedit. *Hirt.* Bell. *Afric.* §. 58. Oppidum erat *Zeta*; quod aberat à *Scipione* millia paffuum XI ad ejus regionem & partem caftrorum collocatum; à *Cæfare* autem diverfum ac remotum, quod erat ab eo longe millia paffuum XVIII. *Id.* §. 59. Oppidum *Vacca* quod finitimum fuit *Zetæ*. *Id.* §. 62. 4 Erat oppidum infra caftra *Scipionis*, nomine *Tegæa*. *Id.* §. 67.

Surſeff, *The* SARSURA.

*Surſeff* (the *Sarſura of Hirtius*[1]) and *Areejis*, are two contiguous Villages, ſix Miles to the Weſtward of *El Medea.* They are ſituated below a Ridge of Hills, which, reaching with few Intermiſſions from *Jimmel* to *Saleƈto*, ſeems to be the ſame that is taken Notice of by *Hirtius*; particulary when He deſcribeth the Oppoſition that *Cæſar* met with from *Labienus* in the taking of *Sarſura.*

Jemme, *The* TISDRA, TUSDRO, *or* THYSDRUS. *Exc.* p. 17. A. p. 22. C. p. 27. C. F.

From *Sarſura* we find that *Cæſar*[2] continued His Marches the next Day to *Tiſdra* or *Jemme* as It is called at preſent. This Village lyeth about ſix Leagues to the S. S. W. of *Surſeff*, and five to the S. *by* W. of *Elalia*, which is the Situation that *Ptolemy* hath given to *Thyſdrus* with Regard to *Achola.*

*The Antiquities of* Jemme.

At *Jemme* there are ſeveral Antiquities; as Altars with defaced Inſcriptions; a Variety of Columns; a great many Trunks and Arms of marble Statues; one of which is of the *Coloſs* Kind, in Armour; another is of a naked *Venus*, in the Poſture and Dimenſions of the *Medicean*; both of Them by good Maſters, but without Heads. But this Place is the moſt remarkably diſtinguiſhed by the beautiful Remains we have

*The Amphitheatre,*

here of a ſpacious Amphitheatre, conſiſting originally of ſixty four Arches and four Orders of Columns. The upper Order, which was perhaps no more than an *Attick*, hath ſuffered by the *Arabs*: *Mahamet Bey* likewiſe blew up four of the Arches from Top to Bottom, in a late Revolt of the *Arabs*, who made uſe of It as a Fortreſs: otherwiſe, as to the Outſide at leaſt, nothing could be more entire and beautiful. Within, the Plat Form of the Seats, with the Galleries and *Vomitoria* leading up to Them, are ſtill remaining. The *Arena* is nearly circular: and in the Centre of It, there is a deep Well of hewn Stone, where the Pillar, that ſupported the *Velum* or Awning, may be ſuppoſed to have been fixed.

*probably built by the Emp.* Gordian.

By comparing This with other Struƈtures at *Spaitla*, *Hydrah* &c. It ſeems to have been built about the Time of the *Antonines*, agreeing exaƈtly in Proportion, and Workmanſhip with the Buildings of that Age. And as the elder *Gordian* was proclaimed Emperor at this City, it is not improbable, but that in Gratitude to the Place where He received the

1 *Cæſar* * ad oppidum *Sarſuram* ire contendit ** *Labienus* per jugum ſummum collis dextrorſus procul milites ſubſequi non deſiſtit. *Hirt.* ut ſupra. §.63. 2 *Cæſar* ad oppidum *Sarſuram* venit * poſtero die ad oppidum *Tiſdram* pervenit. *Id.* §.64.

Purple,

Purple, He might have been the Founder of It. Upon one of the Medals of the younger *Gordian* we have an Amphitheatre, not hitherto accounted for by the Medalifts: but it may be too peremptory perhaps to fix it at *Tifdra*.

*Rugga*, the antient *Caraga* is about two Leagues to the S. S. E. of *Jemme*, and nearly of the fame Extent. It is famous for a capacious *Damufs*, as They call a Ciftern, whofe Roof is fupported by feveral Rows of maffy Pillars, and which formerly fupplyed the whole City with Water. Rugga, *The* CARAGA. *Exc.* p. 17. B.

In the fame Parallel with *Rugga*, feven Leagues to the S. S. W. of *Caffareen*, is *Ferre-anah*, which appears to have been the largeft City of *Bizacium*; though all the Remains of It's antient Grandeur, confift in a few *Granate* and other Pillars, which, by fome extraordinary Chance or Benevolence of the *Arabs*, are left ftanding upon their Pedeftals. It hath been exceedingly well watered; for befides a plentiful Brook, that runs under the Walls, there have been feveral Wells within the City, each of Them furrounded with a *Corridore*, and vaulted over with a *Cupola*. This, and a good Air, are the only Benefits and Conveniencies that *Ferre-anah* can urge in Favour of It's Situation; for, if we except a fmall Extent of Ground to the Southward, which the Inhabitants cultivate, by refrefhing It at proper Times with the Rivulet; all the reft of the circumjacent Country is dry, barren and inhofpitable. The Profpect likewife (which is the only one It enjoys) to the Weftward, terminateth upon fome naked Precipices; or elfe, where the Eye hath Liberty to wander through fome narrow Cliff or Valley, we are entertained with no other View, than of a Defert fcorched up with perpetual Drought, and glowing with the Sun Beams. Ferre-anah,

This lonefome Situation, and the great fcarcity of Water in the adjacent Country, may induce us to take this Place for the *Thala* of the Antients. For we are informed that *Thala* was of great Extent, fituated like *Capfa*[1] in the midft of Mountains and Deferts, and that there were fome Fountains without the City: all which Particulars agree with the Situation of *The* THALA *of* Salluft,

1 Erat inter ingentes Solitudines oppidum magnum, atque valens, nomine *Capfa*: cujus Conditor *Hercules Libys* memorabatur, ** *Metellus Thalam* magna gloria ceperat, haud diffimiliter fitum, munitumque: nifi quod apud *Thalam* non longe a mœnibus aliquot fontes erant. *Sall. Bell. Jug.* §. 94.

*Ferre-anah.* It is recorded likewiſe that *Jugurtha*[1], after He was defeated by *Metellus,* fled to the Deſert, and from thence directed His Flight (all the Way as it may be preſumed to the Eaſtward) to *Thala.* For had *Thala* been placed in the weſtern Part of the Deſerts of *Numidia, Jugurtha*[2], as it is related in another Place, would not have had that exceeding long Journey, through a Succeſſion of Deſerts, to the *Gætuli*; inaſmuch as Their Country lay immediately behind the *Mauritaniæ.* *Salluſt* acquainteth us further that the neareſt River to *Thala* was at fifty Miles Diſtance[3], and that *Metellus,* in His Purſuit of *Jugurtha,* took in there a Proviſion of Water for His Journey over the interjacent Deſert. Now whether (according to the Situation of the late Field of Battle at *Cirta* or *Vacca,*) *Metellus* directed His March to *Thala* by *Tipaſa* or *Sufetula,* (for an Army cannot paſs conveniently through *Caſſareen,* by Reaſon of ſeveral impenetrable Mountains and narrow *Defilees*) we have either the *Wed el Hataab,* or elſe the River of *Spaitla,* which very well agreeth with this Geographical Circumſtance. Whereas had *Thala* been ſituated in the *Sahara,* (to the Weſtward of *Numidia,*) there would have been no Neceſſity for making this Proviſion of Water, inaſmuch as, in none of thoſe Parts of *Gætulia,* there is any Intermiſſion of Fountains or Rivulets, for half that Diſtance. Neither indeed could *Thala* be ſuppoſed to have been a City of the *Beni Mezzab,* or of the Country of *Wadreag,* inaſmuch as the neareſt River to any of thoſe Places, is at much more than fifty Miles Diſtance; beſides the Want there will ſtill be of other Geographical Circumſtances, which correſpond exactly with *Ferre-anah.*

*and* TELEPTE. *Exc.* p. 32.

*Ferre-anah* differs very little in Sound from *Feraditana,* of which Name there were two Sees in the Middle Age. Though it may be further obſerved, that what is related of the Situation of *Telepte,* agrees likewiſe with this Place. And as *Thala* (I preſume) is not mentioned in Hiſtory later than by *Tacitus*[4], (for *Florus*[5] ſeems to ſpeak of It as in the Time of *Metellus,*)

1 Ea fuga *Jugurtha* impenſius modo rebus ſuis diffidens, cum perfugis & parte equitatus in ſolitudines, dein *Thalam* pervenit. *Id.* §. 78. 2 *Jugurtha* poſtquam, amiſſa *Thala,* nihil ſatis firmum contra *Metellum* putat, per magnas ſolitudines, cum paucis profectus, pervenit ad *Gætulos.* Id. §. 82. 3 Inter *Thalam* flumenque proxumum, in ſpatio millium quinquaginta, loca arida atque vaſta eſſe cognoverat (*Metellus*) igitur omnia jumenta ſarcinis levari jubet, niſi frumento dierum decem: ceterum utres modo & alia aquæ idonea portari &c. §. 78. 4 Præſidium, cui *Thala* nomen. *Tacit.* Annal. l. 3. c. 31. 5 *Thalam,* gravem armis, Theſauroque regis, deripuit (*Metellus*). *L. Flor.* l. 3. cap. 1.

or

or *Telepte* earlier than by St. *Cyprian*[1], there may be ſome Room perhaps to conjecture that they were one and the ſame City. *Procopius* moreover deſcribeth *Telepte*, as a Frontier Town[2] of this Province; ſuch as we find *Ferre-anah*. The Author likewiſe of the *Itinerary*[3], according to the Annotations of *Cellarius*[4], placeth *Tacape*, *Capſe* (or *Gafsa* as it is now called) and *Telepte* in the ſame Direction and at equal Diſtances from each other. Now the firſt of theſe Circumſtances accordeth well enough with *Ferre-anah*, as It lyeth in a N. W. and S. E. Direction nearly with *Gabs* and *Gafsa*, but the latter can be only admitted with ſome Reſtriction: inaſmuch as *Gafsa* is removed as much too far from *Gabs*, as *Ferre-anah* is placed too near *Gafsa*; though the whole Diſtance, which is CL *Roman* Miles, will anſwer well enough to the Space which lyeth actually betwixt *Gabs*, by Way of *Gafsa*, to *Ferre-anah*.

Twelve Leagues to the S. E. by E. of *Ferre-anah*, is *Gafsa*, the antient *Capſa*, another of the ſtrong Cities of *Jugurtha*. It is built upon a riſing Ground, that is encloſed[5], almoſt in every Direction, with Mountains; and hath the like melancholy Situation with *Ferre-anah*, only with this Difference, that the Landskip here is ſomewhat more gay and verdant by the Proſpect we have from It of the Palm, Olive, *Piſtachio*, and other Fruit Trees. But this agreable Scene is of ſmall Extent, ſerving only to refreſh the Eye in the View it is to have afterwards of an Interchange of barren Hills and Valleys. The Water which refreſheth theſe Trees is collected from two Fountains; whereof the one ariſeth within the Citadel, the other in the Centre of the City. The latter, which is probably the Fountain mentioned by *Salluſt*[6], and the *Tarmid*[7] of *Edriſi*; was formerly covered with a *Cupola*. It is ſtill walled round, and dischargeth Itſelf afterwards into a large Baſon, deſigned, as we may conjecture, to bathe in. This and the Other Fountain uniting before they leave the City, form a pretty large Brook, which from the Quan-

Gafsa, CAPSE *or* CAPSA. *Exc.* p.17. A. p. 22. D. p. 28. A:

*It's Fountains and Rivulet.*

1 In Concil. *Carthag.* 2 Ἐν ἐσχατιᾷ τῆς χώρας. De Ædif. Cap. 6. 3 *Exc.* p.27. H. p.28. A. 4 Ex medijs ** ſola *Capſe* nota eſt ex *Ptolemæo*, per quam ſi a *Tacapis* ducas lineam & ſimul milliaria attendas, quæ inter *Capſen* ſunt & *Telepten*, in plagam & locum ubi *Telepte* fuit, linea perducet. *Cell. Geogr.* Antiq. l. 4. c. 4. 5 *Ebræi* enim קפץ eſt conſtingere. Hinc merito קפצה *Capſa* dicitur, quam undique premebant & in arctum cogebant vaſtæ ſolitudines, *ut & montes. Boch.* Chan. l. 1. c. 24. 6 *Capſenſes* una modo, atque ea intra oppidum *jugi aqua*, cætera pluvia utebantur. *Sall. Bell. Jug.* §. 94. 7 Urbs *Caſsa* pulchra eſt, habet mœnia, & fluvium excurrentem, cujus aqua præſtantior eſt aqua *Caſtiliæ*: habet etiam intra ſe fontem, qui vocatur *Al Tarmid.* Geogr. Nub. p.86.

tity of the Water and the Rapidity of the Stream, might continue It's Courſe to a great Diſtance, were It not conſtantly employed by the Inhabitants in refreſhing Their Plantations. And as this was the *Jugis Aqua* of *Salluſt*, ſo It need not be diſputed that the *Capſa* of *Salluſt* and *Ptolemy* were the ſame, notwithſtanding what *Bochart*[1] and *Cellarius*[2] have ſuppoſed to the contrary.

*The Antiquities.* In the Walls of ſome private Houſes, and particularly of the Citadel, (a weak modern Building, that faceth the *Jereed*,) there is a great Confuſion of Altars, *Granate* Pillars, Entablatures &c. which when entire and in their proper Situations, muſt have been great Ornaments to the City. The Inſcriptions that fell in my Way were either unfortunately defaced, or imperfect; of which Number are the two following.

*Upon a ſquare Stone.*

- - - - - ORTVM NOSTORVM - - - - -
- - - - - MAGISTRVM MILIT - - - - -
- - - - - TINIANE CAPSE. - - - - - -

*Upon a Pillar.*

IMPERATOR M. AVRELIVS ANTONINVS PIVS
AVGVSTVS PART. MAX. BRIT. MAX. TRIB. POT.
COS. - - - - FEST. - - - - - - - - - -

Gor-bata; *the* ORBITA. *Exc.* p. 16. E. *Gor-bata* lyeth four Leagues to the S. S. W. of *Gafsa*, having a Brook of brackiſh Water gliding by It to the S. This Village is ſituated upon an hemiſpherical Hillock, that is ſurrounded with a great many more of the like Faſhion; affording, all together, a Proſpect, which appears particular enough at a Diſtance. If *Gor-bata* ſhould be the *Orbita* of *Ptolemy*, the Figure perhaps of theſe little Eminences might give occaſion to the Name.

*The general Deſcription of The* Jereed. We enter now more immediately upon that Part of the *Sahara*, which belongs to the *Tuniſeens*, and is called *Al Jeridde* or *El Jereed* i.e. *The Dry Country*[3]. It is exactly of the ſame Nature and Qua-

1 *Chan.* l. 1. cap. 24. 2 *Geogr.* Antiq. l. 4. cap. 4. p. 91. 3 Vid. p. 5.

lity

lity with ſome other Parts of It, that have been already deſcribed in the Kingdom of *Algiers*: the Villages likewiſe are built in the ſame manner with Mud Walls and Rafters of Palm Trees. Very little therefore will be required in the Deſcription of this Part of the Country, beſides an Account of the *Lake of Marks*; and the Enumeration of the principal Cities and Villages, formerly the Seats of the *Cinethij*[1], *Machlyes*[2], *Auſes*[3], and *Maxyes*[4] of the old Geography.

There are few or no Antiquities (or indeed any thing worthy of our Obſervation,) to be met with at *Sbekkah*, the *Cerbica* probably of *Ptolemy*, eighteen Leagues to the S. W. *by* W. of *Gafsa*; at *Te-gewſe*, the *Tichaſa*, twelve Leagues to the S. W. *by* S. at *Ebba*, the *Thabba*, in the Neighbourhood of *Te-gewſe*; at *Tozer*, the *Tiſurus*, four Leagues to the S. W. of *Te-gewſe*; at *Nefta*, the *Negeta*, five Leagues to the S. W. of *Tozer*. The like Remark (in croſſing the *Lake of Marks* into the Diſtrict of *Nif-zowah*) may be made at *Telemeen*, the *Almæna*, ten Leagues to the E. S. E. of *Te-gewſe*; at *Ebillee*, the *Vepillium*, two Leagues to the S.E. of *Telemeen*; and at the many other Villages of the *Jereed*. Though by ſeveral Pieces of *Granate* and other Marble; by a Word or two likewiſe, that we ſometimes meet with, of an antient Inſcription, the *Romans* may be traced out through moſt of theſe Cities and Villages.

Sbekkah, *The* CERBICA. Exc. p.16. C. Te-gewſe, *The* TICHASA. D. Ebba, *The* THABBA. D. Tozer, *The* TISURUS. p.17. A. Nefte, *The* NEGETA. p.16. D. Telemeen, *The* ALMÆNA. D. Ebillee, *The* VEPILLIUM. D.

The Trade and Intereſt of Them all lyeth altogether in Dates, which They exchange for Wheat, Barley, Linnen Cloth, and other Commodities, brought to Them from all Parts of This and the neighbouring Kingdoms. At *Tozer* particularly, (whoſe Dates are the moſt eſteemed, and which is become thereby the principal Mart;) there is a great Traffick carried on by ſeveral Merchants, who travel once a Year into the Country of the *Ethiopians*, and bring with Them from thence, a Number of *Blacks*, whom They uſually exchange for Dates, at the Rate of one *Black* for two or three Quintals.

*Their Trade.*

The *Shibkah El Low-deah*, or *Lake of Marks*, divideth the Villages in the Neighbourhood of *Tozer* from *Telemeen*, *Fatnaſſa* and others of the Province of *Nif-zowah*[5]. It is ſo called from a Number of Trunks of Palm-Trees, that are placed

*The* Shibkah ElLow-deah, *or* Lake of Marks.

*Why ſo called.*

1 *Exc.* p.14. E. 2 *Exc.* p. 2. C. 3 *Ibid.* D. 4 *Exc.* p.3. A. 5 *Marmol* deriveth this Name from the antient *Naſamones*. " *Biludulgerid* c'eſt l'eſtat de *Carthaginois* qui l'on " appelle *Nazamoniens* dont une de Places garde encore le Nom *Nafzowah*. Cap. 53.

 at

at proper Diſtances, to direct the *Caravans* in their Marches over It. Without ſuch Aſſiſtances, travelling would be here both dangerous and difficult, as well from the Variety of Pits and Quickſands, that could not otherwiſe be avoided; as becauſe the oppoſite Shore, (as we may call It,) either in paſſing from *Te-gewſe* to the Province of *Nif-zowah*, or from hence to *Te-gewſe*, have no other Tokens to be known by, but their Date Trees. And as Theſe are rarely ſeen at above ſixteen Miles Diſtance; great Miſtakes might be committed in paſſing over a Plain of this Extent, (where the Horizon is as proper for Aſtronomical Obſervations, as at Sea;) without ſuch convenient Marks and Directions.

*The Extent of It.*

This Lake reacheth near twenty Leagues from E. to W. and the Breadth, where I paſſed It, was about ſix. Yet it may be obſerved, that it is not all of It a Collection of Water; there being ſeveral dry Places, which, like ſo many Iſlands, are interſperſed all over It. To the Eaſtward eſpecially, in the ſame Meridian with *Telemeen*, there is One, which, though uninhabited, is very large and well ſtocked with Date Trees. The *Arabs* tell us that the *Egyptians*, in one of their Invaſions of this Country, halted ſome Time at this Place; and that theſe Trees originally ſprung from the Stones of thoſe Dates, which the Army brought along with them for their Proviſions.

*The* PALUS PALLAS, *or* TRITONIS. *Exc.* p. 2. D. p. 3. D. E. p. 14. D. p. 19. Cap. 7. p. 22. A. B. PHLA Inſ. *Exc.* p. 2. D.

The Situation of this Lake with regard to the Sea, the *Syrtes*, and the River *Triton*, ſhould induce us to take It for the *Palus Tritonis* of the Antients; and that the Iſland I have mentioned is the *Phla*, which is deſcribed by *Herodotus*, and the *Cherſoneſus*[1] of the *Sicilian* Hiſtorian. *Pallas*[2] likewiſe, who, with the *Lybian* Women, attended *Seſoſtris* in His *Aſiatic* Expedition and is ſuppoſed to owe Her Origine to this Lake, might have had Her chief Reſidence in This Situation. *Mela* placeth the *Palus Tritonis* near or upon the Sea-Coaſt; and *Callimachus*, (as He is quoted by *Pliny*[3]) on This, (i. e. as I take it, on the *Cyrenaic*) Side of the leſſer *Syrtis*; both which Circumſtances agree with the preſent Geography of this Lake.

*The Triple Diviſion of It. Exc.* p. 14. D.

We may likewiſe account for the triple Diviſion that *Ptolemy* maketh of this Lake, by taking that Part of It, which reacheth

1 Τὰς δ' οὖν Αμαζόνας ** κτίσαι πόλιν μεγάλην ἐντὸς τῆς τριτωνίδος λίμνης ἣν ἀπὸ τοῦ σχήματος ὀνομάσαι χερρόνησον. *Diod.* Sic. Hiſt. l. 3. p. 130. 2 Τὴν Αθηνᾶν μικρὸν πρὸ τούτων τῶν Χρόνων γεννηθῆ [γεγεννημένην] φανεῖσαν ἐπὶ τοῦ Τρίτωνος ποταμοῦ, δι' ὃν καὶ Τριτωνίδα προσηγορεῦσθαι. *Id.* ibid. l. 3. p. 142. 3 *Exc.* p. 22. A. B.

from

from *Nefta* to the *Marks*, to be the *Palus Libya*; and That, which lyeth betwixt the *Marks*, (where the Ground is generally dry) and the Iſland, for the *Palus Pallas*; whilſt the Eaſtern Portion of It might have been the *Lacus Tritonis*. Yet we ſhall ſtill be at a Loſs to account for the River *Triton*, which, according to *Ptolemy* and other antient Geographers, is made to paſs through This Lake, in It's Courſe to the Sea. I have already deſcribed this River, and obſerved that It hath no ſuch Situation; though, from It's falling into the Sea at *Gabs*, the antient *Tacape*, This, without doubt, muſt be the *Triton* of the Antients.

Beſides; the Water, both of the River *Triton* and of the Brook of *El Hammah*, is very ſweet and wholeſome, but That of this Lake (and indeed of moſt others that I have taſted in *Africa*,) hath a Saltneſs not inferiour to That of the Sea; a Circumſtance, which alone may be a ſufficient Proof, that there could be no open Communication at leaſt betwixt them. *The Water of It Salt.*

To account therefore for this Difficulty, and to reconcile It, as far as poſſible, with What hath been already taken Notice of, it may be added, that the Vicinity of the moſt eaſtern Parts of This Lake to the Rivulet of *El Hammah*; and the Nearneſs again of *El Hammah* to the Sources of the *Triton*, (though the ſeveral intervening Hills admit of no Communication, yet theſe Circumſtances I ſay) might have induced the Antients, (who ſeem to have deſcribed this Part of *Bizacium* from Tradition only or ſome uncertain Accounts,) to have imagined It to lye in ſuch a Poſition. *It hath no communication with the River* Triton.

Leaving *Maggs*, one of the leſſer Villages of *Nif-zowah* three Leagues to the E. N. E. of *E-billee*, we travel near thirty Miles through an uncomfortable Deſert, without either Herbage or Water, 'till we arrive within a few Miles of *El Hammah*. Maggs.

*El Hammah* lyeth four Leagues to the Weſtward of *Gabs*, being one of the Frontier Towns of the *Tuniſeens*, where they have a ſmall Caſtle and Garriſon. The old City is at a little Diſtance, ſtill preſerving ſome Tokens of Antiquity, though nothing conſiderable. The Inſcriptions, in particular, that are mentioned by *Dapper*[1] and *Leo*, no longer ſubſiſt, having undergone the like Fate with the other antient Monuments and Structures of this Place. El Hammah.

*El Hammah* is ſo named from one or other of the hot Baths, which are reſorted to from all Parts of the Kingdom. It is gene- El Hammah, *or* The Hot Bath.

1 *Atl. Geogr.* Vol. IV. p. 164. Reperias & hodie in marmoribus quibuſdam inſculpta quædam antiquitatis monumenta. *J. Leo.* p. 225.

rally called *El Hammah of Gabs,* to distinguish it from another Town of the same Name, a few Miles to the Northward of *Tozer.* The Baths are each of them sheltred from the Weather by having a miserable thatched Hovel built over It; whilst their Basons, which are about twelve foot Square and four Deep, have, a little below the Surface of the Water, some massy Benches of Stone for the Bathers to sit upon. One of these Baths is called the *Bath of the Lepers:* and below It, the Water stagnates and forms a Pool, which perhaps may be the

*The Lake of* Lepers.

same with the *Lake of Lepers,* mentioned by *Leo*[1]. The Water of these Fountains, when collected together, formeth a small Rivulet, which, after being conducted in a Number of Subdivisions through the Gardens and united again, directeth It's Course towards the eastern Extremity of the *Lake of Marks* and loseth Itself, at a few Miles Distance, in the Sand.

*The* Bedoweens *of this Circuit.*

The principal *Arabs* of the Winter Circuit, are the various Subdivisions of the *Fara-sheese,* and *Welled Seide.* The Latter extend themselves all along the *Sahul*[2], as they call the eastern Part of this Province from *Herkla* to *Sfax:* the Former possess the greatest Part of the Midland Country; but are more frequently met with near *Spaitla* and *Fus-sanah. Welled Seedy Booganmin,* with Their Sanctuary, lye to the Northward of the Plains of *Fus-sanah,* as far as the Mountains of *Ellou-leejah* and *Hydrah:* and to the Eastward of Them, near *Sheebah* and the Mountain *Megala,* are the *Douwars* of the *Welled Omran.* The *Welled Matthie* cultivate the rich Country near *Tousef* and *Zowareen;* whilst the *Welled Ya-goube* enjoy as fertil a Situation near the Walls of *Keff.* The *Bedoweens* upon the Frontiers, are the *Welled Booguff,* who frequently dispute the Passage of the River *Serratt,* with the *Woorgah,* a formidable Clan under the Jurisdiction of the *Algerines.*

1 In sesquimiliario meridiem versus ab hoc oppido *El Hamina* [*ut male scribitur*] originem habet fluvius quidam aquæ calidissimæ *** tandem hæc aqua non procul ab eo oppido lacum efficit qui leprosorum appellari consuevit: habet enim sanandi hujusmodi morbum atque vulnera solidandi miram naturam. *J. Leo* ut supra. 2 *So called perhaps from* ساحل, Litus maris, *quasi pro* مسحول; *quod atteritur aut perfunditur aqua.* Gi. apud Gol. 1149. *or from* سهل, Planities.

*Physical*

# *Physical* and *Miscellaneous* OBSERVATIONS &c.

OR AN

# ESSAY

TOWARDS THE

# NATURAL HISTORY &c.

OF THE KINGDOMS OF

# *ALGIERS* and *TUNIS*.

# The CONTENTS.




*Physical* and *Miscellaneous*

# OBSERVATIONS

## RELATING TO THE KINGDOMS OF
## *ALGIERS* and *TUNIS* &c.

### CHAP. I.

### *Of the* Air, Products, Soil, Fossils *&c. of these Kingdoms.*

*The Temperature of the Air.*

THE cultivated Parts of These Kingdoms lying betwixt 34°. and 37°. N. Lat. enjoy a very wholesome and temperate Air, neither too hot and sultry in Summer, nor too sharp and cold in Winter. During the space of twelve Years that I attended the Factory of *Algiers*, I found the *Thermometer*, twice only, contracted to the freezing Point, and then the whole Country was covered with Snow: nor ever did it rise to that of sultry Weather, but when we had the hot Winds from the *Sahara*. The Seasons of

the Year inſenſibly fall into each other; and the great Equability in the Temperature of This Climate, appears from this Circumſtance, that the *Barometer* ſheweth us all the Revolutions of the Weather in the Space of 1 Inch and $\frac{2}{10}$, or from 29 Inches and $\frac{1}{10}$ to 30 $\frac{4}{10}$.

*The Winds.* The Winds are generally from the Sea; i. e. from the W. (by the N.) to the E. Thoſe from the Eaſt are common at *Algiers* from *May* to *September*; at which Time the weſterly Winds take place and become the moſt frequent. Sometimes alſo, particularly about the *Æquinoxes*, we very ſenſibly experience that Force and Impetuoſity which the Antients have aſcribed to the *Africus* [1], or S. W. Wind, called *La-betch* by the Mariners of theſe Seas. The Southerly Winds, which are uſually hot and violent, are not frequent at *Algiers*. They blow ſometimes for five or ſix Days together in *July* and *Auguſt*, rendering the Air ſo exceſſively ſuffocating, that, during their Continuance, the Inhabitants are obliged to ſprinkle the Floors of their Houſes with Water. In the latter End of *January* 1730-31, a violent hot ſoutherly Wind immediately followed the thawing of the Snow, which, for the ſpace of two Months, had been lodged upon the neighbouring Plains and Mountains. But this was looked upon as a very ſurprizing and unuſual *Phenomenon* by the Inhabitants.

*Rain, with weſterly Winds.* The Winds from the W. the N. W. and the N. are attended with Fair Weather in Summer, and Rain in Winter. But the eaſterly Winds, no leſs than the ſoutherly, are for the moſt Part dry, though accompanied with a thick and cloudy Atmoſphere in moſt Seaſons. It is particular enough, that the Mountains of *Barbary* and Thoſe upon the S. Coaſt of *Europe*, ſhould be differently affected with the ſame Wind. For I have obſerved the Former to be conſtantly clear in eaſterly Winds, but clouded with weſterly; particularly a little before and during the Time of Rain; the contrary to which, if I am rightly informed, falls out in *Spain* and *Italy*.

*The* Barometer *differently affected by theſe Winds.* The *Barometer* riſeth to 30 Inches $\frac{2}{10}$ or $\frac{3}{10}$ with a northerly Wind, though attended with the greateſt Rains and Tempeſts.

1 Africus *furibundus* ac ruens ab Occidente hyberno. *Sen.* Nat. Quæſt. 5.
Una Euruſque Notuſque ruunt, *creberque procellis*
Africus. *Virg.* Æn. 1. l. 89.
*Luctantem* Icarijs fluctibus Africum
Mercator metuens. *Hor.* Car. l. 1 Od. 1.

There

There is nothing conſtant and regular in eaſterly or weſterly Winds; though for three or four Months together in the Summer, whether the Winds are from one or the other Quarter, the Quickſilver ſtands at about thirty Inches without the leaſt Variation. But, with the hot ſoutherly Winds, I have rarely found It higher than 29 Inches, $\frac{2}{10}$, which is alſo the ordinary Height in ſtormy wet Weather from the Weſt.

*A* TABLE *ſhewing the Quantity of Rain that fell at* Algiers *in the*

| Autumn 1730 / Spring 1731 | | Inches |
|---|---|---|
| Several drizling Showers in *Septem.* and *Octob.* | | 0, 73. |
| *Octob.* | 29 / 30 | 1, 80. |
| | 31 | 0, 35. |
| *Nov.* | 2 | 0, 20. |
| | 11 | 0, 45. |
| | 28 | 1, 00. |
| | 29 | 0, 45. |
| | 30 | 1, 53. |
| *Dec.* | 1 | 2, 15. |
| | 17 | 1, 60. |
| | 24 | 0, 63. |
| | 27 | 1, 15. |
| | 30 | 0, 65. |
| *Jan.* | 2 | 1, 10. |
| | 4 | 0, 26. |
| | 5 | 0, 90. |
| | 6 | 1, 00. |
| | 7 | 1, 43. |
| | 9 | 0, 70. |
| | 11 | 1, 10. |
| | 12 | 0, 80. |
| | 13 | 1, 20. |
| | 18 | 1, 16. |
| | 21 | 0, 35. |
| | 30 | 0, 35. |
| *Feb.* | 1 | 0, 85. |
| | 17 | 0, 80. |
| | 19 | 0, 25. |
| | 22 | 0, 33. |
| | 25 | 0, 60. |
| | 26 | 0, 80. |
| | 28 | 0, 20. |
| *March* | 1 | 0, 20. |
| | 29 | 0, 25. |
| *Apr.* | 1 | 0, 80. |
| | 10 | 0, 25. |
| | 13 | 0, 15. |
| | 15 | 2, 03. |
| | 24 | 0, 13. |
| | | 30, 68. |

| Autumn 1732 / Spring 1733 | | Inches |
|---|---|---|
| *Octob.* | 7 | 1, 35. |
| | 11 | 0, 33. |
| | 15 | 4, 25. |
| | 20 | 0, 25. |
| | 26 | 1, 35. |
| | 28 | 1, 00. |
| *Nov.* | 1 | 1, 75. |
| | 6 | 2, 60. |
| | 11 | 3, 30. |
| | 15 | 0, 20. |
| | 18 | 2, 00. |
| | 29 | 0, 35. |
| *Dec.* | 2 | 0, 53. |
| | 6 | 0, 90. |
| | 7 | 1, 43. |
| | 8 | 0, 10. |
| | 11 | 0, 45. |
| | 20 | 0, 50. |
| | 24 | 1, 33. |
| | 26 | 0, 55. |
| | 28 | 1, 00. |
| | 30 | 0, 10. |
| *Jan.* | 13 | 0, 15. |
| | 16 | 1, 30. |
| | 19 | 0, 30. |
| *Feb.* | 7 | 0, 20. |
| | 10 | 0, 90. |
| | 11 | 1, 10. |
| | 13 | 0, 90. |
| | 19 | 0, 40. |
| *March* | 5 | 2, 30. |
| | 6 | 0, 95. |
| | 7 | 1, 00. |
| | 8 | 0, 30. |
| | 12 | 0, 90. |
| | 13 | 0, 90. |
| | 14 | 1, 85. |
| | 15 | 0, 65. |
| | 19 | 0, 30. |
| *Apr.* | 1 | 0, 80. |
| | 4 | 0, 55. |
| | 9 | 0, 75. |
| | 16 | 1, 00. |
| | 17 | 0, 35. |
| | 30 | 0, 30. |
| *May* | 2 | 0, 50. |
| | | 44, 27. |

*The Quantity of Rain Water that falls every Year.*

The ordinary Quantity of Water which falls at *Algiers* in Rain, is, at a *Medium*, one Year with another, twenty ſeven or twenty eight Inches. In the Years 1723-4 and 1724-5 (which were looked upon as dry Years) there only fell about twenty four Inches; whereas in 1730-1 (which may be placed among the wet Years) the Quantity was upwards of thirty. The Rains were ſtill more copious *An.* 1732-3, amounting to more than forty four Inches: but this was ſuch an extraordinary Year for Rain, that the like had been rarely known in This Climate. The Showers, particularly *Octob.* 15. and *Nov.* 11. were ſo remarkably heavy and frequent, that the Pipes, contrived to convey the rain Water from the *Terraces*, were not wide enough to receive It. In *February* and *March* 1727-8 it rained forty Days ſucceſſively at *Tunis*; but I have not known the like Inſtance at *Algiers*; where the ordinary Time ſeldom exceeds two or three Days, after which we have uſually a Week, a Fortnight or more of fair and good Weather.

*The Winter the only rainy Seaſon.*

It is ſeldom known to rain in this Climate during the Summer Seaſon; and in moſt Parts of the *Sahara*, particularly in the *Jereed*, They have rarely any Rain at all. When I was at

*Tozer* in *December* (A.D. 1727) we had a ſmall drizling Shower that continued for the ſpace of two Hours; and ſo little Proviſion was made againſt Accidents of this Kind, that ſeveral of the Houſes, (built only, as uſual, with Palm Branches, and Tiles baked in the Sun) fell down by imbibing the Moiſture. Nay, provided the Drops had been either larger or the Shower of a longer Continuance, the whole City would have undoubtedly diſolved and dropt to Pieces.

*The Firſt,* The firſt Rains fall ſome Years in *September*, in others a Month later; after which the *Arabs* break up Their Ground, and begin to ſow Wheat and plant Beans. This commonly falls out about the middle of *October*: but the ſowing of Barley, and the planting of Lentils and Garvancos, is a Fortnight or three Weeks later, or not 'till the End of *November*. *and Latter Rains.* If the latter Rains fall in the Middle of *April*, (as they uſually do) the Crop is reckoned ſecure; the Harveſt following in the latter End of *May* or in the Beginning of *June*, according to the preceeding Quality of the Seaſons.

*The Quantity of their Crops.* Two Buſhels and an half of Wheat or Barley, are judged here to be ſufficient to ſow as much Ground, as a pair of Oxen will plow in one Day, which I have always found to be a little more or leſs equal to one of our Acres. I could never learn that any Part of *Barbary* afforded yearly more than one Crop; one Buſhel yielding ordinarily from eight to twelve; though ſome Diſtricts, I have been informed, afford a much greater Increaſe. For it is common to ſee ten or fifteen Stalks ariſing from one Grain. Even ſome Grains of the *Murwaany* Wheat, which I brought with me to *Oxford*, threw out fifty. But *Muzeratty*, the late *Kaleefa* of the weſtern Province, brought once with Him to *Algiers*, a Root that yielded fourſcore; telling us, that (in Conſequence of a Diſpute concerning the reſpective Fruitfulneſs of *Egypt* and *Barbary*) the *Emeer Hadge* or Prince of the (weſtern) Pilgrims, ſent once, to the *Baſhaw* of *Cairo*, one that yielded ſix ſcore. *Pliny*[1] mentions ſome that bore three or four hundred. It likewiſe happeneth that one of theſe Stalks ſometimes bears two Ears: whilſt

1 Tritico nihil eſt fertilius: hoc ei natura tribuit, quoniam eo maxime alat hominem: utpote cum e modio, ſi ſit aptum ſolum, quale in *Byzacio Africæ* campo, centeni quinquageni (*centum ſolum memorantur Exc*. p. 22. B.) modii reddantur. Miſit ex eo loco *Divo Auguſto* Procurator ejus ex uno grano (vix credibile dictu) quadringenta paucis minus germina, extantque de ea re Epiſtolæ. Miſit & *Neroni* ſimiliter CCCXL ſtipulas ex uno grano. *Plin.* l. 18. cap. 10.

the Ears as often ſhoot out into a Number of leſſer ones, thereby affording a conſiderable Increaſe; though never, as far as I could be informed, a hundred Fold, according to what hath been reported of This Country by the Antients.

*Their different Kinds of Grain.* There is one Kind only of Wheat and Barley, which is generally cultivated in this Country: for Rye, and a large pointed Wheat, called [*Jinnah Neſſer* جناح نسر] *The Vulturs Wing*, is ſown in too ſmall Quantities to deſerve our Notice. *Vulturs Wing.* However both theſe ſorts of Grain differ in their Quality according to the Nature of the Ground wherein they are ſown. For That which is produced in the Plains of *Buſdeerah*, is accounted to be the beſt in the Kingdom of *Tunis:* whilſt at *Algiers*, the Corn of *Teſſailah* and *Zeidoure*, but eſpecially the *Murwaany*, *Murwaany.* (as they call a larger Kind of Wheat at *Medea*,) keep up the greateſt Reputation. In ſome Diſtricts, where they have a Command of Water during the Summer Seaſon, as near the *Sikke* and *Habrah*, in the *Mettijiah*, at the River *Hammah* below *Conſtantina*, and in ſeveral of the Plains along the Banks of the *Mejerdah*, the Inhabitants cultivate Rice, *Rice.* *Indian* Corn, *Indian Corn.* and particularly a white ſort of Millet, which the *Arabs* call *Drah*, *Drah.* and prefer to Barley for the fat'ning of their Cattle. Oats are not cultivated at all by the *Arabs*; (the Horſes of this Country feeding altogether upon Barley;) neither is Bigg *No Oats, or Winter Wheat.* (or Winter Wheat) ſo much as known in this Climate.

*The treading out the Corn.* The *Moors* and *Arabs* continue to tread out their Corn after the Primitive Cuſtom of the Eaſt. It is a much quicker Method than Ours, but leſs cleanly. For as It is performed upon any level Plat of Ground, daubed over only with Cows Dung; a great Quantity of Earth and Gravel muſt unavoidably be gathered up with the Grain: not to mention that the Straw, which is the only Fodder of theſe Climates, is hereby ſhattered to Pieces. After the Grain is troden out, They winnow It, by *The winnowing of It.* throwing It up into the Wind with Shovels, lodging It afterwards in *Mattamores*[1] or ſubterraneous Magazines, as the Cuſtom *The lodging of It in Mattamores.* was formerly (according to *Pliny*[2],) of other Nations. I have ſometimes ſeen two or three hundred of them together, the ſmalleſt of which would contain four hundred Buſhels.

1 Vid. Not. p. 25. 2 Utiliſſimè ſervantur (frumenta) in ſcrobibus, quos *Siros* vocant, ut in *Cappadocia* & in *Thracia*. In *Hiſpania* & *Africa*, ante omnia, ut ſicco ſolo fiant, curant: mox ut palea ſubſternatur. Præterea cum ſpica ſua conduntur, [*non ita hodie mos Africæ eſt*] Ita frumenta ſi nullus ſpiritus penetret, certum eſt nihil maleficum naſci. *Plin.* l. 18. cap. 30.

*Hirtius*[1] acquainteth us that the *Africans* made uſe of theſe Pits for the greater Security of their Proviſions from an Enemy: but it is more probable, that they were contrived in thoſe earlier Ages, as They continue to be to this Day, for the greater Eaſe and Convenience of the Inhabitants. For it cannot be ſuppoſed that the antient *Nomades,* any more than the preſent *Arabs,* would be at the Expence of erecting Store-houſes of Stone, when they might, at a much cheaper Rate, be ſerved with Theſe, at every Station, where they encamped to gather in their Harveſt.

*The ſorts of Pulſe.* Beans, Lentils, and *Garvanços,* (the latter of which is the *Cicer* or *Chich Pea*) are the chief *Species* of Pulſe that are cultivated in theſe Kingdoms. *Peaſe.* Peaſe, 'till of late, were known in the Gardens only of the ſeveral *Chriſtian* Merchants. They are ſown with the firſt Rains, and bloſſom in the latter End of *February,* or the beginning of *March.* *Beans.* Beans are uſually full podded at that Time; and being boyled up with Oyl and Garlick, are the principal Food, of Perſons of all Diſtinctions, during the Spring. *Lentils.* After them, Lentils, and *Garvanços,* begin to be gathered. The firſt are prepared for eating in the ſame Manner with Beans, diſſolving eaſily into a Maſs, and making a Pottage of the Colour of *Chocolate.* This we find was the Red Pottage which *Eſau* exchanged for His Birth-right[2], and from whence He was called *Edom.* *Garvanços,* *Garvanços* are dreſſed and prepared in a different manner. They never ſoften into a Pulp, like the other Kinds of Pulſe, by boyling; and are not therefore ſerved up alone, but are ſtrawed only over *Cuſcaſowe, Pillowe* and other Diſhes. For they are in the greateſt Repute and Demand, when Parched; being then a favourite Morſel to Perſons of all Ages and Diſtinctions. There are in every Street of the Eaſtern Cities, ſeveral Copper Panns and Ovens contrived for this Purpoſe: the *Garvanços* loſing hereby their old Name, and aſſuming That of *Leb-lebby* *Leb-lebby,* This Method of Parching them, ſeems to be of the greateſt Antiquity. *Plautus*[3] ſpeaks of it as a Thing very common in His Time; the like Obſervation we meet with in *Ariſtophanes:* neither is there any

1 Eſt in *Africa* conſuetudo incolarum, ut in agris & in omnibus fere villis, ſub terra ſpecus, condendi frumenti gratia, clam habeant; atque id propter bella maxime, hoſtiumque ſubitum adventum, præparent. *Hirt. Bell. Afric.* §. 57. 2 *Gen.* 25. 30. and 34.
3 Tam frictum ego illum reddam, quam frictum eſt Cicer. *Plaut.* in Bacch. 4. 5. v. 7. Ανθρακίτων τέρβινθου. *Ariſtoph.* in Pace.

other ſort of Pulſe, as far as I am informed, that is prepared in this Manner. The *Leb-lebby* therefore of theſe Times, may probably be the [קלי *Kali*] *parched* Pulſe[1], of the H. Scriptures; as *Caſſianus* ſuppoſeth them to be the Τρωγάλια of the *Greek* Authors[2]. They have likewiſe been taken by ſome Writers[3] for the *Pigeons Dung*, that is mentioned at the Siege of *Samaria*. It is very certain, that this Pulſe is pointed at one End and acquireth an Aſh Colour in the parching. Now as the firſt Circumſtance anſwereth to the uſual Figure, the other, to the uſual Colour of *Pigeons Dung*, the Suppoſition, I preſume, is by no means to be diſregarded.

*The* parched Pulſe, *and* *The* Pigeons Dung *of the* H. Scriptures.

After the Corn and Pulſe, we are to take Notice of the Roots, Potherbs, and Fruit of this Country; of which there is not only a great Plenty and Variety, but a Continuance or Succeſſion at leaſt of one Kind or other throughout the whole Year. To give therefore a ſmall Specimen of the Kitchen and Fruit Gardens of *Barbary*; we are to obſerve that Turneps, Carrots, and Cabbages, are equally good and common in moſt Seaſons. The *Lift el Haſhoure*, a ſmall Parſnip like Turnep with fibrous Roots, hath a Taſte ſo agreeably pungent, that it is held in the higheſt Eſteem, and ſold by Weight. Lettice, [*Choſs* خس] Endive, Creſs, Chervil, Spinage, all ſorts of Beets, with the young Shoots of the Wild and Garden Artichoak, are in Seaſon from *October* to *June*: and then follow, during the reſt of the Summer, *Calabaſhas*, *Mellou-keahs*, *Bedin-janns*, and *Tomatas*; each of Them, in it's Turn, giving a Reliſh to their Soups and *Ragoûts*. Neither ſhould [*Cazbar* كزبر] *Coriander* be omitted, as it hath always a principal Share in the *Mooriſh* Cookery. Sellery and Colliflowers arrive to great Perfection in this Climate. They are ſown in *July*, yet are not fit for gathering 'till the *February* or *March* following. I have ſeen ſeveral of the latter, that were very white, ſolid and compact, meaſuring a Yard or more in Circumference. About the latter End of *June* likewiſe, is the firſt appearance of *Musk* and *Water Melons*; the firſt of which are little Superiour to Ours in the Richneſs of their Taſte; but the latter, for the want of a due Heat, have never been raiſed to Perfection in the Nor-

*The Produce of the Kitchen Garden.*

Calabaſhas, &c.

Sellery, &c.

Melons.

1 2 *Sam.* 17. 28. Vid. *Hieronym.* Verſ. 2 Superintulit caniſtrum habens *cicer frictum*, quod illi Τρωγάλια (i. e. Bullaria) vocant. *Caſſian.* Collat. 8. 3 Vid. *Boch.* Hieroz. Part. Poſt. l. 1. c. 7.

thern Climates. Doubtless the *Water Melon* (or *Dillah* as they call It) is providentially calculated for the southern Countries, as It affordeth a cool refreshing Juice, asswageth Thirst, mitigateth feavourish Disorders, and thereby compensateth, in no small Degree, for the excessive Heats of these Climates.

*The Fruit Garden.*

In speaking of the Fruit Garden, we are to begin with the Palm Tree, of which there are great Numbers in the Maritime as well as Inland Parts of this Country; though such only, as grow in the *Sahara*, bring their Fruit to Perfection. They are propagated chiefly from young Shoots, taken from the Roots of full grown Trees; which, if well transplanted and taken Care of, will yield their Fruit six or seven Years after: whereas those that are raised immediately from the Stone, will not bear 'till about their sixteenth Year.

*The* Palm Tree,

*Male and* Fe*male.*

It is well known that these Trees are Male and Female; and that the Fruit will be dry and insipid without a previous Communication with the Male. In the Month of *March* or *April* therefore, when the Sheaths that enclose the young Clusters of the Flowers and Fruit, i. e. of the Male and Female, begin to open; (at which Time the Dates are formed, and the Flowers are mealy;) They take a Sprig or two of the Male Cluster, and insert It into the Sheath of the Female: or else They take a whole Cluster of the Male Tree, and sprinkle the *Farina* of It over several Clusters of the Female. The Latter Practice is common in *Egypt*, where They have a Number of Males: but the Trees of this Country are impregnated by the Former Method, where one Male, is sufficient to impregnate four or five hundred Females.

*How the Female is fœcundated.*

Dthuckar, *or* Caprificatio.

The *Africans* call this Operation *Dthuckar*, [ذكار] which we may render the Fœcundating, or the Admission of the Male. The same Word is likewise used, (instead of the antient *Caprificatio* [1],) for the suspending a few Figs of the Male or wild Fig Tree upon the Females, that their Fruit may not drop off or degenerate.

*The Age of the Palm Tree.*

I was informed that the Palm Tree is in It's greatest Vigour about thirty Years after Transplantation, and that It continu-

1 Vid. *Plin.* Hist. Nat. l. 15. cap. 19. Mense Junio, circa solstitium caprificandæ sunt arbores Fici, id est suspendendi Grossi ex Caprifico, lino, velut serra, pertugi. *Pallad.* de re Rustic. Caprificari (inquit *Sipontinus*) est adhibita Caprifico, ne fructus propinquæ Ficus ante maturitatem decidant, providere. Vid. *Steph.* Thes. in voce.

eth

eth in full Vigour ſeventy Years longer, bearing yearly, all this Time, fifteen or twenty Cluſters of Dates, each of them fifteen or twenty Pounds Weight. After this Period they begin gradually to moulder and pine away, uſually falling about the latter End of their ſecond Century. They require no other Culture and Attendance, than to be well watered once in four or five Days, and to have the lower Boughs plucked off, whenever they begin to droop and wither.

It is uſual with Perſons of better Faſhion in this Country, to entertain their Gueſts upon a Marriage, at the Birth of a Child, or upon other extraordinary Occaſions, with the Honey (as they call It) of the Date Tree. This they procure by cutting off the Head of one of the more vigorous Kinds and ſcouping the Top of the Trunk into the Shape of a Baſon. When the Sap aſcends, it lodgeth in this Cavity, during the firſt Week or Fortnight, at the Rate of three Quarts or a Gallon a Day; after which the Quantity daily diminiſheth, and, at the End of ſix Weeks or two Months, the Juices are entirely conſumed, the Tree becomes dry, ſerving only for Firewood or Timber. This Liquor, which hath a more luſcious Sweetneſs than Honey, is of the Conſiſtence of a thin Syrop, but quickly groweth tart and ropy, acquiring an intoxicating Quality, and giving by Diſtillation an agreeable Spirit, Steam, or *Arâky*, according to the general Name of theſe People for all hot and ſtrong Liquors, extracted by the *Alembick*. *The Honey of the* Palm Tree.

We ſhould not leave the *Sahara* without ſaying ſomething alſo of the *Lotus*, becauſe the Fruit of It is frequently mentioned in Hiſtory, and the *Lotophagi* [1], a conſiderable People of theſe and the adjacent Deſerts, received their Name from It. *Herodotus* [2] informs us, that the Fruit was ſweet like the Date; *Pliny* [3], that it was of the Bigneſs of a Bean, and of a Saffron Colour; and *Theophraſtus* [4], that it grew (thick) like the Fruit of the Myrtle Tree. From which Circumſtances, the *Lotus Arbor* of the Antients appears to be the ſame Plant with the *The* Lotus *and* Lotophagi.

1 *Exc.* p. 2. C. p. 3. C. p. 8. C. p. 14. E. &c. 2 *Exc.* p. 2. C. *Africa* inſignem Arborem *Loton* gignit ** magnitudo quæ pyro, quanquam *Nepos Cornelius* brevem tradat. ** Magnitudo huic Fabæ, color croci, ſed ante maturitatem alius atque alius, ſicut in uvis. Naſcitur denſus in ramis myrti modo, non ut in Italia, cerafi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hoſpitali advenarum oblivione patriæ, &c. *Plin.* l. 13. c. 17. 4 Ὁ δὲ καρπὸς ἡλίκος κύαμος. πεπαίνεται δὲ ὥσπερ οἱ βότρυες, μεταβάλλων τὰς χροιάς. φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. ἐσθιόμενος δὲ ἐν τοῖς Λωτοφάγοις καλουμένοις γλυκὺς ἡδὺς καὶ ἀσινής. *Theoph.* Hiſt. Plant. l. 4. cap. 4.

[*Seedra* سدر] of the *Arabs*; a Shrub, which is very common in theſe Deſerts and other Parts of *Barbary*; having the Leaves, Prickles, Flower, and Fruit of the [*Ziziphus*] *Jujeb*; only with this Difference, that the Fruit is round, ſmaller and more luſcious, at the ſame Time the Branches are not ſo joynted or crooked, growing much like Thoſe of the *Paliurus*. This Fruit is ſtill in great Repute and ſold in the Markets all over the ſouthern Diſtricts of theſe Kingdoms. The *Arabs* call It *Aneb enta El Seedra*, or the *Jujeb* of the *Seedra*.

*The* Almond Tree. Moſt of the other Fruit Trees of this Country are common in *Europe*: of which the Almond, the moſt early Bearer, flowers in *January*, and giveth It's Fruit in the Beginning of *April*. *The* Apricot, *and* Saſhee. Apricots are fit to gather in *May*, but the *Saſhee*, a Species of them, uſually of the Shape and Size of a Nectarine, with the like Property alſo of not parting from the Stone, is ſomewhat later. The eating of the latter is never attended with a Surfeit; whereas the common Apricot is very dangerous, occaſioneth a variety of Fevers, and Dyſenteries, and goeth in the *Frank* Language by the Name of [*Matza Franka*] the *Killer* of *Chriſtians*. In *June* They have two or three *Species* of *The* Plum, *and* Cherry. Plums and Cherries, yet none of them are either in plenty or delicious. However the Cherry hath been formerly in ſo much Eſteem, that It continueth to be called [حب الملك *Hab El Mellek*] *The Berry of the King*. *The* Mulberry Tree. About this Time likewiſe they have Mulberries, *The* Pear *and* Apple. and ſome Pears and Apples, though the Height of the Seaſon for the Latter is in *July* and *Auguſt*, when both of them are in Plenty and Variety enough, though vaſtly inferiour, in all Reſpects, to the more ordinary Kinds of our Climate. The black and white *Boccôre*[1] or early Figg, (the ſame we have in *England*,) is a Fruit likewiſe of this Month; though the (*Kermez*) Fig, properly ſo called, (which they preſerve and make up in Cakes[2],) is rarely ripe before *Auguſt*. I have alſo ſeen a lank dark coloured Fig, that hath ſometimes hung upon the Trees all the Winter. Nectarines Nectarines, *and* Peaches. and Peaches appear towards the middle of *July*. The former are much larger than ours and of a better Taſte; and the latter, beſides their excellent Flavour, will commonly weigh ten Ounces. *Auguſt* produceth the firſt Pomegranates; ſome of

1 باكورة *Hebr.* בכורה, Primus fructus & præcox. *Gol.* Significat ficum præcocem, prodromum, ſive prothericam. *Schind.* Lex. *Jerem.* 24. 2. *Hoſ.* 9. 10. 2 I *Sam.* 25. 18.

which

which are three or four Inches in Diameter, and of a Pound Weight: neither ought we to omit the Prickly-Pear, or the Fruit of the *Opuntia*, called, perhaps from being originally brought from *Europe*, [*Kermez Nassarah*,] *The Fig of the Christians*. Several Families live upon little else during this Month and *September*; though it is never known to tinge the Urine of a bloody Colour, as it is said to do in *America*. The Wall Nut, and Olive (which bears copiously every other Year only,) are propagated all over *Barbary*. In some Places also they have the Chesnut, which is smaller, though of as good a Relish as those that are brought from *France* or *Spain*. But the Hasel [1], the Filbert, the Goosberry and Currant Tree are not, as far as I know, the Productions of this Climate. The Grape ripens towards the latter End of *July*, and is cut for the Vintage in *September*. The Wine of *Algiers*, before the Locusts, in the Years 1723-24. made such vast Destruction of the Vineyards, was not inferiour to the best *Hermitage*, either in Brisknefs of Taste or Flavour. But since that Time, it is much degenerated, having not hitherto recovered It's usual Qualities; though perhaps It may still dispute the Preference with the Wine of *Spain* or *Portugal*. The Lemon (and sometimes the *Sevil* Orange) Tree is always in a Succession of Fruit and Blossoms; but the *China*, as It is commonly called, is a Foreigner, and beareth only towards the latter End of Autumn. I need not mention the Quince, the Medlar, the *Jujeb* and Service Tree, because their Fruit is no where in great Repute; at the same Time the Trees themselves are the least Ornaments of the Fruit Garden. The Plants likewise which would more immediately concern the Flower or Physick Garden, are in so small a Number, that they may conveniently enough be referred to the general Catalogue of the more curious Plants of *Barbary*.

Pomegranates.

Prickly Pears.

Wall Nut *and* Olive.

*No* Hasel, Filbert, Goosberry *nor* Currant *Trees*.

*The* Vintage.

Lemon *and* Orange *Trees*.

*The* Quince Medlar, &c.

I am further to add with Relation to these Gardens, that there is nothing laid out with Method, Beauty or Design; the whole being only a Medly and Confusion of Trees, with Beds of Cabbages, Turneps, Beans, *Garvancos*, &c. nay sometimes of Wheat and Barley dispersed among them. Fine Walks, Parterres, and Flower Plats, would be to these People the Loss of so much profitable Soil; as planting in Order and

*No Regularity in their Gardens.*

1 לוז Heb. لوز Arab. [*Luz*.] is interpreted (*Gen*. 30. 37.) the *Hasel* Tree, instead of the *Almond* Tree, according to the true Signification.

Regularity, the study of Soil and Composts, or the aiming at any new Improvements and Discoveries, would be so many Deviations from the Practice of their Ancestors, whose Footsteps they follow with the utmost Reverence and Devotion.

*The Quality of the Soil.* The Soil which supports all these Vegetables, is, for the most Part, of such a loose and yielding Contexture, that an ordinary Pair of Oxen is sufficient, in one Day, to plow an Acre of the stiffest Sort of It. The Colour of It is not always the same; for in the Plains of *Zeidoure* &c. it is blackish; whilst in those of *El-mildegah* &c. it inclineth to be red; though both of them are equally fruitful, and impregnated alike with great Quantities of Salt and Nitre.

Salt Petre *Earth.* In the *Salt Petre* Works of *Tlemsan* they extract about six Ounces of Nitre from every Quintal of the common Mould, which is there of a dark Colour; and at *Dousan*, *Kairwan* and some other Places, they have the like Quantity from a loamy Earth, of a Colour betwixt red and yellow. The Banks of several Rivers, to the Depth sometimes of two or three Fathom, are studded, in Summer Time, with nitrous and saline Knobbs and Exudations; which, besides the Depth of the Soil, shew us likewise how well it is saturated with these Minerals. For to this grand and inexhaustible Fund of Salts, we may in a great Measure attribute the great Fertility, for which this Country hath always been remarkable [1], and still continueth to be so, without any other Manuring, than the burning, in some few Places, of the Stubble. Though it is somewhat extraordinary that the Province of *Bizacium* [2], which was formerly held in so much Repute for It's Fertility, should be at present the most barren and unprofitable Part of These Kingdoms.

Salt *the prevailing* Mineral. It appears farther, that Salt is the chief and prevailing Mineral of these Kingdoms, as well from the several Salt Springs and Mountains of Salt, as from the great Number of *Salinas* and *Shibkas*, that are one or other to be met with in every District. The *Wed el Mailah* near the western Frontiers of the Kingdom of *Algiers*, and the *Serratt* upon the eastern; the *Hammam Mellwan*, nine Leagues to the S.S.E. of *Algiers*; the Salt River of the *Beni Abbess*, which runneth through the *Beeban*; that of the *Urbyah*,

1 Non quicquid *Libyces* terit
Fervens area messibus. — *Senec.* in Thyest.
Frumenti, quantum metit *Africa.* — *Hor.* Sat. l. 2. Sat. 3.
Possideat *Lybicas* messes. — *Mart.* Epigr. l. 6. 86.

2 Vid. Not. 1. p. 220.

near

near the *Tittery Doſh*; that from *Jibbel Wooſgar*, in the Neighbourhood of *Conſtantina*; the *Mailah*, that falls into the *Shott* over againſt *Meſſeelah*; the *Bareekah*, as It paſſes by *Nickowſe*; and the River of *Gor-bata*, upon the Confines of the *Jereed*; theſe, I ſay, beſides ſeveral leſſer Rills and Fountains, are all of them either very ſalt or brackiſh. The Water of the River of *Gor-bata* is made very palatable, by ſtraining, for a little Way, through ſome contiguous Banks of Sand, into little Pits, occaſionally dug for that Purpoſe; but the other Rivers, having deeper Channels and running through a richer Mould, are not capable of the like Filtration. However by long Uſe and Cuſtom, the *Arabs* are very much reconciled to the Taſte; which indeed is not ſo extraordinary as the Practice, I am told they have, of eating Cakes of Salt, in the Valley of *Aoſt* in *Piedmont*.

The Salt Pits of *Arzew* lye ſurrounded with Mountains, taking up an *Area* of about ſix Miles in Compaſs. They appear like a large Lake in Winter, but are dry in Summer, the Water being then exhaled, and the Salts, left behind, chriſtalized. In digging, they paſs through different Layers of this Salt; whereof ſome are an Inch, others more in Thickneſs; in Proportion, I preſume, to the Quantity of ſaline Particles, the Water was impregnated with, before their reſpective Concretions. This whole *Area* is made up of a Succeſſion of ſuch Similar *Strata*, heaped one upon another: and in the ſame Manner are the *Salinæ* betwixt *Carthage* and the *Guletta*, thoſe of the *Shott*, and of other Places either bordering upon or lying within the *Sahara*. *The Salinæ.*

*Jibbel Had-deſſa* is an entire Mountain of Salt, ſituated near the eaſtern Extremity of the Lake of *Marks*. The Salt of it is of a quite different Quality and Appearance from That of the *Salinæ*, being as hard and ſolid as Stone, and of a reddiſh or purple Colour. Yet what is waſhed down from theſe Precipices by the Dews, attaineth another Colour, becoming as white as Snow, and loſing that ſhare of Bitterneſs, which is in the Parent-Rock-Salt. The Salt of the Mountains near *Lwotaiah* and *Jibbel Miniſs*, is of a grey or blewiſh Colour; and, without ſubmitting to the like accidental Purification, as at *Had-deſſa*, is very agreeable to the Palate; the firſt, eſpecially, being ſold, at *Algiers*, for a penny an Ounce. *The Mountains of Salt.*

*The Salt of the* Shibkas.

Of the like Quality and Flavour is the Salt of the Lake of *Marks*, (called likewife *Bahirah Pharaoune*,) and of other leffer Plains of the fame Nature. Thefe are ufually called *Sibkah* or *Shibkah* [سبخة, سباخ] i. e. *Saltifh Plats of Ground*; being commonly overflowed in Winter, (at which Time they appear like fo many extenfive Lakes) but are dry all Summer, (when they may be taken for the like Number of Bowling Greens prepared for the Turf.) Some of thefe *Shibkas* have a hard and folid Bottom, without the leaft Mixture of gritty Mould, retaining the Salt that lyeth chriftalized upon Them after Rain. But others are of a more owzy abforbent Nature, feldom preferving any faline Incruftations upon the Surface. The chief *Subftratum* of the *Shibkah El Low-deah* is like a teffellated Pavement, made up of various little Cubes of common Salt; but in thofe *Shibkas*, that are of a foft and owzy Compofition, as near *Warran* and *Kairwan*, I could never obferve any Salt that was concreted, though the Earth of them all is very pungent to the Tongue, and, by a proper Solution, would yield, no doubt, a copious Portion of It.

*The Method of preparing* Salt Petre.

I have feen fome large Pieces of *Sal Gem* brought from the Country of the *Beni Mezzab*; but *Salt Petre* called (*Mailah* [حي] *haij*) *Live Salt* by the *Arabs*, is never, that I know, found in Subftance or concreted, being always extracted by Art. For which Purpofe, They erect feveral Troughs of Brick or Stone, with wooden Grates for their Bottoms; and after having covered the Infides all over with Mats of *Palmeta* or *Spartum*, They fill them with Salt Petre Earth; fprinkling It every fix or eight Hours, for five or fix Days together, with Water. The Water, by foaking through the Earth, engageth all the nitrous Particles lodged in It's Way, and, draining afterwards through the Mats, falls into fmall Cavities, made on Purpofe below to receive It. When they have by this Means obtained a fufficient Quantity of Brine, they pour It into Caldrons, boyl it up and refine it. There are feveral Works of this Kind in *Tlem-fan*, *Bifcara* and *Kairwan*, befides others that are carried on privately among the *Kabyles* and *Arabs*. The principal Ufe that is made of Salt Petre thus prepared, is in the Compofition of *Ba-route*; (as thefe People call Gunpowder:) the Sulphur being moftly from *Europe*, and the Afhes of the [*Burwak*] *Kings Spear*, being rather chofen than Charcoal.

*Their* Gunpowder.

They

They are well enough instructed in the Art of graining It; though something is still wanting, either in the Ingredients themselves, or in the Proportions of them; one Ounce, from our Powder Mills, being equivalent to more than a Quarter of a Pound of that which is made in this Country.

*Their Hot, Sulphureous &c. Springs and Rivulets.*

Besides the several Springs and Rivulets, I have here enumerated, of Salt Water, these Countries abound likewise with Those that partake of Sulphur and other Minerals. In which Class (besides the *Ain Kidran*, that hath been already mentioned [1]; and the *Hamdh*, a rich Spaw Water or *Acidula* near the River *Bishbesh*;) we may place the several *Hammams* [2], as They call the *Thermæ* of This Country. The *Ain el Houte*, and the greatest Number of the Springs of the *Jereed*, are little more than lukewarm; but Those of *Seedy Ebly*, *Warran*, *Hammaite*, *Mellwan*, *Agreese*, *Elelma*, *El Hammah*, and the lower Bath at *Mereega*, are of a more intense Heat, and very proper to bathe in; whilst the *Hammam Meskouteen*, and the upper Bath at *Mereega*, are much too hot for that Intention; the former boyling a large Piece of Mutton very tender in a Quarter of an Hour.

*The Quality of these Waters.*

The *Ain el Houte*, and the Springs of *Gafsa* and *Tozer* nourish a Number of small Fishes, of the Mullet and Perch Kind, and are of an easy Digestion: of the like Quality are the other Waters of the *Jereed*; all of them, after they become cold, being the common Drink of the Inhabitants. That particularly of *El Hammah* is perfectly clear and transparent, being withal as soft to the Palate as Rain Water: unless therefore the sulphureous or other *Effluvia*, that It is supposed to be charged with, do easily fly off, all the great Virtues ascribed to the bathing in It, can consist only in their genial Heat, and in the Promotion that is thereby occasioned of a copious Perspiration.

*Of the Hammam Meskouteen;*

Besides the strong sulphureous Steams of the *Hammam Meskouteen* [3], we are to observe farther of them, that their Water is of so intense a Heat, that the rocky Ground it runs over, to the Distance sometimes of a hundred Foot, is dissolved or rather calcined by it. When the Substance of these Rocks is soft and uniform, then the Water by making every

1 *Viz.* p. 84. 2 From whence our *Humums.* 3 Vid., p.122. perhaps from سكت *silere.*

Way equal Impressions, leaveth Them in the Shape of Cones, or Hemispheres; which, (being six Foot high and a little more or less of the same Diameter,) the *Arabs* maintain to be so many Tents of their Predecessors, turned into Stone. But when these Rocks, besides their usual soft chalky Substance, contain likewise some Layers of harder Matter, not so easy to be dissolved, then, in Proportion to the Resistance the Water is thereby to meet with, we are entertained with a Confusion of Traces and Channels, distinguished by the *Arabs* into Sheep, Camels, Horses; nay, into Men, Women and Children, whom they suppose to have undergone the like Fate with their Habitations. I observed, that the Fountains which afforded this Water, had been frequently stopped up: or rather, ceasing to run at one Place, broke out immediately in another: which Circumstance seems not only to account for the Number of Cones, but for that Variety likewise of Traces, that are continued from one or other of these Cones or Fountains, quite down to the River *Zenati.*

*Supposed to be a petrifyed* Douwar, *&c.*

*The Ground below these Fountains hollow.*

This Place, in riding over It, giveth back such a hollow Sound, that we were affraid every Moment of sinking through It. It is probable therefore that the Ground below us was hollow: and may not the Air then, which is pent up within these Caverns, afford, (as we may suppose, in escaping continually through these Fountains,) that Mixture of shrill, murmuring and deep Sounds, which, according to the direction of the Winds and the Motion of the external Air, issue out along with the Water? The *Arabs* (to quote their Strength of Imagination once more) affirm these Sounds to be the Musick of the [*Jenoune*] Fairies, who are supposed, in a particular Manner, to make their Abodes at this Place, and to be the grand Agents in all these extraordinary Appearances.

*The incrustating Quality of these Waters.*

There are other natural Curiosities likewise at this Place. For the chalky Stone, being dissolved into a fine impalpable Powder and carried down afterwards with the Stream, lodgeth Itself upon the Sides of the Channel, nay sometimes upon the Lips of the Fountains themselves; or else, embracing Twigs, Straws and other Bodies in It's Way, immediately hardeneth and shoots into a bright fibrous Substance, like the *Asbestos*, forming Itself, at the same Time, into a Variety of glittering Figures and beautiful Christalizations

The

The Water of the *Hammam Mellwan*, is not only remarkable for being very brackish and highly disagreeable to the Palate, but also for being vastly ponderous. The Water of the lower Bath at *Mereega*, is of an insipid Taste when cold, and would not evaporate, by an ordinary sand Heat. The upper one, which is rarely cleansed, besides tinging with a rusty Colour the Walls and whatever else It resteth upon, is full of a tawny ochre-like Sediment, and may pass therefore for a Bath of the *Chalybeat* Kind, though the Water, a Week only after I took It from the Fountain, (for I had no Instrument to examine It upon the Spot) would not answer to the Experiment of the Galls. However, whether the Baths of *Mereega*, *El Hammah* and *Leef*, (the three principal ones of this Kingdom) contain any or no latent mineral Qualities and *Effluvia*, yet they are resorted to from all Parts, keeping up the Credit and Reputation at least, of being very beneficial in removing the Rheumatism, Jaundice, and Distempers of all Complexions.

*Of the* Hammam Mellwan, Mereega, El Hammah *and* Leef.

The Rivulet of *El Hammah* and others in the *Jereed*, have their Sources in large extensive Plains, far removed from any considerable Chain of Mountains: and as little or no Rain falls in these Districts, This Circumstance seems to be no small Testimony in Favour of that System, which deduceth the Origine of Fountains from the great Abyss. The Wells, which I have taken Notice of, in *Wadreag*[1], seem likewise further to confirm It. The Situation of *Capsa* to the Westward, is under the Shade of very high Mountains, though the Springs are in the eastern Part of the City, at some Furlongs Distance. The Baths of *Leef*, *Gurbos*, *Hammaite*, *Warran*, and *Mellwan*, are each of them at the Bottom of a high Mountain; those of *Mereega* and *Ain el Houte* are about the Middle; whilst the Situation of the *Hammam Meskouteen*, of the Baths of *Elelma*, and *Seedy Ebly*, is in uneven Ground, neither plain nor mountainous, though inclining rather to the latter.

*The Situation of these Baths.*

The Weight of the Water of the *Hammam Mereega* is to That of Rain Water, as 836 is to 830; that of *Warran* as 837: that of *Meskouteen* as 850; and that of *Mellwan* as 910. I had no Convenience or Opportunity of weighing the rest.

*The* Hydrostatical *weight of their Water.*

Besides the hot mineral *Effluvia* that are continually discharged by the *Thermæ*, there still remain below the Surface some vast and inexhaustible Funds of Sulphur, Nitre, and other

*Of the Earthquakes, &c. of this Country.*

1 Vid. p. 135.

inflammable Bodies; of which, the Frequency and Violence of the Earthquakes of this Country, may be a sufficient Proof. The Earthquakes *Ann.* 1723 and 1724, shook down a Number of Houses, and closed up the Course of several Fountains: but by one of these violent Concussions *An.* 1716, a large Patch of Ground at *Wamre*, lying in an easy Descent, with a Well, a few Trees and a Farm-House upon It, glided down, all together, for the Space of a Furlong, 'till they were one or other of them stopped by the Channel of the *Harbeene*. Several of the Breaches, together with some Pieces of the House turned upside down and lying at a Distance from each other, are, to this Day, standing Monuments of This *Catastrophe*. I was also informed, that the like Accident happned, at the same Time, in some of the mountainous Districts near *Boujeiah* and *El Khadarah*. The great Shock in *Ann.* 1724, was perceived from *Miliana* to *Bona*; the Air being then very clear and temperate, and the Quicksilver standing at the greatest Height; whilst, upon Enquiry, other Concussions were only found to be local or of small Extent, the Quicksilver in these Cases observing no certain Period, and the Air being, as at other Times, either calm or windy, hazy or serene.

*Earthquakes at Sea.* Earthquakes have been also felt sometimes at Sea. *An.* 1724. when I was aboard the *Gazella*, (an *Algerine* Cruiser of fifty Guns, bound to *Bona* to renew the Garrison) we felt three prodigious Shocks, one after another, as if a Weight, at each Time, of twenty or thirty Ton, had fallen, from a great Height, upon the Ballast. This happened when we were five Leagues to the N. N. W. of the *Sebba Rous*, and could not reach Ground with a Line of two hundred Fathom. The Captain, *Hassan Rice*, told me, that a few Years before, he felt a much greater, at the Distance of forty Leagues to the Westward of the Rock of *Lisbon*.

*The usual Time of the Earthquakes.* The Earthquakes, during my stay at *Algiers*, fell out generally, a Day or two after a great Rain[1], at the End of the Summer or in the Autumn. The Cause perhaps may arise from the extraordinary Constipation or Closeness of the Surface at such Times, whereby the subterraneous Steams will be either

1 The Inhabitants of *Jamaica* expect an Earthquake every Year; and some of them think they follow their great Rains. Sir *Hans Sloane*'s Introd. to the Hist. of *Jamaica*. p. 44. Phil. Trans. 209. p. 77.

sent

sent back or confined; whereas in Summer, the whole Country being full of deep Chinks and Chasms, the inflammable Particles have an easier Escape.

*No Quarries of Marble.*

We cannot trace any of the preceeding *Phenomena*, (or scarce any other Branch of the Natural History) much lower than the Surface. Those Quarries of Marble [1] which are taken Notice of by the Antients, are not known at present; and indeed the small Quantity of Marble that appears to have been made use of in the most sumptuous Buildings of this Country, would induce us to believe, that either there never were such Quarries, or that the Marble was sent away to other Places. For the Materials that are made use of in all the antient Edifices of this Country, at *Jol Cæsarea*, *Sitifi*, *Cirta*, *Carthage* &c. are not much different, either in their Colour or Texture, from the soft and harder Kinds of the *Heddington* Stone near *Oxford*.

*The Quality of the Stone made use of in antient Buildings.*

*The Layers of* Gravel, Clay,

Fleaky Stone,

The Wells (except in *Wadreag* and some other Parts of the *Sahara*) are rarely of any great Depth; and, in digging them, I have often observed, that after the Soil is removed, they pass through several different Layers of Gravel, and sometimes, though rarely, of Clay, 'till they arrive at a soft fleaky Kind of Stone, the sure Indication of Water. When there is neither Soil nor Gravel, as in several Places near *Algiers* and *Bona*, this sort of Stone lyeth immediately upon the Surface, being frequently very beautifully guilded all over with Gold-like-Spangles; as the Sparry Matter, which filleth up the Fissures, glittereth with Those that imitate Silver. I could not learn that either Agates or Stones of the like Beauty and Consistence, were Natives of this Country. Even the common Flint Stone, which most other Nations have in Plenty, occurreth so very seldom in some Parts of *Barbary*, that our Merchant Vessels have received some of them in the *Downs* for Ballast, and disposed of them at *Algiers* for seven Shillings the Quintal.

*Gold and Silver-like* Spangles, *&c.*

*The* Selenites,

Talk *and* Gypsum.

Irides.

*Double-coned* Chrystals.

The *Selenites*, which sometimes spreads Itself over whole Acres of the woody and mountainous Districts; a transparent, striated, yellow and flesh coloured *Talk* or *Gypsum*, that lyeth often expanded, in thin Cakes, over the rocky Parts of the *Sahara*; some christal-like *Irides* or *Bristol*-Stones, found in the Mountains of *Boujeiah*; the dark-coloured double-coned Chrystals from *Zibbass* and *Ellou-leejah*; with a Variety of

1 *Exc.* p. 21. cap. 3. p. 23. cap. 26. &c.

Spars. Cawk and figured Spars; are the nearest Approaches, that the mineral Juices of this Climate can make, towards the *Topaz* and the Diamond.

*The* Earths. Neither have I had the good Fortune to meet with a Number or Variety of the Fossils of other Classes. Those that are not primitively such, but owe their Origine to the Deluge, (such as are Fossil Shells, Sea Urchins, Corals &c.) will be enumerated in a particular Catalogue. Of the proper Fossils therefore; besides the common Mould or Soil that hath been already treated of, there are two or three Kinds of Pipe and Potters Clay, the former of which generally burns red. *Cimolia* likewise or Fuller's Earth, is dug in great Abundance; whereunto we may joyn the *Steatites*, or Soap Earth, that is in great Esteem in the *Bagnios* for the cleansing[1] and softning of the Skin. *Steinomarga* or *Lac Lunæ*, which the *Arabs* sometimes make use of in the staunching of Blood, lyeth usually in the Sutures of some laminous Rocks in the *Sahara*: whilst a coarse Sort of *Umbre* and *Ochre*, with a hard *Species* of *Almagra* or *Spanish* Bole, more frequently occur in the *Tell*.

Pipe *and* Potter's Clay. Fuller's Earth. Soap Earth. Lac Lunæ. Umbre, Ochre, Almagra *&c.*

*The* Minerals. Talk. Micæ. The Minerals that I have discovered, are still fewer in Number than the Earths; among which we may reckon a few *Species* of *Talk*, and the Gold and Silver-like *Micæ* abovementioned. Some of the latter are found in great Quantities: and when they occur without any Mixture or Alloy of *Talky* or *Selenitical* Substance, they are used, instead of Sand, for the absorbing of Ink, by the *Hojias* or Writers of this Country. In pounding the *Gypsum*, we often meet with a Number of small Gold-like *Nodules*, not unlike, in Figure, the Regular Bodies (as they are called) of the Mathematicians. But the Gold and Silver-like *Marcasites* or *Pyrites* of *Zibbass*, *Ellou-leejah* and *Medea*, are in no regular Form, being sometimes globular; sometimes in the Shape of the Mesentery, Kidney or such like Figures, as they usually assume in other Places. I have a good *Specimen* of the *Nigrica Fabrilis* or Black Lead, which was taken up under the Walls of *Gibraltar*, and supposed to have been brought thither, from the *Barbary* Coast, by the Current.

Pyrites. Black Lead.

*The* Oars *and* Metals. Iron. Lead and Iron are the only Metals that have been hitherto discovered. The latter is white and good, though in no great Quantity, being dug and forged by the *Kabyles* of the moun-

1 Of this Kind probably and for this Use, were the *two Mules Burthen of Earth.* 2 *Kings* 5.15.

tainous

tainous Diſtricts of *Bou-jeiah*; and brought, in ſhort Bars, to the Markets of that Place, and *Algiers*. They have a great Plenty of the Oar upon the Mountains *Dwee* and *Zikkar*. That of the latter is rich and ponderous, with a Mixture ſometimes of *Cinnaber*; though no Works have been carried on, as far as I could be informed, at either of theſe Places. The Lead Oars at *Jibbel Riſ-ſaſs* near *Hammam Leef*, at *Wannaſhreeſe*, and among the *Beni Bootaleb*, are all of them very rich; and might certainly be obtained in great Quantities, provided their Mines were under a better Regulation. The Method they have to refine It, is by putting Layers of Wood and Oar alternately upon each other; and ſetting the Pile afterwards on Fire, they will frequently extract, by theſe Means, eighty Pounds of Metal from one Quintal of the Oar.

Lead.

The Silver and Copper Mines of the *Tingitanians* are looked upon with an envious Eye by the Regencies of *Algiers* and *Tunis*; though poſſibly their own Mountains, by further Searches and Experiments, may be found to contain the like Materials. About thirty Years ago, the *Deys* of *Algiers* were encouraged, by ſome *Spaniſh Renegadoes*, to ſearch for Silver Oar in the Mountain of *Fernan*. They would probably have met with better Succeſs in trying for Copper, as they have here ſeveral large *Strata* of ponderous Stones, tinged all over with green Effloreſcences. One of the *Specimens*, that I brought with me from that Place, ſeems alſo to ſhoot into no ſmall Quantity of Tin Grains. The Mountain likewiſe of *Tmolga* abounds with Stones of the ſame Quality with the former; being, in all Appearance, very ſtrongly impregnated with Copper. But as none of theſe Oars (if they be really ſuch) have been put to the Teſt, a ſmall Share only of ſuch Riches, as may be called ſubterraneous, can be claimed by theſe Regencies. For the Story, they are pleaſed to tell, of *Mahomet Bey*'s Plowſhares, is applicable enough to This Branch of the Natural Hiſtory I am now explaining. This Perſon, (whom I have had Occaſion, more than once, to mention in the Kingdom of *Tunis*,) had the Misfortune to be dethroned by his Subjects; but having the Reputation of being acquainted with the [كيميا] *Kymia*, (as theſe People call the Philoſopher's Stone,) *Ibrahim Hojiah*, then *Dey* of *Algiers*, engaged to reſtore Him to His former Dignity, upon Promiſe of being let into the

*No* Copper *Mines hitherto diſcovered.*

*Some Copper-like Stones at Mount* Fernan,

*and* Tmolga.

*A good Crop the* Philoſopher's Stone *of this Country.*

 Secret.

Secret. The Matter was accordingly agreed upon, and *Mahomet* was restored; who to fulfill His Covenant with the *Dey* of *Algiers*, forthwith sent Him, with great Pomp and Ceremony, a Number of Mattocks and Plowshares; thereby emblematically instructing the *Algerine*, that the Wealth of His Kingdom was to arise from a diligent Attendance upon Agriculture and Husbandry; and that the only Philosophers Stone He could acquaint Him with, was the Art of converting a good Crop into Gold.

## CHAP. II.

### *Of the* Quadrupeds, Birds, Insects, Fishes *&c.*

*Cattle, the chief Riches of this Country.*

AS the principal Riches of the *Bedoween Arabs*, no less than of the Patriarchs and Princes of old, continue to be estimated from the Number[1] and Quality of their Cattle, I shall begin the History of the Animals of this Country, with the Descriptions of such of them, as are domesticated, and therefore of more general Use to Mankind.

*The* Horse.

The Horse formerly the Glory and distinguishing Badge of *Numidia*, hath of late Years very much degenerated in these Kingdoms; or rather the *Arabs* have been discouraged from keeping up a fine Race, which the *Turkish* Officers were sure at one Time or other to be the Masters of. At present therefore the *Tingitanians* and *Egyptians* have justly the Reputation of preserving the best Breed, which no longer than a Century ago, they had only in common with their Neighbours. A valuable and well taught *Barbary* Horse (besides the supposed Quality of never lying down, and of standing quiet, when the Rider quits him, by dropping the Bridle,) is to have a long Pace, and to stop short, if required, in a full Carreer: the first Quality shewing the Goodness and Perfection of the Horse, and a proper Management of the latter, the whole Dexterity and Address of the Rider. No other Motions are either

1 *And* Abraham *was very rich in Cattle.* Gen. 13. 2. and 5. *And* Lot *also which went with* Abraham, *had Flocks and Herds.* Job's *Substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred she Asses* &c. Job 1. 3. and 42. 12. Familiæ aliquot cum mapalibus pecoribusque suis (ea pecunia illis est) persecuti sunt Regem (Masanissam) cætera Massyliorum multitudo in ditionem Syphacis concessit. *Liv.* l. 29. §. 31.

practised

practiſed or admired in this Country; it being accounted very impolite among the *Arabs* to trott and amble. But the *Egyptian* Horſes have deſervedly the Preference of all others for Size and Beauty; the ſmalleſt of which are uſually ſixteen Hands high, and all of them ſhaped, according to their Phraſe, [*Kiff el Gazel* كف الغزال] *like the Antilope.*

The Aſs and the Mule are the moſt hardy Creatures of *Barbary*, not requiring half ſo much Attendance as the Horſe. The firſt is not ſo generally trained up for the Saddle at *Algiers* as at *Tunis*, where they are frequently of a large Size; but the Mule is in general Demand at both Places, and preferred to the Horſe for common Uſe and Fatigue. It is certainly ſurer footed and vaſtly ſtronger in Proportion. I could never learn that the Mule was prolific; which Notion *Pliny* [1] and ſome other Authors ſeem to give into. *The Aſs and the Mule.*

To the Mule we may joyn the *Kumrah*, as, I think, theſe People call a little ſerviceable Beaſt of Burthen, begot betwixt an Aſs and a Cow. That which I ſaw was ſingle hoofed like the Aſs, but diſtinguiſhed from It in all other Reſpects, having a ſleeker Skin, and the Tail and Head (excepting the Horns) in Faſhion of the Dam's. *The* Kumrah.

Yet all theſe are vaſtly inferiour to the Camel for Labour and Fatigue. For this Creature will travel four [2] or five Days together without Water; and half a Gallon of Beans and Barley, or elſe a few Balls made of the Flower, will nouriſh It for a whole Day. This I ſaw often experienced in our Way to Mount *Sinai*; notwithſtanding the Burthen of each Beaſt was at leaſt ſeven Quintals, and our Days Journey conſiſted ſometimes of ten, ſometimes of fifteen Hours, at the Rate of two Miles and an half an Hour. Theſe extraordinary Qualities, are, without Doubt, ſufficient Encouragements for the *Arabs* of all Places to keep up and multiply the Breed: which, I have been *The* Camel.

1 Eſt in annalibus noſtris, peperiſſe ſæpe (mulam) verum prodigii loco habitum. *Theophraſtus* vulgo parere in *Cappadocia* tradit: ſed eſſe id animal ibi ſui generis. *Plin.* l. 8. cap. 44. 2 Sitim & quatriduo tolerant (*Cameli*) implenturque, cum bibendi occaſio eſt, & in præteritum & *futurum*, obturbata proculcatione prius aqua: aliter potu non gaudent. *Plin.* Nat. Hiſt. l. 8. cap. 18. *At the Top of the ſecond Ventricle (of the* Dromedary) *there were ſeveral ſquare Holes, which were the Orifices of about twenty Cavities, made like Sacks placed between the two Membranes which compoſe the Subſtance of this Venticle. The View of theſe Sacks made us think that they might well be the Reſervatory's where* Pliny *ſays that Camels do a long time keep the Water, which they do drink in great Abundance when they meet with it, to ſupply the Wants which they may have thereof in the dry Deſerts, where they are uſed to travel.* Memoirs for the Natural Hiſtory of Animals &c. by the Academy at *Paris.*

informed, is equal at leaſt, if not ſuperiour in Number to the other Beaſts of Burthen already mentioned.

*The* Maihary, Dromas, *or* Dromedary.

That Species of the Camel-kind, which is known to us by the Name of the *Dromas* or Dromedary, is here called *Maihary*[1]; though it is much rarer in *Barbary* than in the *Levant*. It is chiefly remarkable for It's prodigious Swiftneſs; the *Arabs* affirming, that It will run over as much Ground in one Day, as one of their beſt Horſes will perform in eight or ten. The *Shekh* who conducted us to Mount *Sinai* rode upon a Camel of this Kind, and would frequently divert us with an Inſtance of It's great Abilities. For He would depart from our *Caravan*, *reconnoitre* another juſt in View, and return to us again in leſs than a quarter of an Hour. It differeth from the common Camel in being of a finer and rounder Shape, and in having upon It's Back a leſſer Bunch or Protuberance.

*The* Camel *beareth in the Spring.*

The Males of the Camel-Kind, from being tame and harmleſs in all the other Seaſons, become unruly in the Spring, the uſual Time when they ſollicit the Females. Their Familiarity is generally in the Night, in the ſame Manner with Creatures of the Cat-Kind: the Sheath of the *Penis* (in theſe, no leſs than in other Animals that reſt a long time together upon their lower Belly) being then brought forwards, which, at other Times, Nature hath thrown backwards for the more convenient Diſcharge of the Urine. The Females are pregnant near a whole Year, or from one Spring to the other; and the young Dromedaries, I am told, are blind, like Kittens or Puppies, ſeveral Days after their Birth.

*The* Black Cattle.

After the Beaſts of Burthen, we are to deſcribe the Black Cattle of this Country, which are generally very ſmall and ſlender; the fatteſt of them, when brought from the Stall, rarely weighing above five or ſix Quintals. Neither is their Milk in Proportion to their Size: for notwithſtanding the rich Herbage of this Country from *December* to *July*, the Butter hath never the Subſtance or Richneſs of Taſte with what our *Engliſh* Dairies afford us in the Depth of Winter. *Abdy Baſhaw*, the late *Dey* of *Algiers*, was no leſs ſurprized than His Miniſters,

1 *Aſabah* rapporte que le Chameau dit *Almahares* ou de *Mahrah* eſt ainſi nommé a cauſe de *Mahrah*, fils de *Hamdan*, Fundateur d'une Tribu. *Abulf.* de l' *Arabie*. 2 Αἱ δὲ κάμηλοι ὀχεύονται, τῆς θηλείας καθημένης· περιβεβηκὼς δ' ὁ ἄῤῥην ὀχεύει οὐκ ἀντίπυγος, ἀλλὰ καθάπερ καὶ τὰ ἄλλα τετράποδα. *Ariſt.* Hiſt. Animal. l. 5. cap. 2. *Aliter ſed male ſcribit Plinius* l. 10. cap. 63. Coitus (inquit) averſus elephantis, camelis, tigridibus, &c. quibus averſa genitalia. *Idem dicit* Solinus. Cap. 40.

when

when *Admiral Cavendish*, a few Years ago, acquainted Him, that He had a *Hampshire* Cow aboard the *Canterbury*, (then in the Road of *Algiers*,) which gave a Gallon of Milk a Day: a Quantity equal to what half a dozen of the best *Barbary* Cows would yield in the same Time. The *Barbary* Cattle likewise have another Imperfection, that they always lose their Calves and their Milk together.

The Sheep and the Goats contribute also to the Dairies of this Country; it being chiefly of their Milk, that the *Moors* and *Arabs* make Cheese. Instead of Runnet, they make use, (in the Summer Season particularly,) of the Flowers of the great headed Thistle or wild Artichoak, to turn the Milk; putting the Curds, thus made, into small Baskets of Rushes or *Palmeta*, and binding them afterwards and pressing them. I have rarely seen any of these Cheeses above two or three Pound Weight, being usually of the Shape and Size of a Penny Loaf; such perhaps, as we may suppose those ten to have been, which *David*[1] carried, with other Provisions, to the Camp of *Saul*. They have no other Method of making Butter than by putting their Milk or Cream into a Goat's Skin; which, being suspended from one Side of the Tent to the other and pressed to and frô in one uniform Direction, quickly occasioneth that Separation which is required of the unctuous and whayie Parts.

*The* Sheep *and* Goats.

*Their* Cheese, *and* Butter.

The Goat is the same with that of other Countries; but They have two Sorts of Sheep, which are not known in *Europe*. One of them, which is common all over the *Levant*, as well as the Kingdom of *Tunis*, is noted for a broad Tail, which endeth in some of Them in a Point, but, in others, continueth broad quite down to the Bottom. The Mutton of this *Species* tasteth generally of the Wool: neither hath It the tender Fibres of the smaller tailed Sheep: yet the Tail itself is greatly esteemed in their *Cuscasowes* and *Pilloes*, consisting of a hard solid Fat, not inferiour in Taste to Marrow. The other *Species*, which is bred in the Neighbourhood of *Gaddemz*, *Wurglah*, and other Places of the *Sahara*, is near as tall as our Fallow Deer; and, excepting the Head, not much different in Shape. The Heat of the Climate, the Scarcity of Water, with the Coarsness of the Herbs they feed upon, may be the Occasion perhaps, why their Flesh is dry to the Palate, and their Fleeces are as coarse and hairy as the Goats.

*The broad-tailed Sheep.*

*The Sheep of the* Sahara.

[1] 1 *Sam.* 17. 18.

*No Geldings &c.*

A Gelding among the Horſes, or a Weather among the Sheep, is rarely if ever known in this Country. For ſuch Males of Sheep or of the Black Cattle, as are more than ſufficient for the Preſervation of the *Species*, have, when they are about three Months old, their Teſticles only ſqueezed or diſcompoſed; the *Mahometans* accounting it an Act of great Cruelty, to caſtrate any other Creatures, except thoſe of their own Species.

*The Number of their Flocks.*

Beſides the great Variety of the Cattle of this Country, we may obſerve further, that each *Species* is very numerous and prolifick. Several *Arabian* Tribes can bring into the Field only three or four hundred Horſes, at the ſame Time they are poſſeſſed of more than ſo many thouſand Camels, and triple again that Number of Sheep and Black Cattle. The *Arabs* rarely kill any of their Flocks, living chiefly upon their Milk and Butter, or elſe upon what they get in Exchange for their Wool. Such Cattle likewiſe, as are brought to the neighbouring Towns and Villages, are a very inconſiderable Number, when compared with the yearly Breed and Increaſe. By proper Care therefore and Attendance; nay if theſe numerous Flocks and Herds had Shelter only, during the Winter Seaſon, from the Inclemency of the Weather, this whole Country, in a few Years, would even teem and be over-run with Cattle.

*The* Bekker el Waſh, *or wild Cattle.*

Of Cattle that are not naturally tame and domeſticated, theſe Kingdoms afford large Herds of the Neat Kind, called *Bekker el Waſh*[1] by the *Arabs*. This *Species* is remarkable for having a rounder Turn of Body, a flatter Face, with Horns bending more towards each other than in the tame Kind. It is therefore, in all Probability, the *Bos Africanus* of *Bellonius*[2], which He ſeems juſtly to take for the *Bubalus* of the Antients; though, what He deſcribeth, is little bigger than the *Caprea* or Roe Buck, whereas ours is nearly of the ſame Size with the Red-Deer, with which alſo It agreeth in Colour. The young Calves of this *Species* quickly grow tame, and herd with other Cattle.

1 بقر الوحش i. e. Bos Silveſtris. وحشي (wâſhy) enim Ferum, Sylveſtre animal ſignificat. *Gol.* 2 Vid. *Pet. Bellon.* Obſervat. l. 2. cap. 50. Inſignia Boum ferorum genera, jubatos *Biſontes* excellentique & vi & velocitate *Uros*, quibus imperitum vulgus *Bubalorum* nomen imponit, cum *id* gignat *Africa*, vituli potius *Cervive* quadam ſimilitudine. *Plin.* l. 8. cap. 15. *Uros* imperitum vulgus vocat *Bubalos*, cum *Bubali* pene ad *cervinam faciem* in *Africa* procreentur. *J. Solin.* Polyhiſt. cap. 32.

The

*Their* Deer.

The *Arabs* place likewiſe among the *Bekker el Waſh*, a *Species* of the Deer-Kind, which hath the Horns exactly in the Faſhion of the Stags, but is in Size only betwixt the Red and Fallow Deer. Thoſe, which I have ſeen, were caught in the Mountains near *Skigata*, and appeared to be of the ſame mild and tractable Nature with the *Bekker el Waſh.* The Female, having no Horns, is called in Deriſion, [*Fortaſs* فرطاس] *The Broad Scalp*, or *Scall'd Head.*

*The* Fiſhtâll *or* Lerwee.

The *Fiſhtâll* or *Lerwee*, is the moſt timorous *Species* of the Goat-Kind, plunging Itſelf, when purſued, down Rocks and Precipices. It is of the Bigneſs of an Heifer of a Year old; but hath a rounder turn of Body; with a Tuft of ſhagged Hair upon the Knees and Neck; this near a Foot, the other only about five Inches long. It agreeth in Colour with the *Bekker el Waſh*; but the Horns are wrinkled and turned back like the Goats; from which likewiſe they differ in being more than a Foot long, and divided only, upon their iſſuing out of the Forehead, by a ſmall Strip of Hair as in the Sheep-Kind. The *Fiſhtâll*, from It's Size, Shape, and other Circumſtances, ſeems to be the *Tragelaphus*[1] of the Antients; an Animal, we are to ſuppoſe, ſuch as this is, betwixt a Goat and a Deer. *Pliny* indeed obſerveth that It was peculiar to the Banks of the *Phaſis*; a Miſtake probably of the ſame Kind with what immediately follows, that the Stag was not an Animal of *Africa*.

*The* Tragelaphus.

*The* Gazell *or* Antilope.

Beſides the common *Gazell* or *Antilope*, (which is well known in *Europe*,) this Country likewiſe produceth another *Species*, of the ſame Shape and Colour, though of the Bigneſs of our Roe-Buck, and with Horns ſometimes of two foot long. This the *Africans* call *Lidmee*, and may, I preſume, be the *Strepſiceros*[2] and *Addace* of the Antients. *Bochart*, from the ſuppoſed Whiteneſs of the Buttocks, finds a great Affinity betwixt the *Addace*[3], I have mentioned, and the [דישון] *Diſon*, which, in *Deut.* 14. 5. our Tranſlation renders the *Pygarg*, after the *Septuagint* and Vulgate Verſions.

*The* Lidmee, *The* Strepſiceros, *and* Addace.

1 Eadem eſt Specie, (cum Cervo ſc.) barba tantum & armorum villo diſtans, quem Tragelaphon vocant, non alibi, quam juxta *Phaſin* amnem, naſcens. Cervos *Africa* propemodum ſola non gignit. *Plin.* l. 8. cap. 33. 2 *Cornua* erecta, rugarumque ambitu contorta, & in leve faſtigium exacuta (ut Lyras diceres) *Strepſiceroti*, quem *Addacem Africa* appellat, *natura dedit. Plin.* l. 11. cap. 27. 3 A cinereo nempe colore, qui Hebræis דשן *Diſen* dicitur. *Boch. Hieroz.* l. 3. cap. 2.

*Theſe* Species *gregarious.*

The *Bekker el Waſh* and the *Gazell* Kinds, are both of them gregarious, having the like Habit, in running, ſtopping on a ſudden, and facing the Purſuers. The Haunts alſo of them both are the ſame, being for the moſt Part upon the Confines of the *Tell* and *Sahara*. *Gazell* [غزال] is improperly interpreted by *Bochart* and others [1], either the Hart, or the Fawn, It being always underſtood, both in the *Levant* and in *Barbary*, of that Animal, which we call the *Antilope*.

*The* Lyon *and* Panther.

Among the Quadrupeds of a leſs tameable Nature, we may give the firſt Place to the Lyon and the Panther; the Tyger not being a Native, of theſe Parts at leaſt, of *Barbary*. The Females of both *Species* have two Rows of Nipples like a Bitch, giving Suck to three, ſometimes to four or five Whelps at a Time. The *Arabs* affirm, that when the little ones breed their Teeth, they are ſeized with a Fever, which generally carries off three in four: and that This is the Reaſon, why their Numbers are ſo inconſiderable at preſent. But whether This is owing to ſuch Diſeaſes, or to a greater Diſperſion of the *Arabs*, or perhaps, ſince the Invention of Fire Arms, to the much eaſier Way of killing them; whatever I ſay may be the Cauſe, it is certain, there would be great Difficulty at preſent, to procure a fiftieth Part of the Number of wild Beaſts, that *Africa* may be ſuppoſed to have formerly contributed to the Diverſions of *Rome* [2].

*The Lyon not afraid of Women.*

I have read in ſome Deſcriptions of this Country, that the Women can be familiar with the Lyon; and that, upon taking up a Stick and calling Him (*Ta-hanne*) Cuckold and ſuch like Names, He will immediately loſe his Fierceneſs and fly from the Flocks they are attending. Something perhaps of this Kind may happen when they have been well ſatiated with Food: at which Time, the *Arabs* tell us, the Lyons loſe their Courage, and that they can ſeize upon their Prey, and reſcue It out of their Jaws. But theſe Inſtances are very rare; it

1 Capreæ hinnulus غزال *Gazal Arabice* dicitur (vulgo *Gazella*) ut *Hebraice* עזול in *Pomario* & *Chaldaice* אורזיל inſerto R, ut paſſim, & prima gutturali *Ajin* in *Aleph* mutato. *Boch. Hieroz.* ibid. cap. 18. Nomen *Gaſel*, ſive Cervæ (equo impoſitum.) *Kempf.* Amænit. Exot. Faſc. 2. 2 Leonum ſimul plurium pugnam, *Romæ* Princeps dedit *Q. Scævola* P. filius in curuli Ædilitate. Centum autem jubatorum primus omnium *L. Scylla*, qui poſtea Dictator fuit, in Prætura. Poſt eum *Pompeius Magnus* in Circo DC. in ijs jubatorum cccxv. *Cæſar* Dictator cccc. Capere eos, ardui erat quondam operis, foveiſque (*ut & nunc eſt*) maxime. *Plin.* l. 8. cap.16. *Scaurus* Ædilitate ſua Varias (i. e. Pantheras) centum quinquaginta univerſas (in *Romam*) miſit: dein *Pompeius Magnus* quadringentas decem: Divus *Auguſtus* quadringentas viginti. *Id.* ibid. cap.17.

oftner

oftner falling out, that Women as well as Men, have been devoured for Want of other Creatures. Fire is what they are most afraid of; and yet notwithstanding all the Precaution of the *Arabs* in this Respect, notwithstanding the Barking of their Dogs, together with their own Crys and Exclamations, all the Night long, it frequently happens, that these ravenous Beasts, out-braving all these Terrors, will leap into the Midst of a *Douwar*, (where the Cattle are enclosed in the Night) and bring out along with them a Sheep or a Goat. If these Ravages are repeated, then the *Arabs*, observing where they enter, dig there a Pit, and, covering it over slightly with Reeds, or small Branches of Trees, in this Manner frequently decoy and catch them. The Lyon's Flesh is in great Esteem, being somewhat like Veal in Tast or Flavour. The Distinction of Animals seems to have been little known or attended to by the antient *Romans*, when, according to an Observation of *Lipsius*[1], they called the Lyon a Bear, and the Panther a Rat of *Africa*.

*nor of Fire.*

*The way of catching Them.*

The *Faadh* [فهد] agreeth with the Leopard in being spotted, but differeth in other Respects. For the Skin is not only of a deeper Colour but also much coarser; neither is the Creature Itself of so fierce a Nature. However the *Arabs* imagine It to be a spurious Offspring betwixt a Lyon and a Leopardess. It feeds, as I have been informed, upon Carrion, sometimes upon Roots and Herbs, like the *Deeb* and the *Dubbah*, and must be in great Necessity when It attacks a Sheep or a Goat. It can then be scarce taken for the Θῶς or *Lupus Cervarius* of the Antients, which is described to be a much fiercer Creature: the *Chamus*[2] of *Pliny* seeming better to agree with it.

*The* Faadh.

*or* Chamus.

There are two other Animals of this Country, that are marked like the Leopard, only their Spots are generally of a darker Colour, and the Fur somewhat longer and softer. The first is of the Cat-Kind, about one third less than a full grown Leopard, and may be taken for a *Species* of the *Lynx*, or rather, for the lesser *Panther* of *Oppian*.

*The lesser* Panther.

1 Peregrina cum ad Romanos advehebantur, stupebant: & nomen ijs dabant non suum sed obvium aliquod & e vicino suo rure. ** Ita Pantheras vocarunt Mures, ut opinor, Africanos ** Tale in Leonibus est. Cum primum visi, non Leones externo eos nomine insignierunt, sed noto & domestico Ursos. * Virgilium quidem, dum Acestem tegit——*Pelle Libystidos ursæ*, certum mihi intellexisse Leoninam &c. Vid. *J. Lips.* Elect. l. 2. cap. 4.
2 Pompeij magni primum Ludi ostenderunt *Chaum*, quem Galli *Rhaphium* vocabant, effigie lupi, Pardorum maculis. *Plin.* l. 8. cap. 19.

*The* Shibeardou, *or* Spanish Ginetta.

The other hath a small pointed Head, with the Teeth, Feet, and other Characteristicks of the Weesel-Kind. The Body is about a Foot long, round and slender, with a regular Succession of black and white Ringlets upon the Tail. This, as well as the *Ichneumon,* searcheth after Poultry, and, provided It were tamer (as It is sometimes well scented) we might take It for the *Ginetta*; though the Creature, I am describing, is smaller, having also a finer Shape and sharper Nose, than That which hath been described by several Authors[1]. *Gesner*[2] supposeth the *Ginetta* to be a *Species* of the *Thôs* or *Lesser Panther* of *Oppian*; whereas the Marks left us by the Antients of the Former, are so various and undetermined, that it will be difficult to reconcile them to any certain Family: whilst the *Lesser Panther,* besides being (as it may be presumed) of the Cat-Kind, must still be thought a more formidable Creature than This, which is less than a Foxe's Cub, according to His own Description[3]. Some of the *Moors* call the Animal I am speaking of [*Gat el Ber-rany,*] *the strange* or foreign *Cat*; and others *Shib-beardou.*

*The* Dubbah, *or* Hyæna.

The *Dubbah* is about the Bigness of a Wolf, but of a flatter Body, and naturally limpeth upon his hinder right Leg. Yet notwithstanding this Imperfection, it is tolerably swift, and cannot be so easily run down as the wild Boar. The Neck of It is so remarkably stiff, that in looking behind or snatching obliquely at any Object, it is obliged to move the whole Body, in the same Manner with the Hog, the Badger, or Crocodile. It is of a buff or dun Colour, inclining to be reddish, with some transverse Streaks of a dark brown; whilst the Hair upon the Neck is near a span long, though much softer than the Bristles of the Hog. The Feet are large and well armed, serving to lay open (in want of other Food) the *Cephaglione* or young Shoots of the *Palmeta,* to dig up the Roots of Plants, and sometimes the Graves of the Dead; which, particularly among the *Bedoweens*, are not secured by either Walls, Trenches or Inclosures. When any of these Creatures are ta-

1 Vid. *Gesn.* de Quadrup. p. 549, 550. *Jonst.* de Quadrup. Cap. 12. *Raij* Synops. Animal. Quadrup. p. 201. 2 Quærendum an genus aliquod sit *Thois* vel *Pantheris Minoris* quorum meminit *Oppianus.* Conveniunt enim magnitudo, maculæ, ingenium (nam & Panthera minorem innoxium esse *Oppianus* scribit) & usus pellium ad vestes pretiosus & insuper odor suavis. *Gesn.* ut supra. 3 *Genetha* vel potius *Genetta* aut *Ginetta* (*Genocha* apud *Albertum* perperam) est bestia paulo major (minor, *Alber.* & recte) vulpecula &c. *Id.* ibid.

ken,

ken, the *Arabs* are very induftrious to bury the Head, leaft the Brain, according to their Superftition, fhould be made ufe of in Sorcery and Enchantment. After the Lyon and Panther, the *Dubbah* is the fierceft of the wild Beafts of *Barbary*; which, from having a Mane, moving It's Neck with Difficulty, and difturbing the Graves of the Dead [1], may lay in a greater Claim to be reckoned the *Hyæna* of the Antients, than the *Civet Cat*, which is fpotted and no Native of this Country; or the Badger, which is a leffer Animal, and not known, as far as I have heard, in *Barbary*.

The *Deeb* [ذيب] or *Jackall* [خثل *Chathal*] is of a darker Colour than the Fox, and about the fame Bignefs. It yelps every Night about the Gardens and Villages, feeding, as the *Dubbah* doth, upon Roots, Fruit and Carrion. Mr. *Ray* [2] fuppofeth it to be the *Lupus Aureus* of the Antients: but what *Oppian* defcribeth as fuch, is of a much fiercer Nature [3]. *The* Dheep, *or* Jackall.

The *Gat el Khallah, Siyah Ghufh*, or *Karrah Ku-lak*, (i. e. *The Black Cat*, or *Black-ear'd Cat*, as the *Arabick*, *Perfian* and *Turkifh* Names fignify,) is of the Bignefs of a Cat of the largeft Size. The Body is of a reddifh-brown, the Belly of a lighter Colour and fometimes fpotted, the Mouth black, the Ears of a deep grey, with the Tips of them diftinguifhed, by fmall Tufts of black ftiff Hair, as in the *Lynx*. The Figure given us of this Animal by *Charleton* [4], is very different from the *Barbary Siyah Ghufh*, which hath a fuller Face and black Chops, though in other Refpects it is exactly fhaped like a Cat. *The* Black-Ears,

This Animal, no lefs than the *Jackall*, hath been fuppofed to find out Prey for the Lyon, and is therefore commonly called the Lyon's Provider; though it may be doubted, whether there be any fuch friendly Intercourfe betwixt two fuch different Creatures. In the Night time indeed, when, (agreeable to the Obfervation of the H. Pfalmift [5]) *all the Beafts of the Forreft do move*, Thefe, in like Manner with other Kinds, are prowling *not the* Lyon's Provider.

1 *Hyænam* quoque mittit *Africa*, cui cum fpina riget, collum continua unitate flecti nequit, nifi toto corpore circumacto. *Solin.* Cap. 40. *Plin.* l. 8. cap. 30. Ὃν δὲ καλοῦσιν οἱ μὲν Γλάνον, οἱ δὲ Ὕαινον, ἔστι τὸ μέγεθος οὐκ ἔλαττον λύκου, χαίτην δ' ἔχει ὥσπερ ἵππος, καὶ ἔτι σκληροτέρας καὶ βαθυτέρας τὰς τρίχας, καὶ δι' ὅλης τῆς ῥάχεως ** τυμβωρυχεῖ δὲ, ἐφιέμενον τῆς σαρκοφαγίας τῶν ἀνθρώπων. *Arift.* Hift. Anim. l. 8. cap. 5. Vid. *Boch.* Hieroz. l. 3 cap. XI. 2 Vid. *Raij* Synopf. Animal. p. 174.
3 Οὐ λύκος, ἀλλὰ λύκου περιφερέστατος, αἰπύτατος θήρ. *Oppian.* Cyneg. l. 3. However *Bochart* deduceth the Name from the *Heb.* [זאב] *Zaab*, Gold. 4 Vid. *Charl.* Exercit. p. 23. 5 *Pf.* 104. 20, 21 and 22.

after Suſtenance; and *when the Sun ariſeth,* and *the* Lyon *getteth himſelf away to his Den,* both the *Siyah Ghuſh* and the *Jackall* have been often ſeen gnawing ſuch Carcaſſes, as the Lyon is ſuppoſed to have fed upon the Night before. This and the promiſcuous Noiſe, which I have frequently heard the *Jackall* (at leaſt) to make with the Lyon, are the only Circumſtances I am acquainted with in Favour of this Opinion.

*The* Jird *and* Jerbôa.

The *Jird* [جرد] [1] and the *Jerbôa* or *Yerbôa* [جربوع] are two little harmleſs Animals, which burrow in the Ground. They chiefly frequent the *Sahara,* though I have often ſeen the latter in the Neighbourhood of *Warran.* Each of them is of the Bigneſs of a Rat, having their Bellies white, but their Bodies of a Sorrel Colour. The Ears likewiſe of them both, are round and hollow; agreeing with the Rabbit, in the Order of their Fore-teeth, and in the Briſtles of their Chops. But they differ in other Reſpects; for the Head of the *Jird* is ſomewhat pointed, and covered all over with Fur; whereas the Noſtrils of the *Jerboa* are flat and naked, lying nearly in the ſame Plain with the Mouth; wherein it differeth from Thoſe which have been brought from *Aleppo,* and are deſcribed by Mr. *Haym* [2]. All the Legs of the *Jird* are nearly of the ſame Length, with each of them five Toes; whereas the Fore-feet of the *Barbary Jerboa* are very ſhort and armed only with three. The Hinder-feet are of the ſame Length nearly with the Body, with each of them four, beſides two Spurs, as we may call the little Toes that are placed at more than the Diſtance of an Inch above them. The Tail of the *Jird,* though a little ſhorter than in the common Rat, yet is better cloathed: whilſt that of the *Jerboa* is as long as It's Body, of a yellowiſh Colour, with a black annular Tuft near the Extremity. They are both good to eat: and the latter, notwithſtanding the great Diſproportion betwixt the fore and hinder Feet, runs or rather jumps along with an extraordinary Swiftneſs; the Tail, which It carrieth for the moſt part erect or occaſionally reclined, contributing all the while to the Regularity of the Motion.

1 *Bochart* ( *Hieroz.* l. 2. p. 249. ) renders it the *Great Mouſe.* 2 Vid. *Nic. Haym.* Teſoro Britannico. Vol. 2.

The

The *Jerboa* hath been taken by some Authors[1] for the [שפן] *Saphan*[2], of the Scriptures, though the Places, where I have seen their Burrows, have never been among the Rocks; but either in a stiff or loamy Earth, or else (where their Haunts usually are) in the loose Sand of the *Sahara*. Where there is any Tuft of reedy Grass, Spurge, Lawrel, or other Plants peculiar to the *Sahara*, there especially we are sure to find the *Jerboa*. That very remarkable Disproportion betwixt the fore and hinder Legs of this Animal, (though I have never observed It to run, only frequently to stand upon the latter) may induce us to take it for one of the Δίποδες[3] or two footed Rats of *Herodotus*, and other Authors.

*The* Jerbôa *taken for the* Saphan; *probably the* Bipes *of the Antients.*

Besides the Creatures above mentioned, *Barbary* also produceth others which it hath more in common with other Places. Such is the Bear, [or *Dubh*[4],] the Ape, [or *Sheddy*,] the Ichneumon, [or *Tezer-dea*,] the Porcupine, [or *Tzur-ban*[5],] the Hedge-Hog, [or *Kun-foode* قنفذ] the Fox, [or *Thaleb* ثعلب] the Ferret, [or *Nimse*,] the Weesel, [or *Fert el Heile*,] besides the Mole, the Rabbit, the Hare and the wild Boar, which are every where in great Numbers. The Lyon is supposed to prey chiefly upon the latter, which notwithstanding hath sometimes been known to defend Itself with so much Bravery, that the Victory hath inclined to neither Side, the Carcasses of them both having been found lying dead together, all in Gore and mangled to Pieces.

*Some other Animals of this Country.*

AMONG the oviparous Quadrupeds of this Country, we are to reckon the Land and Water Tortoise; the latter of which hath a flatter Body, and is unwholesome to eat. The *Taitah*[6], *Bouiah* or *Chamæleon*, may be discovered by a good Eye, upon every Hedge. The Tongue is four Inches long,

*The* Tortoise. *The* Chamæleon.

1 Vid. *Boch.* Hieroz. l.3. cap.33. 2 *The High Hills are a Refuge for the wild Goats, and so are the Stony Rocks for the* [Saphannim שפנים] Conies. *Ps.* 104. 18. *The* Conies [שפנים Saphannim] *are but a feeble Folk, yet make they their Houses in the Rocks.* Prov. 30. 26. 3 Μυῶν δὲ γένεα τριξὰ αὐτόθι ἐστί· οἱ μὲν, δίποδες καλέονται· οἱ δὲ, ζεγέριες· ** οἱ δὲ, ἐχῖνες. *Herod.* Melpom. §.192. Αἰγύπτῳ δὲ ἀκούω δίποδας εἶναι μῦς, καὶ μεγίστους μεγέθει φύεσθαι· τοῖς γε μὴν ἐμπροσθίοις ποσὶν, ὡς χερσὶ, χρῆσθαι· ** βαδίζουσι δὲ ὀρθοὶ ἐπὶ τοῖν ποδοῖν. *Theoph.* apud Ælian. Hist. l. 15. cap. 26. Ἐν Αἰγύπτῳ δίποδάς φασι μῦας γίνεσθαι, καὶ μεγάλους. ἔχουσι δὲ οὗτοι καὶ τοὺς ἐμπροσθίους πόδας, ἀλλ' οὐ βαδίζουσιν ἐπ' αὐτοῖς. Χρῶνται δὲ αὐτοῖς, οἷα χερσίν. *Photius* ibid. Εἰσὶ δὲ καὶ ἕτεροι, οἱ βαδίζουσιν ἐπὶ τοῖς δυσὶ ποσί. *Arist.* de Mur. Ægypt. 4 דב Dab. *Ursus.* دبب *Dabiba* enim *Arabice* est pilosam habere faciem, unde دب *Dab* facici pili & villi &c. *Boch.* Hieroz. l.3. cap.9. 5 ضربان, (a ضرب) a spiculorum. sc. concussu jactuve. ☞ *Of the many Porcupines I have seen in* Africa, *I never knew any one, though very much provoked, that would dart it's Quills; their usual method of defence being to incline themselves on one Side, and, upon the Enemy's near Approach, to rise up quickly and gore him with the other.* 6 Vid. *Boch.* Hieroz. l. 4. cap. 4.

and, in Shape, like a common Pestle, which it darts with a surprizing Swiftness upon Flies and Insects; retaining them afterwards by a glutinous Matter, occasionally excreted from the Tip of It. The *Moors* and *Arabs*, after they have dried the Skin, suspend it upon their Bosoms to prevent the Influence of an evil Eye. The *Taitah* differeth not much in Name from the לטאה *Letaa*, which in *Lev.* 11. 3. is rendred the *Lizard*. The [ورل] *Warral*, or *Guaral*, according to *Leo*[1], is a *Lizard* sometimes thirty Inches in Length; being usually of a bright reddish Colour, with darkish Spots. *Vansleb*[2] very seriously affirms It to be ingendered from the rotten Eggs of the Crocodile.

*The* Warral.

*The* Dab.

The [ضب] *Dhab* or *Dab*, another Lizard taken Notice of likewise by *Leo*[3], agreeth nearly in the Shape and in the pointed *Annuli* or Scales of the Tail, with the *Caudiverbera*, as it is represented in *Gesner*[4] and *Jonston*. *Tsab* [צב][5] the correspondent Word in the *Hebrew* Language, is translated (*Lev.* 11. 29.) the *Tortoise*.

*The* Zermoumeah.

This Climate also produceth the common green Lizard, which differeth not at all from those of *Europe*. The *Zermoumeah* is no less common in the Hedges and High Ways; being a slender long tailed Lizard, of a light brown Colour and striated from Head to Tail, with three or four Streaks of Yellow.

*The* Skink, *or* Scincus.

The *Skink* (of the Shops) frequently hideth Itself under flat Stones, or else in the Holes of old Walls and Ruins. In the like Situation (though they often come into Houses, even so far as to crawl over Beds,) may be found the *Nije-daimah*, or *Booka-shash*, which is of a dark Colour, seven or eight Inches long, with a flat Head and Body, and the Tail like the *Dab*'s. I have often observed, that whatsoever Wall, Floor or Ceiling this Animal resteth upon, It will beat it with It's Tail; a Circumstance that may induce us to take It for the *Caudiverbera* or *Uromastix* of some Authors[6]. The *Warral* also, in running upon the Ground, useth the like Action; whilst the *Arabs* gravely tell us, that what Person soever is touched by one of the Vibrations, will become barren and unfruitful.

*The* Nije-daimah, *or* Uromastix.

The most remarkable *Species* of the Serpent Kind, is the

1 *J. Leo.* Descript. *Africæ.* l. 9. p. 297. 2 Vid. *Vansleb*'s Present State of *Egypt.* p. 47. 3 Vid. *J. Leo* ut supra. 4 *Gesn.* de Quadrup. Ovip. p. 23. *Jonst.* Hist. Quadrup. Tab. LXXIX. 5 *Boch.* Hieroz. l. 4. cap. 1. 6 Vid. Not. 4.

*Thai-*

*The* Thaibanne, *or* Thebanus Ophites.

*Thaibanne*[1], probably the *Thebanus Ophites* of the Antients. I have been informed that ſome of them are three or four Yards long, approaching the neareſt, of this Family, to that monſtrous one which is ſaid to have been killed by *Regulus*[2]. I have ſeen ſome Purſes, made of their Skins, which were four Inches or more in Diameter.

*The* Zurreike, *or* Jaculus.

The *Zurreike*, another Serpent of the *Sahara*, is uſually about fifteen Inches long. It is of a ſlender Body, and, being remarkable, as the Name[3] ſeems to inſinuate, for darting Itſelf along with great Swiftneſs, may perhaps be the *Jaculus*[4] of the Antients.

*The* Leffah, *or* Dipſas.

The moſt malignant of this Tribe, is the *Leffah*, which is of a leſs uniform Turn of Body than the *Zurreike*, and rarely above a foot long. The *burning* (*torrida*) *Dipſas*, as *Lucan* calls it, anſwereth very well both to the Name[5] and Quality of the *Leffah*.

*The* Antipathy *betwixt It and the* Bouiah.

The *Arabs* report, that there is the ſame Antipathy betwixt the *Leffah* and the *Taitah*, which hath been[6] long ago aſſigned betwixt the Chamæleon and the Viper; and that a little Drop of clammy Juice let fall by the latter upon the *Leffah*, will throw It into ſuch violent Convulſions, as are attended with immediate Death.

*The* Karaburno.

In deſcribing the more curious Birds of *Barbary*, we may add, to the Eagle Kind, The *Karaburno*; an Aſh-coloured Hawk of the Bigneſs of our Buzzard, with a black Bill, red *Iris*, yellow ſhort Feet, the Back of an Aſh or ſordid blew Colour, the Pinions of the Wings black, with the Belly and Tail whitiſh.

*The Redlegged* Crow *or* Pyrrhocorax.

The (*Graab el Sahara*) *Crow of the Deſert*, is ſomewhat bigger than our Raven; and from the redneſs of the Feet and Bill, may perhaps demand the Title of the larger *Coracias* or *Pyrrhocorax*.

*The* Shaga-rag.

The *Shaga-rag*, is of the Bigneſs and Shape of a *Jay*, though with a ſmaller Bill, and ſhorter Legs. The Back is browniſh; the Head, Neck and Belly, of a light green; and

1 Pluribus ille notis variatam tingitur alvum
Quam parvis tinctus maculis *Thebanus Ophites*. *Lucan.* de Bell. Civ. l. 9.

2 Vid. p. 147. Not. 1. 3 Sc. a زرق *Zurak* jaculari. Vid. *Gol.* in voce.

4 ——— Jaculique volucres. *Luc.* Bell. Civ. l. 9.

5 Sc. a لفح *Laffah* urere. Vid. *Gol.* 6 Vid. *Ælian.* Hiſt. Animal. l. 4. cap. 33. *Philen* de Propr. Anim. in Chamæleonte. *Scalig.* ad Cardanum de Subtilit. apud *Geſn.* ut ſupra.

upon the Wings and Tail, there are several Spots or Rings of a deep Blew. It makes a squaling Noise, and builds in the Banks of the *Shelliff*, *Booberak*, and other Rivers.

*The* Houbaara, *or* Houbaary. The *Houbaara* [or *Houbaary* حبارى] is of the Bigness of a Capon, but of a longer Habit of Body. It feeds upon little Shrubs and Insects, like the *Graab el Sahara*, frequenting in like Manner the Confines of the Desert. The Body is of a light dun or yellowish Colour, marked all over with little brown Taches; whilst the larger Feathers of the Wing are black, with each of them a white Spot near the Middle. Those of the Neck are whitish with black Streaks; but are chiefly remarkable for their Length, and for being erected, as in the Ruff and Dung-hill Cock, when It is attacked or provoked. The Bill is flat, like the Starlings, nearly an Inch and a half long; and the Legs agree in Shape and in the Want of the hinder Toe with the Bustard's. The Gall and the Contents of the Stomach are in great Esteem for sore Eyes, and have been sometimes sold for a great Price. Nothing can be more entertaining than to see this Bird pursued by the Hawk; and what a variety of Flights and Stratagems It is obliged to make use of in Order to escape. *Golius* misinterpreteth *Hoobaary*, in calling It the Bustard; which answereth indeed in Colour, in the Habit of Body and in the Number of Toes, but differeth, in being twice as big as the Bird I am describing.

*The* Rhaad, *or* Saf-saf. The *Rhaad* or *Saf-saf*, is a granivorous and gregarious Bird, which wanteth the hinder Toe. There are two *Species* of It; the smaller whereof is of the Size of an ordinary Pullet, but the larger is near as big as the *Hoobaara*, differing also from the lesser in having a black Head, with a Tuft of dark blew Feathers immediately below It. The Belly of them both is white, the Back and the Wings of a buff Colour spotted with brown, whilst the Tail is lighter, marked all along with black transverse Streaks. The Beak and the Legs are stronger than in Birds of the Partridge Kind. *Rhaad*[1], which denoteth Thunder in the Language of this Country, is supposed to be a Name that hath been given to This Bird, from the Noise It maketh in springing from the Ground; as *Saf-saf*[2], the other Name,

1 Sc. a رعد *Rahad* tonuit. 2 صفصف, *translated* Passer *only by* Golius, *is not unlike in Name to the* שחף Sachaph *or* Sah-haph, *which* Lev. 11. 16. *we render the* Cuckow.

very

Obs. p. 252.


Hou-baara
Rhaad
To
S.r William Courtney
of
Powderham Castle
in
Devonshire,
Baronet
Kittawia
Boo-ank

very naturally expresseth the beating of the Air, when It is got upon the Wing.

The *Kitawiah* or *African Lagopus* (as we may call It) is another Bird of the gregarious and granivorous Kind which likewise wanteth the hinder Toe. It frequenteth the most barren, as the *Rhaad* doth the more fertil Parts of these Countries, being in Size and Habit of Body like the Dove, with short feathered Feet also, as in some Birds of that Kind. The Body is of a livid Colour, spotted with black; the Belly blackish; and, upon the Throat, there is the Figure of an half Moon in a beautiful Yellow. The Tip of each Feather in the Tail, hath a white Spot upon It, and the middle one is long and pointed, as in the *Merops*. The Flesh is of the same Colour with the *Rhaad*'s, red upon the Breast and white in the Legs, agreeing further, in being not only of an agreeable Tast, but easy Digestion. *The* Kitawiah, *or* Lagopus Africanus.

The *Barbary* Partridge is the same with the greater, or red legged Partridge, already known to our Naturalists [1]. But there is a *Species* of the Quail Kind, that differeth from the ordinary one, in having no hinder Toe, and in being of a lighter Colour. Both of them are Birds of Passage; as is likewise the *Woodcock* which maketh It's first Appearance in *October* and continueth 'till the *March* following. The *Africans* call it [حمار الحجل *Hammar el Hadjel*] *The Ass of the Partridges*. *The* Barbary Partridge, *or* Perdix rufa. *The* Quail.

Among the lesser Birds we may place a *Species* of the Thrush Kind, not inferiour to the *American* Birds in the Richness of It's Plumage. The Head, Neck, and Back are of a fine light Green, the Wings of a Lark Colour, the Breast white and spotted like the Thrush's, the *Uropygium* or Rump of an elegant Yellow, and the Extremity of the Feathers upon the Tail and Wings, tipped with the same Colour. If we except the Feet, which are shorter and stronger, It agreeth in the Fashion of the Bill, and in the whole Habit of Body with the Thrush. This Bird is not very common, appearing only in the Summer Months, when Figs are in Season. *The* Green Thrush.

To the little thick billed Birds, we may add the *Capsa* Sparrow, which is as big as the common House Sparrow, and as often seen in the Date Villages, to the westward *The* Capsa Sparrow.

1 Vid. *Raij* Synop. Avium. p. 57.

of the *Lake of Marks*, as the latter is in other Places. It is all over of a Lark Colour, excepting the Breast, which is somewhat lighter, and shineth like That of a Pigeon. This Bird hath an exceedingly sweet and melodious Note, infinitely preferable to That of the *Canary* Bird, or Nightingale. Several Attempts have been made by the Gentry of this Kingdom, to bring It to *Kairwan*, and other Places: but they have always found it of so delicate a Nature, as immediately to languish and pine away upon changing the Climate.

*The Ash coloured* Lark.

An *Ash coloured Lark* is common about *Bizerta*, and some other Places.

Water Fowl.

Besides such Water Fowl as we have common in our own Island, I have seen the following *Species* in this Country.

*The* Barbary Shoveler, *or* Anas Platyrynchos.

The *Anas Platyrynchos*, or *Barbary Shoveler*, (as we may call It,) is of the Bigness of a Wigeon. The Feet are red, the Bill broad, flat, black and armed with Teeth; the Breast, Belly and Head are of an Iron Colour, the Back much darker, and upon each Wing there are three contiguous Spots of blew, white and green.

*The red necked* Shoveler.

The *Barbary Shoveler with a lesser Bill*, is a little bigger than the former, having a reddish Neck, and the Head adorned with a small Tuft of tawny Feathers. The Belly is white; but the Back is diversifyed with a Number of alternate Streaks of black and white. The Feathers of the Tail are pointed, and the Wings have each of them a contiguous black and white Spot. The Tip of the Bill is black, and the Feet blewer than the Wigeon's.

*The* White Head.

The *Barbary* broad, thick, blew-billed Duck or *White-Head*, is of the Bigness of a Wigeon; of a rusty Iron Colour, except the Head, which is all over white.

*The* Black Head.

The *Black Headed Barbary Duck*, hath the Wings spotted like the narrow billed *Shoveler*. The Bill is of a dark Colour, long and narrow; the Feet are brownish; the Neck inclineth to be grey; the Back and the Wings are blackish; and the Belly of an Iron Colour mixed with white.

*The* Grey Tail.

The *Barbary grey Tail*, is as small again, as any of the former Kinds. The Belly is whitish, the Legs dark, and the Body and Wings of a greyish Colour. Upon each Wing there is a black and green Spot, bordered round with white.

These

Theſe with the *Teal*, *Wigeon* and other *Species* of the Duck Kind, are called in *Barbary* by the general Name of [برك] *Brak*[1]. Brak, *the Name of* Wild Ducks.

The *Barbary Water Hen with a white ſpotted Wing, and dark green Feet*, is leſs than a Plover. The Bill is black, an Inch and a half long, the Belly and Breaſt of a dark brown or ruſty Colour, the Back of the ſame, though much darker. The Rump is white below, and variegated above with black and white Streaks. *The* Water Hen.

The *Barbary Godwit with a white ſpotted Wing*, is rather leſs than the Lapwing, having long black Legs, with the middle Toe indented on each Side. The Bill is four Inches long, brown, though black in the Extremity. The Head is ſmall, of a ruſty Colour, as is alſo the Neck. The Rump is white; the Back and Wings of a duskiſh Colour; and the Breaſt ſpotted like the Woodcocks. *The* Godwit.

The *Emſeeſy* or *Ox Bird* is of the Bigneſs of the Curlew, being all over of a milk white Colour, except the Bill and Legs, which are of a fine red. It generally feeds, in the Meadows, along with Cattle, but the Fleſh of It is unſavory and ſoon corrupts. *The* Emſeeſy.

The *Boo-onk* or Long Neck, is of the Bittern Kind, ſomewhat leſs than the Lapwing. The Neck, the Breaſt, and the Belly, are of a light yellow; but the Back and upper Part of the Wings are of a Jett black. The Tail is ſhort; the Feathers of the Neck long and ſtreaked with White, or a light Yellow. The Bill, which, is three Inches long, is green, in Faſhion like to the Stork's; and the Legs, which are ſhort and ſlender, are of the ſame Colour. In walking and ſearching for Food, it throweth out It's Neck ſeven or eight Inches, from whence the *Arabs* call It *Boo-onk* [ابوعنق] *The long Neck*, or *the Father of the Neck*. *The* Boo-onk.

Insects and Creatures under that Denomination, are more numerous than curious; there being few *Species* which have fallen in my Way, but ſuch as are already deſcribed by the Naturaliſts. Butterflyes, Adderbolts, Beetles &c. are in a Variety of Shapes, with Wings differently figured and coloured, but which it would be too tedious to enumerate; a *Species* or two of each Sort may be ſufficient. Inſects.

1 Golius *and others make* برك *to denote ſome particular Bird only of the* Duck Kind, *contrary to the received Acceptation of it in this Country, for the Family in general.*

*The* Butterfly *with Lappet Wings.* The most curious *Species* of the Butterfly Kind, is near four Inches from one Tip of the Wing to the other, being all over very beautifully streaked with murrey and yellow. Yet the Edges of the lower Wings are to be excepted, which being indented and ending in a narrow Strip or Lappet of an Inch long, are very elegantly bordered with yellow. Near the Tail there is a Spot of a Carnation Colour.

*The broad tailed* Adderbolt. The rarest *Species* of the *Libellæ* or *Adderbolts*, is one of three Inches and a half long, broad tailed, of a rusty Colour, with bright spotted Wings. There is another of the same Size, but of a more cylindrical Body, differing little in Colour from the common Locust.

*The* Unicorn Beetle. The least frequent of the Beetle Kind, is a *Species* with one Horn, of the Colour and Size of a Chesnut. The Head is notched round or indented, and the Feet are broad like those of the *Gryllo-Talpa*'s. The lesser *Nasicornes* are every where met with, as also a Diversity of *Elastic* Beetles.

*The* Mantes. To that *Species* of Locusts, which are called *Mantes* by the Naturalists, I am to add one of three Inches long, of a brown Colour, with the Fore Legs armed with strong horny Claws. There is another of the same Size of the cucullated Kind, which hath the upper Wings streaked with a light green, and the membranaceous ones finely chequered with flesh, brown and scarlet Colours: besides a third *Species* of two Inches long, with elegant green Wings. But the chief Characteristicks of the latter, are two *Antennæ*, which project, like a couple of Feathers, from the Forehead.

*The* Locusts. I never observed the *Mantes* to be gregarious; but the Locusts properly so called, which are so frequently mentioned, by sacred as well as prophane Writers, are sometimes *so* beyond Expression. Those which I saw *Ann.* 1724. and 1725. were much bigger than our common Grasshoppers, having brown spotted Wings, with Legs and Bodies of a bright yellow. Their first Appearance was towards the latter End of *March*, the Wind having been for some time southerly; and in the Middle of *April* their Numbers were so vastly increased, that in the Heat of the Day, they formed themselves into large Bodies, appeared like a Succession of Clouds, and darkened the Sun. About the Middle of *May*, when their Ovaries were turgid, each of These Bodies began gradually to disappear, retiring

*Their first Appearance.*

*The laying and hatching of their Eggs.*

tiring into the *Mettijiah,* and other adjacent Plains to depoſit their Eggs Accordingly, in the Month following, their young Broods began gradually to make their Appearances; and it was ſurprizing to obſerve, that no ſooner were any of them hatched, than they immediately collected themſelves together, each of them forming a compact Body of ſeveral hundred Yards in Square: which marching afterwards directly forward, climbed over Trees, Walls and Houſes, eat up every Plant in their way, *and let nothing eſcape them.* The Inhabitants, to ſtop their Progreſs, made Trenches all over their Fields and Gardens and filled them with Water; or elſe placing in a Row great Quantities of Heath, Stubble, and ſuch like combuſtible Matter, they ſet them on Fire upon the Approach of the Locuſts. But all this was to no Purpoſe; for the Trenches were quickly filled up, and the Fires put out by infinite Swarms ſucceeding one another; whilſt the Front ſeemed regardleſs of Danger, and the Rear preſſed on ſo cloſe, that a Retreat was impoſſible. A Day or two after one of theſe Bodies was in Motion, others were already hatched to glean after them; gnawing off the young Branches and the very Bark of ſuch Trees, as had eſcaped before with the Loſs only of their Fruit and Foliage. So juſtly hath the inſpired Writer[1] compared them to a great Army; and obſerved, that *the Land is as the Garden of Eden before them, and behind them a deſolate Wilderneſs.*

*Their Numbers and Marches.*

*The caſting of their Skins.*

Having in this Manner lived near a Month upon the Ruin and Deſtruction of every Thing that was green or juicy, they arrived at their full Growth, and threw off their Worm-like State, by caſting their Skins. To prepare themſelves for the Change, they clung by their hinder Feet to ſome Buſh, Twig, or Corner of a Stone; when immediately, by an undulating Motion uſed upon the Occaſion, their Heads would firſt appear, and ſoon after the reſt of their Bodies. The whole Transformation was performed in ſeven or eight Minutes; after which they lay for a ſmall Time in a languiſhing Condition; but as ſoon as the Sun and Air had hardened their Wings and dryed up the Moiſture that remained upon them after the caſting of their Sloughs, they returned again to their former Voracity, with an Addition both of Strength and Agi-

1 *Viz.* In the firſt Part of the ſecond Chapter of the Prophet *Joel.*

lity. But they continued not long in this State, before they were entirely dispersed, as their Parents had been before, after the laying of their Eggs; and as the Direction of the Marches and Flights of them both was always to the Northward, it is probable they perished in the Sea: a Grave, which, according to these People, they have only in common with other winged Creatures.

*The* Locusts *good to eat.* These Insects sprinkled with Salt and fryed, are in Tast, not much unlike the River Cray-Fish. The *Jews*[1] were allowed to eat them; and *Ludolphus*[2] hath an ingenious Dissertation, wherein He endeavours to prove that the [שלוים] *Shellowim* or *Mistaken for the* Quail. *Quails* as we render it, which the *Israelites* fed upon in the Wilderness[3], were only a *Species* of Locusts. But the H. Psalmist, in calling them *Feathered Fowls*, seems entirely to contradict that Supposition. Neither hath any Authority, I presume, *Ακρίδες not the Tops of Plants,* been hitherto produced for taking Ακρίδες, according to the *Greek* Name, for the Fruit of the Locust Tree or the Tops of Plants[4]; the Name Itself being rather derived from the Desire which this Insect hath of living upon Them[5]. For the Ακρίδες described by *Aristotle*[6] and other Historians, are the Locusts I am now speaking of: the LXXII always interpreting [ארבה] *Arbah*, by the same Word; consequently the Writers of the New Testament may be supposed to have taken It in the same Signification. *but Insects.* The Ακρίδες then, which St. *John* Baptist fed upon in the Wilderness, were these Locusts; and provided their Appearances, in the Holy Land, were at the same Time I saw them in *Barbary*, It may be presumed that St. *John* entered upon His Mission at that Season.

*The* Scorpion. The [*Ackrab* عقرب] Scorpion, in Consideration of It's noxious Qualities, may claim the next Place after the Locust. Some of the *Species* are long and narrow, others of a rounder Shape, and larger; having each of them a Tail consisting of six Joynts. I never observed any that had seven, according to what hath been asserted by some antient Authors[7]. Those on this side

1 *Lev.* 11.22. 2 Viz. in Comment. Hist. Ethiopic. p. 185. &c. 3 *Exod.* 10.13. *Numb.* 11. 31. 4 In hanc Sententiam (sc. quod ἀκρίδες erant ἀκρόδρυα vel ἄκρα δρύων vel ἀκρέμονες, sive ἀκρίσματα i. e. arborum, vel herbarum summitates) propenderunt *Athanas. Isid. Euthym. Theophyl.* &c. vid. *Pol.* Synop. in *Mat.* 3. 4. & *Boch.* Hieroz. l. 4. cap. 7. 5 Ἀκρὶς παρὰ τὸ ἄκρας τῶν ἀσταχύων καὶ τῶν φυτῶν νέμεσθαι. Etymolog. Magn. جراد Je-rad, *The* Arabic *Name for these Insects hath the same Signification; being derived from* جرد avulsit, detraxit: *ut folia de ramis* &c. vid. *Gol.* in voce. 6 *Arist.* Hist. Animal. l. 5. cap. 28. 7 Constat & septena caudæ internodia sæviora esse. *Plin.* l. 11. cap. 25. de Scorpionibus. Σκορπίων δὲ, καὶ πλειόνων καὶ ἀπείρων, λέγεται πλῆθος, μεγέθει δὲ ἑπτὰ σπονδύλων. *Strab.* l. 17. Καί τις ἑπτὰ ἔχων σπονδύλους ὤφθη τις. *Ælian.* Hist. Anim. l. 6. cap. 20.

Mount

Mount *Atlas* are not very hurtful; for the Sting being only attended with a ſlight Fever, the Application of a little *Venice* Treacle quickly aſſwageth the Pain. But the Scorpions of *Zaab* and moſt other Parts of the *Sahara*, as they are generally larger in Body and of a much darker Complexion, ſo their Venom is proportionably malignant, and frequently attended with Death.

Of the ſame virulent Nature is the Bite of the *Boola-kaz*, a *Phalangium* of the *Sahara*, the *Rhax* probably which *Ælian*[1] obſerveth to be an Animal of theſe Parts. It is computed, that twenty or thirty Perſons dye every Year, by the Hurt received from this Animal and the *Leffah*. *The* Boola-kaz, *or* Rhax.

The Method of curing the Bite or Sting of theſe Creatures, is either immediately to burn or make a deep Inciſion upon the Part, or elſe to cut out a Piece of the contiguous Fleſh. Sometimes alſo the Patient lyeth buried quite up to his Head, in the hot Sands, or in Pits heated for that Purpoſe. When no great Danger is apprehended, then they only apply hot Aſhes, or the Powder of *Alhenna*, with two or three thin Slices of an Onion, tying them upon the Part affected, in the Nature of a Cataplaſm. I never heard that Oyl Olive was ever made uſe of, which being rubbed warm upon the Wound, has been lately found to be a *Specific* Remedy againſt the Bite (particularly) of the Viper. *The Remedy againſt the Sting of theſe Animals.*

If we except a firm and well taſted freſh water *Barbel*, with only two Appendages on the lower Jaw; the ſmall *Perch* of *Capſa*, with a turned-up Noſe and chequered Fins; a broad *Sea Feather*, and a ſmall *Polypus* of a circular Figure; there are few *Species* of Fiſh in theſe Seas but what have been long ago deſcribed by *Rondeletius*, and ſtill continue to be taken on the other Side of the *Mediterranean* Sea. A few Years ago an *Orca* or *Toothed* Whale of ſixty Foot long, was ſtranded under the Walls of *Algiers*; but this was looked upon as ſo great a Prodigy, that the *Algerines* were apprehenſive It might portend ſome direful Event to their Polity and Government. *The* Barbel. *The* Perch. *The* Sea-Feather. *The* Polypus. *An* Orca, *or* toothed Whale.

Among the *Cruſtaceous* Fiſhes, the firſt Place is to be given to the Lobſter, though It is in no great Plenty upon this Coaſt. But Shrimps and Prawns, a ſmall thin-ſhelled Crab, Cruſtaceous Fiſh. Lobſters. Shrimps. Prawns.

1 *Ælian.* Hiſt. Animal. l. 3. cap. 136.

like the broad footed one of *Rondeletius*, with the *Squilla lata* (or Sea Cray Fish) of the same Author, are brought every Day to the Shambles.

Sea Cray Fish.

Sea Eggs. The Sea Eggs or *Echini* are in great Numbers, but in little Variety. I have only seen three Kinds, one of which is of the *Pentaphylloid* or *Spatagus* Kind, very beautiful to look upon, but of no Use. The other two are more common, sticking to every Rock we meet with. Each of them hath five Sutures, accompanied with several concentrick Rows of small Knobs; whilst each Knob supporteth a Prickle of an Inch long in the one *Species*, and of two Inches long in the other. The Roes, which lye between the Sutures, are the only Parts that are eaten; which, at the Time particularly of the Full Moon when they begin to be turgid, are, after being tempered with Pepper and Vinegar, esteemed as no small Dainty by these People.

*The Roes of them eaten.*

Shell Fish. Neither is there any great Variety or Plenty of Shell Fish produced upon the *Barbary* Coast. The *Exuviæ* indeed of a few *Species* of Whilks and Flithers, of the Sea Ear, the *Spondylus*, and a smooth shallow *Chama*, are what we commonly see lying upon the Shore: whilst the greater Whilk or *Buccinum*, which is sometimes eight or ten Inches long; a long narrow *Pectunculus*; the Muscle of *Matthiolus*; the *Concha Veneris*; a large thin ampullaceous Whilk, the 18*th Species* of *Lister*; and the long-nosed muricated one, the 20*th* of the same Author, may be reckoned among the Rarities. *Tunis* was formerly well supplyed with Oysters from the Haven of *Bizerta*, but some copious Rains, which fell a few Years ago in this Neighbourhood, with the unusual Torrents consequent thereupon, are supposed, by making the Water too fresh, to have diminished the Breed. The Bottoms likewise, not only of the several coasting Vessels of *Algiers*, but of others that continue any Time in the Harbour, are frequently covered with these Shell Fish; yet their Banks could never be discovered, though, they have been often carefully looked after. This Coast being no way remarkable for Banks of Sand, makes the Cockle a great Rarity; but Muscles are every where common, being the same with those we have in *England*, without being attended, as ours frequently are, with Crabs or *Cancelli*. However, provided

Oysters.

*The* Muscle.

vided the *Solitanna,* which *Varro*[1] tells us contained five Gallons, ſtill continued to be a Native of theſe Seas, It would make conſiderable Amends, as well for the Want of ſome, as for the Scarcity there is in ſeveral other *Species* of the teſtaceous Claſs of Fiſhes.

Theſe are the Obſervations, I have to offer, in Relation to the Animals of theſe Kingdoms: in the Courſe of which, ſome Perſons perhaps may be ſurprized, that they have been ſo very little, if at all entertained with an Account of ſuch ſtrange and wonderful Objects, as might be expected from This Country. Now, in Anſwer to this, it may be obſerved, that the natural, and ordinary Courſe of Things is much the ſame in *Barbary* as in other Places; each *Species,* as far as ever I could be informed, keeping inviolably to Itſelf. For, if we except the *Mule* and the *Kumrah,* (which are procreated from Animals under the Direction of Mankind, and therefore not ſo properly left to themſelves) few, I preſume, if any other Inſtances can be fairly urged in Favour of the old Obſervation, *That* Africa[2] *is always producing ſome new Monſter.* Africa *produceth few Monſters.*

## CHAP. III.

### *Of the* Learning, Arts, Manufactures, Habits, Cuſtoms *&c. of the Inhabitants of theſe Kingdoms.*

THE liberal Arts and Sciences continue to be, as they have been for many Ages, in a low State and Condition among the *Mahometans.* Philoſophy, Phyſick, and Mathematicks, which a few Centuries ago, they had almoſt entirely to themſelves, are at preſent very little known among them. The roving and unſettled Life of the *Arabs,* and the perpetual Grievances the *Moors* meet with from the *Turks,* will not permit either of Them to enjoy that Liberty, Quiet, and Security, which have at all Times given Birth and Encourage- *Arts and Sciences little known or encouraged.*

1 Ex *Africa* quæ vocantur *Solitannæ* (Cochleæ) ita magnæ ſunt, ut in eas 80 quadrantes conjici poſſunt. *Var.* de Re ruſtica. l. 13. cap. 14. 2 Λέγεται δέ τις παροιμία ὅτι ἀεὶ φέρει τι Λιβύη καινόν. *Ariſt.* Hiſt. Anim. l. 8. cap. 28. Ideo (ſc. propter inopiam aquarum ad paucos amnes congregantibus ſe feris) multiformes ibi animalium partus: varie fæminis cujuſque generis mares, aut vi aut voluptate miſcente. Unde etiam vulgare *Græciæ* dictum, SEMPER ALIQUID NOVI AFRICAM AFFERRE. *Plin.* l. 8. cap. 16.

ment to Learning. As for the *Turks*, they are generally of such turbulent and restless Dispositions, or else engage Themselves so deep in Trade and in the Improvement of their Fortunes, that they have no Tast at all for Learning, being wonderfully astonished, as they have often told me, how the *Christians* can take Delight, or spend so much of their Time and Money in such empty Amusements as Study and Speculation.

*Their Method of Education.* When the *Moorish* and *Turkish* Boys (for there is little or no Education among the *Bedoweens*) are about six Years of Age, they are sent to School, where they learn to read, to write and repeat at the same Time. They make no Use of Paper, each Boy having a thin square Board to write upon, which being only slightly daubed over with Whiting, may be wiped off or renewed at Pleasure. After they have made some Progress in the *Coran*, the principal Book that is taught them, they are initiated, with the like Care, in the several Ceremonies and Devotions of their Religion; the Master receiving of each Boy for his Trouble and Attendance about a Penny a Week. When a Boy hath laudably acquitted himself in any Branch of these Instructions, he is forthwith decked out in the most sumptuous Apparel, and being mounted upon a Horse that is richly caparisoned, is conducted by his School-fellows, with *Huzza*'s, through the Streets; whilst his Friends and Relations are already met together to congratulate his Parents, and to load him with Gifts. After they have been employed at School for three or four Years, they are removed to Trades, or enrolled in the Army; in attending which Occupations, there are very few of Them, except the [*Sanjacktars*] Ensigns of the Army, and those who are employed in collecting the Tribute and Customs, but who quickly forget what they learnt in their Childhood.

*Few Books read except the* Coran. Besides their *Coran* and some enthusiastick Comments upon It, very few Books are read or enquired after by those few Persons, of riper Years, who have both Time and Leisure for Study and Contemplation. All that Variety of Learning which they formerly either invented themselves, or adopted into their own Language, may be reduced at present to a few Sheets of blundering Geography, or to some tiresome *Memoirs* of the Transactions of their own Times: for such Branches of History

Hiſtory as are older than their Prophet, are a Medley only of *Romance* and Confuſion.

*Their Ignorance in Mathematicks, Phyſick &c.*

Upon my arrival at *Algiers,* I made It my Buſineſs to be acquainted with ſuch Perſons, as had the Character of being learned and curious; and though it is very difficult, (as well from their natural Shyneſs to Strangers, as from a particular Contempt they have for *Chriſtians,*) to cultivate any real Friendſhip among them, yet in a little Time, I could find the chief Aſtronomer, (who hath the Superintendance and Regulation of the Hours of Prayer) had not Trigonometry enough to project a Sun-Dial: that the whole Art of Navigation, as it is practiſed at *Algiers* and *Tunis,* conſiſted in nothing more, than what is called the pricking of a Chart and diſtinguiſhing the eight principal Points of the Compaſs. Even Chymiſtry, formerly the favourite Science of theſe People, is no farther applied at preſent, than to the diſtilling of Roſe-Water. I have rarely converſed with any of Their [*Tibeebs* طبيب] Phyſicians who were acquainted with *Raſis, Averroës* or others of their Compatriots. The *Spaniſh* Edition of *Dioſcorides* is chiefly ſtudied; though the Figures of the Plants and Animals are more conſulted than the Deſcriptions. The *Dey*'s *Tibeeb* (the *E-mim* [امام] or Preſident of the Phyſicians) once asked me whether the *Chriſtians* had ſuch an Author as *Boo-Kratt*[1] (ſo either out of Ignorance or Affectation they call *Hippocrates*;) adding, that He was the firſt of the *Arabian* [*Hackeems* حكما] Doctors, and lived a little before *Avicenna.*

*No Branch of Learning ſtudied as a Science.*

After this general Account of the State of Learning and Education in this Country, it cannot be expected, that any Branch either of ſpeculative or practical Knowledge ſhould be ſtudied properly as an Art or Science. There are not indeed wanting ſeveral Perſons who preſcribe in Phyſick, play upon a Variety of Muſical Inſtruments, and are concerned in other Actions and Performances which ſeem at leaſt to ſuppoſe ſome Skill in Nature or Mathematicks; yet all This is learnt merely by Practice, long Habit and Cuſtom, aſſiſted for the moſt Part with great Strength of Memory and Quickneſs of Invention. For no Objection can be made againſt the natural Parts and Abilities of theſe People, which are certainly ſubtle and ingenious: only Time, Application and Encouragement are wanting to cultivate and improve them.

1 i.e. *The Father of* Kratt, *ſuppoſed to be an* Arabian.

*The Hiſtory of Phyſick.* To give then a more particular Account of what Arts and Sciences are ſtill remaining in *Barbary*, I ſhall begin with the Hiſtory of Phyſick. And here It is to be obſerved (for the Want no Doubt of proper Perſons duly and methodically bred up to theſe Arts) that there are few if any of the more dangerous Caſes and Diſtempers, but ſuch as either prove mortal, or of a long Continuance. It is to be obſerved likewiſe, that few Perſons will admit either of Advice or Medicine, believing in ſtrict and abſolute Predeſtination; whilſt others, who are leſs ſuperſtitious, prevent the Aſſiſtance of both by their ill Conduct and Management; leaving all to the Strength of Nature, or elſe to *Magar-eah*, as they call Charms and Enchantments. The Hiſtory therefore of Phyſick will be expreſſed in a few Lines: for if we except the following Remedies, together with the conſtant Reſort that is made to the *Bagnio*'s in Diſtempers of all Qualities and Complexions, there is little beſides of general Uſe and Eſtabliſhment among them.

*Their Remedies for the* Rheumatiſm, Jaundice, Feavers, Flatulent Diſtempers, Stone, Bloody Flux, Small Pox, Thus in Rheumatick and Pleuritick Caſes, it is uſual to make ſeveral Punctures, with a red hot Iron, upon the Part affected; which Operation is to be repeated according to the Strength of the Patient and the Violence of the Diſeaſe. A Decoction of the *Ground Pine*, or of the *Globularia Fruticoſa*, is the ordinary Medicine for Fevers: though I have known the common *Scabious* of this Country, taken either as a Salad, or in a ſtrong Decoction, to remove violent tertian and quartan Agues. A Dram or two of the Root of [*Boruſtum*] the *Round Birthwort*, is an eſtabliſhed Remedy for the Cholick and other flatulent Diſtempers: as the Root of [*Bookoka*] *Ariſarum*, dryed and powdered, is for the Stone and Gravel. I once knew above a Pint of a glutinous Subſtance brought away, by the *Urethra*, from a young Boy of our Interpreter's, by only eating plentifully of the ordinary Bread of the *Bedoweens*, which is made of an equal Quantity of Barley or Wheat Flour, and the Roots of *Bookoka* dried in the Oven and powdered. One Dram of a dark coloured *Drop-Stone*, or the like Quantity of the Powder of the *Orobanche Mauritanica*, have been uſed with good Succeſs in ſtopping inveterate *Diarrhœas*. Little elſe is obſerved in the Management of the Small Pox, than to keep the Patient moderately warm, giving

giving him now and then ſix or eight Grains of *Alkermes* in Honey, to throw out the Puſtules. They make uſe of freſh Butter to hinder the Pitting; and prevent the Ulcers from falling upon the Eyes by keeping their Lids conſtantly tinged with the Powder of Lead Oar. The Inoculation of them is performed by making a ſmall Wound, upon the fleſhy Part of the Hand, betwixt the Thumb and Fore-finger. The Perſon who is to undergo the Operation, receives the Infection from ſome Friend or Neighbour, who hath a favourable Kind, and who is intreated to ſell two or three of his Puſtules, for the ſame Number of Nuts, Comfits, or ſuch like Trifles. This they call the purchaſing of the Small Pox; and among the *Jews*, the Purchaſe alone, I was told, without Inoculation, was a ſufficient Preparative for the Infection. However It is in no great Repute in thoſe Parts of *Barbary* or the *Levant* where I have been; moſt People eſteem It to be a tempting of Providence and the ſoliciting a Diſtemper before Nature is diſpoſed to receive It. Accordingly they tell a Number of Stories to diſcourage the Practice; particularly of a beautiful young Lady, who purchaſed only a couple of Puſtules. It happened indeed She had no more than were paid for; but the Misfortune was, they fell upon Her Eyes, and She was blind by the Experiment.

*The* Inoculation *of them* *diſcouraged.*

The *Arabs* attempt to heal all Simple and Gun-ſhot Wounds by pouring freſh Butter, almoſt boyling Hot, into the Part affected; and I have been credibly informed, that Numbers of Perſons have been cured by this Method. For aſſwaging Swellings, Bruiſes, Inflammations and Ailings of that Kind, the Leaves of the [*Opuntia*] *Prickly-Pear*, roaſted a quarter of an Hour in the Aſhes, and applyed as hot as poſſible to the Part affected, are, in this Climate, found to be very beneficial: they are noted alſo for ſuppurating and bringing Boils, Plague-Sores, and ſuch like Tumours to Maturity; and I have likewiſe known them ſucceſsfully applyed, without the leaſt Suſpicion of having any repelling Quality, in the Gout. In ſlight Wounds, Bruiſes and Inflamations, or elſe in order to harden and conſolidate the Parts, ſome Perſons take the Powder of the Leaves of *Alhennah*, and make it up, with warm Water, into a *Cataplaſm*. This, in being applyed, tinges the Skin with a tawny Orange Colour, which continueth for ſome Months;

Medicines *for* Gunſhot Wounds. Swellings *and* Inflammations, Boils, Gout, Slight Wounds,

nay, what is more surprizing, the Tincture passeth quickly, through the Pores, into the Blood, rendering the Urine in a Nights Time of a Saffron Colour. In green Wounds and some other of the above mentioned Cases, the Leaves likewise of (*Madra-mam*) the *Virga aurea glutinosa* have a good effect; whilst the Root of (*Toufailet*) *Thapsia*, roasted and applyed hot to the Hips, or made up into an Ointment, is reckoned a Sciatica. *Specific* Remedy in the *Sciatica*.

*No certain Rule either in prescribing or taking these Medicines.* These are some of the principal Medicines (دوا *Douwas* these People call them) that are made use of in this Country: in the prescribing or taking of which, they observe no uniform Practice nor exact Proportion. For those which regard external Cases are sometimes applyed so sparingly, as if it was indifferent, both to the Patient and Physician, whether or no any Benefit was intended by them: whilst others, in the same Case, act quite the contrary, supposing the larger the *Cataplasm*, the speedier the Cure. Neither is there much more Caution used in such Medicines as are given inwardly: for a Handful, at Random, whether of dry or green Herbs, is the common Dose; which, if taken in a Decoction, they usually pound first in a Mortar, and then pour, at a Venture, half a Pint, a Pint or more of boyling hot Water upon it. Compound Medicines are very rare. The *Moors* indeed pretend to have received several, by Tradition, from their Ancestors; but the few Ingredients, the Shops of their *Tibeebs* are furnished with, to answer such Prescriptions, together with their great Reservedness in conversing with them upon this Subject, appear to be strong Suspicions, that They are no better versed in the *Materia medica* than the *Arabs*. The only Prescription of this Kind that I have met with, is ascribed to a famous *Marabbutt* of theirs, *Seedy Mahomet Zeroke*, who recommends it in this Manner. "The Lives of us all are in "the Hands of God, and when it is written, we must die. "However it has pleased God to save many Persons from the "Plague, by taking every Morning, while the Infection rag- "eth, one Pill or two of the following Composition. Viz. Of "*Myrrh* 2 Parts, *Saffron* 1 Part, *Aloes* 2 Parts, *Syrop of Myrtle* "*Berries* Q. S.

Seedy Mahomet Zerôke's *Remedy against the Plague.*

Neither

*These People strangers to Mathematicks,*

Neither are these People much more conversant in any of the Branches of Mathematicks. For in the first Place they are altogether Strangers to the speculative and abstracted Parts of them. Even such Quadrants, Astrolabes, and other Mathematical Instruments of their Ancestors, as have escaped the Injuries of Time, are looked upon rather as Curiosities, than consulted as useful Inventions. Besides several of these Quadrants, designed chiefly for taking Altitudes, I once saw one at *Tozer* in, what we call, *Oughtred's* Projection, well executed and of a Foot *Radius*. We are also sometimes favoured with a Sight of their *Kalendars*, (all of Them likewise the Works of former Ages) wherein the Sun's Place, the semidiurnal and nocturnal Arch, the Length of the Twilight, with the several Hours of Prayer for each Day in the Month, are calculated to a Minute and beautifully inserted in proper Columns. But these again are as little consulted, as the Instruments; for in Case the Cloudiness of the Weather will not permit them to adjust their small and greater Hour-Glasses, to some inaccurate Meridian Lines they have made for that Purpose, the Times of Devotion, which should be punctual to a Minute, are left intirely to the Will and Pleasure of their (*Mwezzims*) Cryers; no other Methods being studied for the Mensuration of Time; and publick Clocks, from the great Aversion perhaps the *Mahometans* have to Bells, not being allowed of in this Country.

*and to the Use of Instruments, &c.*

*Few Persons conversant in Arithmetick.*

Nay not even the first Operations, in either Numeral *Arithmetick* or *Algebra*, are known to one Person in twenty thousand, notwithstanding their Fore-fathers, if we may judge from the Name [1], seem to have been the Inventors of the one, as they have given to all *Europe* the Characters [2] of the other. However the Merchants, besides being frequently very dextrous in the Addition and Substraction of large Sums by Memory, have a singular Method of Numeration, by putting their Hands into each others Sleeve, and there, touching one another with this or that Finger, or with such a particular Joynt of It, (each of them denoting a determined Sum or

1 جبر *Jabar* est Reductio partium ad totum, seu fractionum ad integritatem. *Et hinc* Algebra *nomen habet.* Gol. 2 *Our Numbers,* viz. 1. 2. 3. 4. 5. 6. 7. 8. 9. 0. *being borrowed from the* Arabian ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠ *which were Originally from the* Indians. Vid. *Bernardi* Tab. Literat. Seriem VII.

Number) will transact Affairs of the greatest Value, without speaking to one another, or letting the Standers by into the Secret. Yet still of a much more extraordinary Nature, provided we could be equally assured of the Truth of It, is the Knowledge, which the *Thalebs*[1] of this Country are supposed to have in Numbers. For they pretend to such a powerful Insight into the Nature and Quality of them, that by differently joyning and combining them, they can bring to Light a Variety of Secrets, excite as well as break the Force of Charms, and perform a thousand Tricks of the like Nature. The following *Diagram*, called [حرز المبارك *Haraz el Mabârak*] *The Blessed Amulet*[2], is one of these Numeral Combinations, which, when hung about the Neck, is said to procure the Favour of Princes, to inspire Courage, intimidate an Enemy, prevent Distempers or whatever else is hurtful and injurious to the Person who bears It.

| | | |
|---|---|---|
| ع | ٩ | ٢ |
| ي | ع | ٧ |
| ٨ | ١ | ٦ |

i. e. *in our Cyphers.*

| | | |
|---|---|---|
| 70 | 9 | 2 |
| 10 | 70 | 7 |
| 8 | 1 | 6 |

*The* Musick *of the* Arabs.

It hath been already observed, that these People play upon several Instruments of Musick: but as they do not write down their Compositions, nor aim at any Contrast or Variety of Parts, it may be disputed, whether even This Branch of the Mathematicks is to be considered as a Science among them. For the Musick of the *Bedoweens* rarely consists of more than one Strain, suitable to their homely Instruments, and to their simple Invention.

*The* Arabebbah.

The *Arabebbah*, as they call the Bladder and String, is in the highest Vogue and doubtless of great An-

1 Or *Thulbys* (V. Not. p. 80.) Studiosi sapientiæ, *from* طلب quæsivit. Vid. *Gol.*

2 *These Letters* {א. מ. ח. / מ. אר. ץ. / ח. צ. מח.} *which* Menasseh ben Israel *inserts before his Treatise* (De Resurrectione Mortuorum) *were probably another of these Charms.*

tiquity

tiquity; as is alſo the *Gaſpah*, which is only a common Reed, open at each End, having the Side of It bored, with three or more Holes, according to the Ability of the Perſon who is to touch It: though the Compaſs of their Tunes rarely or ever exceeds an *Octave*. Yet ſometimes, even in this Simplicity of Harmony, they obſerve ſomething of Method and Ceremony. For in their Hiſtorical *Cantata*'s[1] eſpecially, they have their Preludes and Symphonies; each *Stanza* being introduced with a Flouriſh from the *Arabebbah*, while the Narration Itſelf is accompanied with the ſofteſt Touches, they are able to make, upon the *Gaſpah*. The *Tarr*, another of their Inſtruments, is made like a Sive, conſiſting (as *Iſidore*[2] deſcribeth the *Tympanum*) of a thin Rim or Hoop of Wood, with a Skin of Parchment ſtretched over the Top of It. This ſerves for the Baſs in all their Conſorts, which they accordingly touch very artfully with their Fingers, and the Knuckles or Palms[3] of their Hands, as the Time and Meaſure require, or as Force and Softneſs are to be communicated to the ſeveral Parts of the Performance. The *Tarr* is undoubtedly the *Tympanum* of the Antients, which appears, as well from the general Uſe of It all over *Barbary*, *Egypt* and the *Levant*, as from the Method of playing upon It, and the Figure of the Inſtrument Itſelf, being exactly of the ſame Faſhion with what we find in the Hands of *Cybele* and the *Bacchanals* among the *Baſſo Relievo*'s and Statues of the Antients.

*The* Gaſpah.

*The* Tarr, *or* Tympanum.

But the Muſick of the *Moors* is more artful and melodious. For moſt of their Tunes are lively and pleaſant; and if the Account be true, (which I have often heard ſeriouſly affirmed, but could never ſee a Proof of) that the Flowers[4] of *Mullein* and *Mothwort*, will fall from their Stalks, at the playing of their *Mizmoune*, they have ſomething to boaſt of, which our modern Muſick doth not pretend to. They have alſo a much greater Variety of Inſtruments than the *Arabs*; for beſides

*The* Mooriſh *Muſick and Inſtruments.*

1 *The Strolling* Bedoweens (*like the antient* ΑΟΙΔΟΙ *or* Rhapſodiſts) *are chiefly converſant in this ſort of Muſick, who after they have got together a Crowd and placed them in a Circle, begin to chant over the memorable Actions of their Prophet* &c. *or elſe laying before them the Plans of* Mecca, Medina *&c. flouriſh over, in like manner, their ſeveral Deſcriptions.* 2 *Tympanum* eſt pellis vel corium ligno ex una parte extenſum. Eſt enim pars media Symphoniæ in ſimilitudinem cribri. *Tympanum* autem dictum, quod medium eſt. *Iſid.* Orig. l. 3. cap. 21.

3 *Tympana tenſa tonant Palmis* & Cymbala circum
Concava. *Lucret.* l. 2. l. 618.

4 *Something like this is mentioned by* Ovid.
Ilicibus glandes, cantataque vitibus uva
Decidit. *Ovid.* l. 3. Amor. El. 7. l. 33.

*The* Rebebb. ſeveral Sorts of Flutes and Hautboys, they have the *Rebebb*, a Violin of two Strings, which is played upon with a Bow: *The* A-oude. the *A-oude*[1], a Baſs double ſtringed Lute, bigger than our Viol, which is touched with a *Plectrum*; with ſeveral ſmaller *Gittars* (or *Quetaras*[2] according to their Pronunciation,) of different Sizes, each of them tuned an *Octave* higher than another. They have alſo improved the *Tarr* of the *Bedoweens*, by ſuſpending looſely, upon Pieces of Wire, in the Rim of It, ſeveral Pairs of thin hollow braſs Plates, which, claſhing againſt each other in the ſeveral Strokes and Vibrations given to the Parchment, form a clinking but regular Kind of Noiſe, which filleth up thoſe little Vacancies of Sound, that would otherwiſe be unavoidable in theſe Conſorts. Yet notwithſtanding this Multiplicity of Inſtruments, and that they learn all by Ear, paſſing quickly from one Meaſure to another, and haſtening the Time, (as the Muſicians term it) in them all; yet there is always great Uniformity and Exactneſs obſerved throughout all their Performances. I have often obſerved twenty or thirty Perſons together, proceed, in this manner, from one Air to another, during the Space of a whole Night, (the uſual Time of their Entertainments,) without making the leaſt Blunder or Heſitation.

*The* Turkiſh *Muſick* &c. Neither ſhould I omit the *Turkiſh* Muſick, which is inferiour indeed to the *Mooriſh* in Life and Sprightlineſs, yet is ſtill ſomewhat more compounded than that of the *Bedoweens*. The *Turks* have been generally a proſperous and thriving People, diſtinguiſhing Themſelves ſometimes by briſk and chearful Tempers; yet there is a certain mournful and melancholy Turn, which runs through all their Compoſitions. We may account for It perhaps from that long Intercourſe and Converſation, which they have had with their *Grecian* Subjects, whoſe Airs, for the moſt Part, are doleful and ſerious, like thoſe of a neighbouring Nation, inſpiring in the Hearer Penſiveneſs and Sorrow; which, as I have ſomewhere read, hanging upon the Minds, cannot fail of being communicated to the Muſick of Perſons in Diſtreſs and Captivity. They chiefly make uſe of two Inſtruments; whereof the one is like a long necked Kitt,

1 عود A-oude, *from whence the* Spaniſh Laud *or* Laut, *and our* Lute, *ſuppoſed by* Bochart (Hieroz. 1. l. 4. cap. 8.) *to be the* Χέλυς *or* Teſtudo *of the Antients.* 2 *The ſame Word and Inſtrument no doubt with the antient* Cithara.

played

played upon like the *Rebebb*: the other, which is in the Faſhion of our *Dulcimer*, with Braſs Strings, is touched ſometimes with the Fingers, ſometimes with two ſmall Sticks, or elſe with a *Plectrum*.

But the want of Inſtruments in the private Muſick of the *Turks*, is amply made up in That of their *Beys* and *Baſhaws*. For here (as in ſome of the eaſtern Ceremonies of old [1],) are Inſtruments without Number; Flutes, Hautboys and Trumpets; Drums and Kettle Drums; beſides a Number and Variety of Cymbals, which they beat [2], at certain Intervals, one againſt another, thereby rendring a ſhrill and jarring, but martial Sound, ſuch as, we may ſuppoſe, was made by the *Corybantes* &c. in the Ceremonies of *Cybele* [3] &c. Here the Time is more haſtened than in the *Mooriſh* Muſick, the ſame Note, which, in the Beginning, was held out the Time of a *Minim*, being in the Concluſion, quicker than a *Semiquaver*. I had not Art enough to note down any of theſe Airs: but in the following Page, there are ſome *Specimens* of the other Kinds of Muſick.

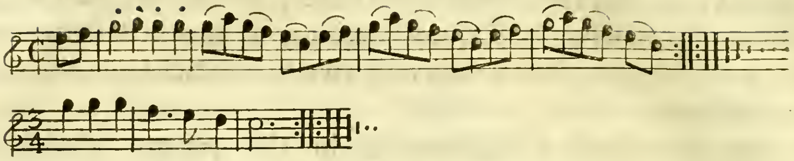
*The Muſick of their Baſhaws &c.*

1 *As in* Dan. 3. 5. *where we have mentioned the* Cornet, Flute, Harpe, Sackbur, Pſalterie, Dulcimer, *and all kinds of Muſick*.

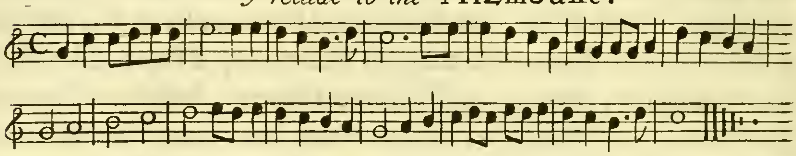
2 Cymbala dant flictu Sonitum. *Auſon.* ad Paulin. Ep. 25. l. 20.
Pulſarent æribus æra. *Lucret.* l. 2. l. 634.
Æraque tinnitus ære repulſa dabant. *Ovid.* Faſt. l. 4. l. 182.
——— Non acuta
Sic geminant *Corybantes* æra. *Horat.* Lib. 1. Od. 16. l. 7.
Gemina æra ſonant Idæaque terga. *Stat.* Theb. 8. 221.
Χαλκὸς δίζυξ. *Nonn.* in Dionyſ.

3 Tinnituſque cie & Matris quate Cymbala circum. *Virg.* Georg. 4. l. 64. (*Matris Cymbala*) quæ in ejus tutela ſunt, ideo quod ſimilia ſunt hemiciclis cæli, quibus cingitur terra, quæ eſt Mater deorum. *Servius* in locum.
Sancta Deum genitrix, tinnitibus æthera pulſis
Æris, & inflati complevit murmure buxi. *Ovid.* Met. 14. l. 537.
Tympana vos, buxuſque vocat Berecynthia Matris
Idææ. *Virg.* Æn. 9. l. 619.
Ταυτὴν (Cybelen) παρεισάγουσι τυμπάνοις καὶ κυμβάλοις καὶ κεραυλοῖς ἢ λαμπαδηφορείαις χαίρουσαν. *Phurnut.* de Natura Deorum. p. 8. Ed. *Cant.*
Σοὶ μὲν κατάρχαι Μῆτερ, πάρα
Μεγάλοι ῥόμβοι κυμβάλων. *Pind.* apud *Strab.* l. 10.
——— Attonitæ cum furta parentis
Ærea pulſantes mendaci *Cymbala* dextra,
Vagitus pueri (*Jovis infantis*) patrias ne tangeret aures,
Dictæi exercent Dominæ famuli *Corybantes*. *Arat.* Phænom. interp. *Germ.* p. 2. l. 15.
Βυρσότονον κύκλωμα τόδε
Μοὶ Κορύβαντες εὗρον. *Eurip.* in Bacch. l. 125.
Καὶ αὐτοὶ οἱ Ινδοὶ (ſc. μνῆμα Διονύσου τῆς στρατηλασίης) ὑπὸ τυμπάνων τε καὶ τῶν κυμβάλων στελλόμενοι ἐς τὰς μάχας. *Arriani* Lib. Rerum Indicarum p. 172. *Hen. Steph.* Edit. 1575. Καὶ θεοὺς σέβειν ἐδίδαξε Διόνυσος ἄλλους τε, καὶ μάλιστα ἑαυτὸν, κυμβαλίζοντας, καὶ τυμπανίζοντας. ** ὥστε καὶ εἰς Ἀλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμπάνων ἐς τὰς μάχας καθίστασθαι. *Idem.* p. 173.

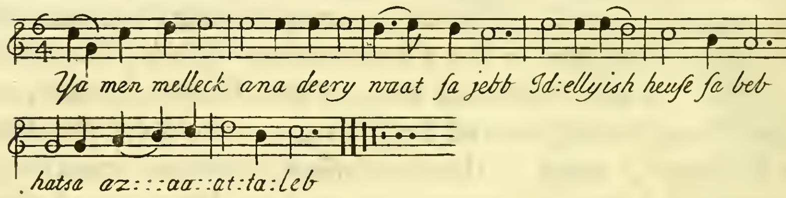
*The* Bedoween *Airs.*



### *Prelude to the* Mizmoune.



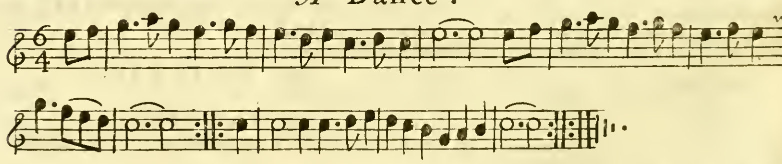
### *The* Mizmoune.




*The* Moorish *Airs.*

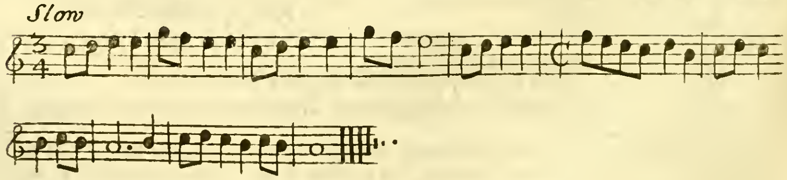



### *A* Dance.



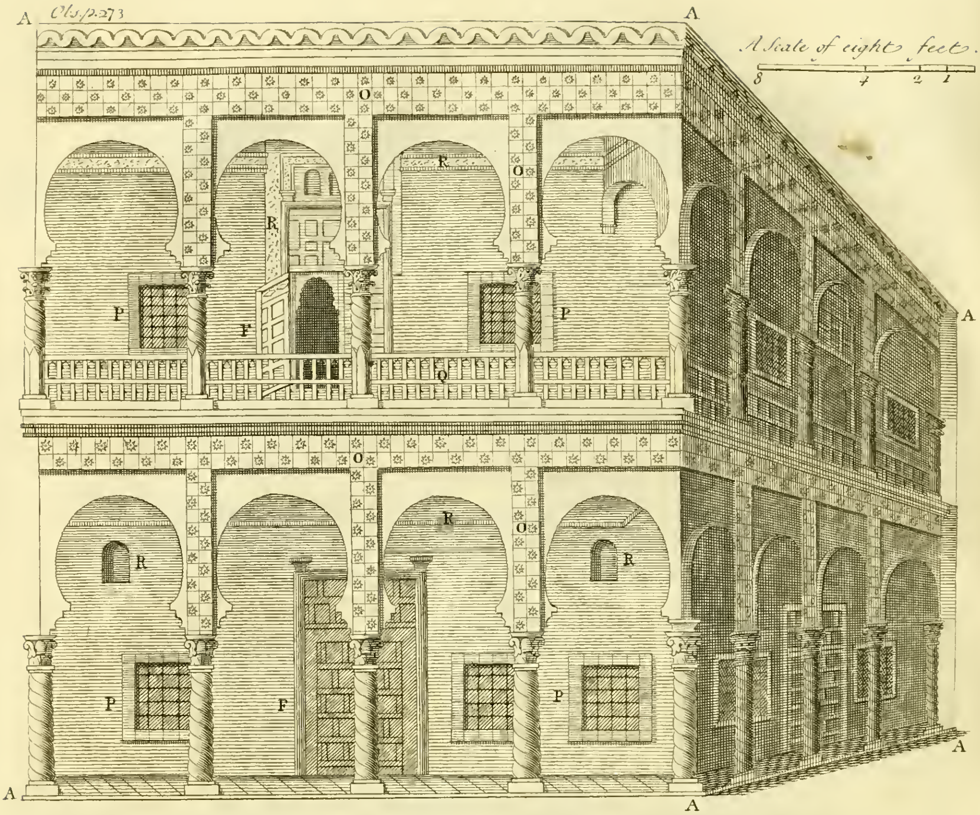
*Slow*

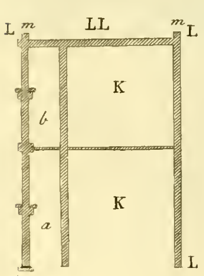
*A* Turkish *Air.*

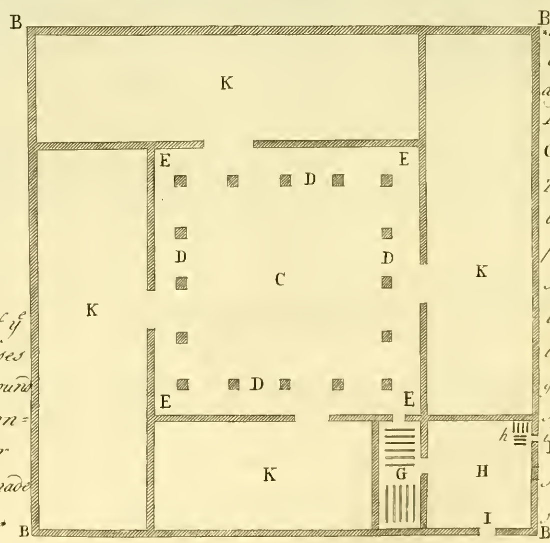


But

Obs. p. 273




AA. *The Upright View of ye Inside of one of the Houses in Barbary.* B. *The Ground Plan, (the Scale being contracted.)* C. *The Area or woost el Dar.* D. *The Colonade* E. *The Cloyster; above which, in Houses of two Stories, there is a Gallery, of the like Fashion.* F. *The Doors.* G. *The Stair-Case.* H. *The Porch, over which the Olee is usually placed, with its privy Stair-Case.* h, *leading into ye Porch, or into the Street* i. I. *The great Door into the Street.* K. *The Chambers.* L. *A perpendicular Section of ye House; shewing ye Cloyster & Gallery; the Chambers* K; *the Terrace* LL; *the Parapet Walls* m.m. O. *Denotes that part of ye Walls, wch are usually adorned wth painted Tiles.* P. *The Windows.* Q. *The Ballustrade of ye Gallery.* RR *Lattices & other Devices in* Mosaick *work.*

*To the Reverend* ROBERT THISTLETHWAITE *D.D. Warden of Wadham College, Oxford.*

*Their Skill in Architecture.*

But the Art, wherein the *Moors* (especially) are the most conversant, is Architecture: though, as Room and Convenience are the only Points regarded in their Plans, the [معلم] *Mallums* (as they call those Persons who are skilled in the designing and executing of them) are to be considered rather as Masters of a Craft or Trade, than of a Science or Liberal Profession. However as there is a near Relation betwixt the Buildings of this Country and those that are occasionally mentioned in the H. Scriptures, it may be presumed, that a particular Account of the Structure and Contrivance of the one, will not a little contribute to the clearing up such Doubts and Difficulties as have arisen, from not rightly comprehending the Fashion of the other.

*The Fashion of the Houses in* Barbary *and the* Levant.

Now the Method of building, both in *Barbary* and the *Levant*, seems to have continued the same, from the earliest Ages, without the least Alteration or Improvement. Large Doors, spacious Chambers, Marble Pavements, cloystered Courts, with Fountains sometimes playing in the Midst, are certainly Conveniencies very well adapted to the Circumstances of these Climates, where the Summer Heats are generally so intense. Add to this, that the Jealousie, which is commonly to be met with in Masters of Families, is hereby less apt to be alarmed, whilst all the Windows open into private Courts, if we except sometimes a latticed Window or Balcony towards the Street. It is during the Celebration only of some *Zeenah* [زينة] or publick Festival, that these Houses and their latticed Windows and Balconies are left open. For this being a Time of great Liberty, Revelling and Extravagance, each Family is ambitious of adorning both the inside and the outside of their Houses with the richest Part of their Furniture: whilst Crowds of both Sexes, dressed out in their best Apparel and laying aside all Modesty, Ceremony and Restraint, go in and out where they please. The Account we have in the 2 Book of *Kings* (9.30.) of *Jezebel's painting her Face and tiring her Head and looking out at a Window*, upon *Jehu*'s Publick Entrance into *Jezreel*, gives us a lively *Idea* of an Eastern Lady at one of these Solemnities.

*The Porch.*

If we quit then the Streets of these Cities, (which are usually narrow, with sometimes a Range of Shops on each Side) and enter into any of the principal Houses, we shall first pass

through a Porch or Gate-Way, with Benches on each Side, where the Master of the Family receiveth Visits and dispatcheth His Business; few Persons, not even the nearest Relations, having Admission any further, except upon extraordinary Occasions. From hence we are received into the Court, which lying open to the Weather, is, according to the Ability of the Owner, paved with Marble or such proper Materials, as will immediately carry off the Water. There is something very analogous betwixt This open Space in the *Moorish* Buildings, and the *Impluvium*[1] or *Cava Ædium* of the *Roman* Architecture; both of Them being alike exposed to the Weather and giving Light to the House. When much People are to be admitted, as upon the Celebration of a Marriage, the Circumcising of a Child or Occasions of the like Nature, the Company is rarely or never received into one of the Chambers, but into the Court, which is strewed accordingly with Mats and Carpets for their more commodious Entertainment. Now as this Part of the House is always allotted for the Reception of large Companies, being also called [الوسط *El Woost*] *The Middle* of the House, and so far litterally answering to the τὸ μέσον of St. *Luke*, it is probable that the Place, where our Saviour and the Apostles were frequently accustomed to give their Instructions, might have been in the like Situation.

*The Court.* — *The Cava Ædium,* — *and τὸ μέσον of St.* Luke *5. 19.*

It is usual in the Summer Season, and upon all Occasions, when a large Company is to be received, to have the Court sheltred from the Heat or Inclemency of the Weather, by a *Velum*[2], *Umbrella* or Veil, as I shall call It, which, being expanded upon Ropes from one Side of the Parapet Wall to the other, may be folded or unfolded at Pleasure. The Psalmist seems to allude to some Covering of this Kind in that beautiful Expression, of *spreading out the Heavens like a Curtain*[3].

*The Court shaded by a* Veil,

The Court is for the most Part surrounded with a Cloyster; as the *Cava Ædium* of the *Romans* was with a *Peristylium*

*and surrounded with a* Cloyster.

1 Si relictum erat in medio domus ut lucem caperet, deorsum quo impluebat, *Impluvium* dicitur. *Varro* de Ling. Lat. l. 4. §. 33. *Impluvium* locus sine tecto in ædibus, quo implueret imber in domum possit. *Ascon. Pedan.* Not. in *Cicer.* Orat. 1. in Verrem c. 56. Sub divo, quod *Impluvium* dicitur. *Serv.* Not. in *Virg.* Æn. 11. v. 512. *Atria* ædificij genus fuere, continens *mediam aream*, in quam ex omni tecto pluvia recipitur, columnis quadrifariam per singulos angulos dispositis & Epistilijs. *Alexand.* ab *Alexandro* Genial. D. l. 3. cap. 6. Præter *Vestibula* fuere *cava ædium & peristylia* in quæ quisque suo jure non vocatus admittebatur. *Id.* lib. 5. cap. 24. 2 *This is the same with the* Arab. سرادق *which is interpreted*, Velum, aut quid simile, quod obtenditur atrio domus, seu *Cavædio*. Vid. *Gol.* in voce. 3 *The same Expression we have in the Prophet* Isaiah 40. 22.

or

or *Colonnade*; over which, when the Houſe hath one or more Stories, (and I have ſeen Them with two or three) there is a Gallery erected, of the ſame Dimenſions with the Cloyſter, having a Balluſtrade, or elſe a Piece of carved or latticed Work going round about It. From the Cloyſter and Gallery, we are conducted into large ſpacious Chambers, of the ſame Length with the Court, but ſeldom or never communicating with one another. One of them frequently ſerveth a whole Family, particularly when a Father indulgeth his married Children to live with him; or when ſeveral Perſons joyn in the Rent of one Houſe. From whence it is, that the Cities of theſe Countries are ſo exceedingly populous, and that ſuch Numbers of People are always ſwept away by the Plague. A Mixture of Families of this Kind ſeems to be ſpoken of by *Maimonides*, as he is quoted by Dr. *Lightfoot*[1] upon 1 *Cor*. x. 16. *The Chambers.*

In Houſes of better Faſhion, theſe Chambers are hung with Velvet or Damask from the Middle of the Wall downwards: the reſt is adorned with the moſt ingenious Wreathings and Devices in *Stucco* and Fret-Work. The Cieling is generally of Wainſcott, either very artfully painted, or elſe thrown into a Variety of Pannels, with gilded Mouldings and Scrolls of their *Coran* intermixed. The Prophet *Jeremiah* 22. 14. exclaimeth againſt ſome of the Eaſtern Houſes that *were cieled with Cedar, and painted with Vermilion.* The Floors are laid with painted Tiles or Plaiſter of *Terrace*; but the Eaſtern Nations making no uſe of Chairs, (either ſitting croſs-legged, or lying at length upon theſe Floors,) they have them conſtantly ſpread over with Carpets, which ſometimes are moſt beautifully deſigned, and of the richeſt Materials. For their further Eaſe likewiſe and Convenience, there is a Row of Damask or Velvet Bolſters, ranged along each Side of the Floor: an Indulgence that ſeems to be alluded to by *the ſowing of Pillows to Arm-holes,* as we have It expreſſed by the Prophet *The Furniture of them.* *The Cieling.* *The Floor.*

1 " *Solomon* appointed that each Place be appropriated to one Man there where there is " a Diviſion into diverſe Habitations, and each of the Inhabitants receive there a Place " proper to himſelf, and ſome Place alſo is left there common to all, ſo that all have an " equal Right to It, as a Court belonging to many Houſes &c. (עירוב) The conſorting " together, which thoſe that dwell among themſelves in the ſame Court, make, (is called " עירובי חצרות *κοινωνία*) The Communion of Courts. And that conſorting together which " they make that dwell among themſelves in the ſame Walk or Entry, or which Citizens of " the ſame City make among themſelves is called (שיתוף) participating together."

*Their Beds.* *Ezekiel* (13. 18. and 20). At one End of each Chamber, there is a little Gallery, raised four or five Foot above the Floor, with a Ballustrade in the Front of It. Here They place their Beds; a Situation frequently alluded to in the H. Scriptures [1].

*The Stairs.* The Stairs are sometimes placed in the Porch, sometimes at the Entrance into the Court. When there is one or more Stories, they are afterwards continued, through one Corner or other of the Gallery to the Top of the House, whither they conduct us through a Door, that is constantly kept shut to prevent the domestick Animals from spoiling the *Terrace*, and thereby the Water which falls from thence into the Cisterns below the Court. *The Doors.* This Door, like most others we meet with in these Countries, is hung, not with Hinges, but by having the Jamb formed at each End into an Axle Tree or Pivot; whereof the uppermost, which is the longest, is to be received into a correspondent Socket in the Lintel, whilst the other falls into a Cavity of the like Fashion in the Threshold. The Stone Door taken Notice of by Mr. *Maundrel* [2], in His Description of the Royal Sepulchres at *Jerusalem*, is exactly of this Fashion.

*No Stairs upon the Outside of their Houses.* I do not remember ever to have observed the Stair Case conducted along the outside of the House; neither indeed will the Contiguity and Relation, which the Houses bear to the Street, and to each other, (exclusive of the supposed Privacy of Them) admit of any such Contrivance. However we may go up or come down them, by the Stair-Case I have described, without entring into any of the Offices or Apartments, and consequently without interfering with the Business of the House; which will be explanatory enough of (*Mat.* 24. 17.) *Let him that is upon the House Top not come down to take any Thing out of the House,* provided the Action there recorded requireth any such Interpretation.

*The Tops of the Houses flat.* The Top of the House, which is always flat, is covered with a strong Plaister of *Terrace*; from whence, in the *Frank* Language, It hath attained the Name of *The Terrace*; a Word made use of likewise in several Parts of these Countries. It is surrounded by two Walls; the outermost whereof is partly

1 *Thou wentest up to thy Fathers Bed— to my Couch.* Gen. 49. 4. *Thou shalt not come down from that Bed on which thou art gone up.* 2 Kings 1. 6. and 16. *I will not go up into my Bed.* Psal. 132. 3. 2 Vid. *Maundrel's* Journey from *Aleppo* to *Jerusalem.* p. 77. Ed. Ox. 1707.

built

built over the Street, partly maketh the Partition with the contiguous *Terraces*, being frequently so low that one may easily climb over It. The other, or the Parapet Wall, as we may call It, hangeth immediately over the Court, being always Breast high, and answereth to the מעקה (Vulg. *Lorica*,) which we render *the Battlements* in the H. Scriptures [1]. Instead of this Parapet Wall, some *Terraces* are guarded, in the same manner the Galleries are, with Ballustrades only or Latticed-Work: in which Fashion probably, as the Name seems to import, was the [שבכה,] Net or *Lattice*, as we render it, that *Ahaziah* (2 *Kings* I. 2.) might be carelesly leaning over, when he fell down from thence into the Court. For upon these *Terraces*, several Offices of the Family are performed; such as the drying of Linnen; preparing of Figs and Raisins; where likewise they enjoy the cool refreshing Breezes of the Evening [2]; converse with one another and offer up their Devotions [3]. When one of these Cities is built upon a Plat of level Ground, we can pass from one End of It to another, along the Tops of the Houses, without coming down into the Street.

*The Parapet Wall.*

Such is the Manner and Contrivance in general of the Eastern Houses. And if it may be presumed that our Saviour, at the healing of the *Paralytic*, was preaching in an House of this Fashion, we may, by attending only to the Structure of It, give no small Light to one Circumstance of that History, which hath lately given great Offence to some Persons. For among other pretended Difficulties and Absurdities relating to this Fact, it hath been urged [4], that "as *the uncovering* or *break-*"*ing up of the Roof*, Mar. 2. 4. or *the letting a Person down* "*through it*, Luk. 5. 19. supposes the breaking up of Tiles, Spars, "Rafters *&c.* so it was well," (as the Author goes on in his ludicrous Manner,) "if *Jesus* and his Disciples escaped with "only a broken Pate, by the falling of the Tiles, and if the "rest were not smothered with Dust." But that nothing of

*The Case of the Paralytic explained.*

1 *When thou buildest a new House, then thou shalt make a* Battlement [מעקה] *for thy Roof, that thou bring not blood upon thine House, if any Man fall from thence.* Deut. 22. 8. עקה inde מעקה, quod secundum *Rabbi David* in libro Radicum, erat Ædificium quod faciebant in circuitu tecti (i. partis superioris domus quæ erat plana) ne quis inde caderet: & erat altitudinis decem שמחים (i. palmarum) quæ est mensura quatuor digitorum super se positorum vel amplius. v. *Pagn.* Lex. 2 *And it came to pass in an evening Tide, that David rose from off his Bed, and walked upon the Roof of the Kings House.* 2 Sam. XI. 2. *So they spread Absolom a Tent upon the Top of the House.* V. XVI. 22. *Samuel communed with Saul upon the Top of the House.* 1 Sam. IX. 25. *Samuel called Saul to the Top of the House.* V. 26. 3 *They that worship the Host of Heaven upon the House Top.* Zeph. I. 5. *Peter went up upon the House Top to pray* Acts 10. 9. 4 Vid. *Woolston*'s 4 Disc. p. 57.

this Nature happened, will appear probable from a different Conſtruction that may be put upon the Words in the Original. For it may be obſerved with Relation to the Words of St. *Mark*, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες &c. that as στέγη (no leſs perhaps than ܬܛܠܝܠܐ *tatlilo* [1], the correſpondent Word in the *Syriac* Verſion) will denote, with Propriety enough, any Kind of Covering, the Veil which I have mentioned, as well as a Roof or Cieling properly ſo called; ſo for the ſame Reaſon ἀποστέγειν may be ſuppoſed to ſignify nothing more than the Removal of ſuch Covering. Ἐξορύξαντες, which we render *breaking up*, is omitted in the *Cambridge* MS. and not regarded in the *Syriac* and ſome other Verſions: the Tranſlators perhaps either not rightly comprehending the Meaning of it or finding the Context clear without it. In the *Perſian* Verſion indeed we have it ſupplyed by *quatuor angulis lecti totidem funibus annexis*, as if it was ſuppoſed to relate, either to the letting down of the Bedſtead or to the making Holes in it for the Cords to paſs through. Though it is ſtill more probable that it ſhould be joyned with στέγη and denote, agreeable to the correſpondent Word *patefacientes* in St. *Jerom*'s Tranſlation, a further laying of it open, by breaking or plucking up the Poſts, Balluſtrades, Parapet Wall, or whatever elſe ſupported it. The Context therefore, according to this Explication, will run thus. *When they could not come at* Jeſus *for the preſs, they drew back the Veil where he was*, or they lay open that Part of it eſpecially (ὅπου ἦν) which was ſpread over the Place where He was ſitting, *and having removed whatever ſhould keep it extended*, (and thereby hinder them from doing the intended good Office,) *they let down the Bed wherein the Sick of the Palſie lay.*

*Στέγη, a Veil.*

*Ἐξορύξαντες, or plucking up the Poſts &c.*

For that there was not the leaſt Force or Violence offered to the Roof, and conſequently, that ἐξορύξαντες, no leſs than ἀπεστέγασαν will admit of ſome other Interpretations than what have been given to them in our Verſion, appears from the parallel Place in St. *Luke*, where διὰ τῶν κεράμων καθῆκαν αὐτὸν, *per tegulas demiſerunt illum*, (which we tranſlate, *They let him down through the Tiling*, as if That had actually been already broken up) ſhould be rendred, *they let him down over, along the Side* or

*Διὰ τῶν κεράμων i. e. along the Side of the Roof.*

[1] Sc. a ܛܠܠ (*Heb.* טלל. *Arab.* ظلل) texit, obumbravit; unde ܛܠܠ (*Arab.* ظلل) Umbra & ܬܛܠܝܠܐ Tectum, Laqueare, Tabulatum, Umbraculum. Vid. *Car. Schaaf* Lex. Syriac. p. 214–15. & *Caſtell.* Lex. p. 1503.

*by*

*by the Way of the Roof.* For as κέραμοι or *tegulæ*, which originally perhaps denoted a Roof of Tiles, like thoſe of the Northern Nations, were afterwards applyed to the *Tectum* [1] or Δῶμα in general, ſo the Meaning of letting down a Perſon into the Houſe *per tegulas*, or διὰ τῶν κεράμων, can depend only upon the Uſe of the Præpoſition διά. Now both in *Acts* 9. 26. καθῆκαν [αὐτὸν] διὰ τοῦ τείχους and 2 *Cor.* 11. 33. ἐχαλάσθην διὰ τοῦ τείχους, (where the like Phraſeology is obſerved as in St. *Luke*) διὰ is rendred in both Places *by*, that is, *along the Side* or *by the Way of the Wall.* By interpreting therefore διὰ in this Senſe, διὰ τῶν κεράμων καθῆκαν αὐτὸν, will be rendred as above, *They let him down over* or *by the Way of the Wall*, juſt as we may ſuppoſe *M. Anthony* to have been, agreeable to a noted Paſſage in *Tully* [2]. An Action of the ſame Nature ſeems to be likewiſe implyed in what is related of *Jupiter* (*Ter.* Eun. 3. 5. 37.) where he is ſaid *ſeſe in hominem convertiſſe atque* per alienas tegulas *veniſſe clanculum per Impluvium.* And of the Snake, which we learn (*Ter.* Phorm. 4. 4. 47.) *per Impluvium decidiſſe de tegulis.* What Dr. *Lightfoot* alſo obſerveth out of the *Talmud*, upon *Mark* 2. 4. will, by an Alteration only of the Præpoſition which anſwereth to διὰ, further vouch for this Interpretation. For, as It is there cited, "*when Rabh Honna was dead, and* "*His Bier could not be carried out through the Door, being too* "*ſtraight, therefore*" (in Order, as we may ſupply, to bury It) "[סביר שלשיל] *They thought good to let It down* [דרך גגין] *through* "*the Roof, or through the Way of the Roof,* as the Dr. renders It, but It ſhould be rather, as in διὰ τῶν κεράμων or διὰ τοῦ τείχους, *by the Way*, or *over the Roof*, viz. by taking It upon the *Terrace*, and letting It down by the Wall, that Way, into the Street. We have a Paſſage in *Aulus Gellius* [3] exactly of the ſame Purport, where it is ſaid, that if "*any Perſon in Chains ſhould* "*make his Eſcape into the Houſe of the* Flamen Dialis, *that* "*he ſhould be forthwith looſed: and that his Fetters ſhould be* "*drawn up through the* Impluvium, *upon the Roof* (Terrace) "*and from thence be let down into the Highway or Street.*"

1 Quemque in *tegulis* videritis alienum—videritis hominem in noſtris *tegulis* &c. *Plaut.* Mil. 2.2. De *tegulis* modo neſcio quis inſpectavit voſtrarum familiarium per noſtrum *Impluvium* intus apud nos Philocomaſium, atque hoſpitem oſculantis. *Plaut.* Mil. 2. 2. l. 7. Vinctum, ſi ædes ejus [*Flaminis Dialis*] introierit, ſolvi neceſſum eſt; & vincula per *Impluvium* in *tegulas* ſubduci, atque inde foras in viam dimitti. *Aul. Gell.* Noct. Attic. 10. 15. Quum tamen tu nocte ſocia, hortante libidine, cogente mercede, per *tegulas* demitterere. *Cic.* 2. Phil. 45. Αὐτὸ δὲ τὸ τέγος, οὐ μόνον οἱ νῦν κέραμον ὀνομάζουσιν ἀλλὰ &c. *Jul. Poll.* Onom. l. 7. c. 33.
2 Vid. Not. ut ſupra. 3 Vid. *Aul. Gell.* ut ſupra.

*No Breach made in the Tiling.* When the Use then of these Phrases, and the Fashion of these Houses are rightly considered, there will be no Reason, I presume, for supposing any Breach to have been made in the *tegulæ* or κέραμοι, since all that was to be done in the Case of the *Paralytic*, was to carry him up to the Top of the House, either by forcing their Way, through the Crowd, up the Stair Case, or else by conveying him over some of the neighbouring *Terraces*; and there, after they had drawn away the [πέπλ] Veil, to let him down, along the Side of the Roof (through the Opening or *Impluvium*,) *into the Midst* (of the Court) *before Jesus*.

*Small Houses annexed to the greater,* To most of these Houses, there is a smaller one annexed; which sometimes riseth one Story higher than the House; at other Times consisteth of one or two Rooms only and a *Terrace*; whilst others, that are built, (as they frequently are) over the Porch or Gate-way, have, if we except the Ground Floor, all the Conveniences that belong to the House. There is a Door of Communication from Them into the Gallery of the House, kept open or shut at the Discretion of the Master of the Family; besides another Door, which opens immediately from a Privy-Stairs down into the Porch or Street, without giving the least *called* Olees. Disturbance to the House. These Back-Houses are known by the Name of علية *Alee* or *Oleah*, (for the House properly so called is *Dar* دار or *Beet* بيت) and in them Strangers are usually lodged and entertained; in them the Sons of the Family are permitted to keep their Concubines; whither likewise the Men are wont to retire, from the Hurry and Noise of their Families, to be more at Leisure for Meditation or Diversions: besides the Use, they are at other Times put to, in serving for Wardrobes and Magazines.

*The* Hebrew *and* Arabick *Name for them the same.* The עליה of the H. Scriptures is literally the same Appellation with علية, being accordingly so rendered in the *Arabick* Version. We may suppose it then to have been a Structure of the like Contrivance. The little Chamber[1] then that was built by the *Shunamite* for *Elisha*, (whither, as the Text instructs us, he retired at his Pleasure, without breaking in upon the private Affairs of the Family, or being in his turn interrupted

1 *Let us make a little Chamber I pray thee on the Wall, and let us set for him there a Bed and a Table and a Stool and a Candlestick: and it shall be when he cometh to us, that he shall turn in thither.* 2 Kings 4. 10.

in

in his Devotions:) The Summer Chamber of *Eglon* [1], (which, in the same Manner with These, seems to have had Privy-Stairs belonging to It, through which *Ehud* escaped after he had revenged *Israel* upon That King of *Moab*:) The Chamber over the Gate [2], (whither, for the greater Privacy, King *David* withdrew himself to weep for *Absalom*;) and, That upon whose *Terrace*, *Ahaz*, for the same Reason, erected his [3] Altars, seem to have been Structures of the like Nature and Contrivance with these *Olees.*

Besides, as each of these Places, which are called עליה or Olee *of the like Import*
עליה in the *Hebrew* Text, and علية in the *Arabick* Version, is *with* ὑπερῷον.
expressed by ὑπερῷον in the LXXII; it may be presumed, that the same Word, where It occurs in the N. T. implieth the same Thing. The upper Chamber therefore, where *Tabitha* was laid after her Death [4], and where *Eutychus* [5] fell down from the third Loft, besides other Instances, may be taken for so many of these *Olees*, as they are indeed called in the *Arabick* Version.

And that ὑπερῷον denoteth such private Apartments as these Ὑπερῷον *the*
(for Garrets, from the Flatness of the Roof, are Structures *same with a Back House,*
not known in these Climates) seems likewise probable from the Use of the Word among the Classick Authors. For the ὑπερῷον where *Mercury* [6] carried on his Amours, and where *Penelope* [7], and the young Virgins [8] kept themselves at a Distance from the Sollicitations of their Woers, appear to carry along with them Circumstances of greater Privacy and Retirement, than are consistent with Chambers in any other Situation than that of these *Olees.* Nay farther, that עליה, علية or ὑπερῷον could
not barely signify a single Chamber, *Cœnaculum*, or Dining- *and not a sin-*
Room, but one of these contiguous Houses, divided into several *gle Chamber.*
Apartments, seems to appear from the Circumstance of the

1 *And Ehud came unto him (Eglon) and he was sitting in a summer Parlour, which he had for himself alone*—then *Ehud went forth through the Porch.* Judg. 3. 20--23. 2 *And the King was much moved, and went up to the Chamber over the Gate and wept.* 2 Sam. 18. 33. 3 *And the Altars that were on the Top of the upper Chamber of Ahaz, which the Kings of Judah had made.* 2 Kings 23. 12. 4 Acts 9. 36. 5 Acts 20. 8, 9. &c. 6 Αὐτίκα δ' εἰς ὑπερῷ' ἀναβὰς, παρελέξατο λάθρῃ. *Hom.* Il. π. l. 184. 7 Οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ Φαίνεται, ἀλλ' ἀπὸ τῶν ὑπερωΐῳ ἱστὸν ὑφαίνει. *Hom.* Odyss. ο. 515-16. 8 Ἐκάλουν δὲ καὶ τὰ νῦν τῶν οἰκιῶν παρ' ἡμῖν καλούμενα ὑπερῷα, ὠὰ, ὥς φησι Κλέαρχος ἐν ἐρωτικοῖς, τὴν Ἑλένην φάσκων ἐν τοιούτοις οἰκήμασι τρεφομένην, δόξαν ἀπενέγκασθαι παρὰ πολλοῖς ὡς ἐξ ὠοῦ εἴη γεγεννημένη. *Athen.* Deip. l. 2. c. 16. Ἐν δὲ τῷ, εἰς ὑπερῷ' ἀναβὰς, γράφουσιν οἱ παλαιοὶ ὅτι γυναιξὶν ἀνώγεοι θάλαμοι ἐγίνοντο πρὸς τὸ μὴ συντυγχάνειν ῥᾳδίως ἀνδράσι· διὸ καὶ ἡ Πηνελόπη, ἐν Ὀδυσσείᾳ εἰς ὑπερῷον καθημένη, ποιεῖ ἃ ποιεῖ. Καὶ Πριάμῳ δὲ, τέγεοι θάλαμοι ποιοῦνται ταῖς ἑαυτοῦ. φασὶ δὲ καὶ ὅτι τὰ μετέωρα τῶν οἰκημάτων, ὠὰ καλοῦσιν οἱ Λακεδαιμόνιοι. Ὅθεν ὑπερῷον τὸ οἷον εἰπεῖν, ὑπερύψηλον. *Eust.* in l. 184. *Il.* π. p. 1054. Δηλοῖ δέ φασιν ὑπερῷον τὸ δίστεγον. τοιούτους δὲ θαλάμους ὑπερῴους δηλαδὴ, ταῖς παρθένοις οἱ ἀρχαῖοι ἐποίουν, ὑπὲρ τοῦ δυσεντεύκτους αὐτὰς εἶναι. *Id.* in *Il.* β. l. 514. p. 272.

Altars, which *Ahaz* erected upon the Top of His. For, besides the supposed Privacy of his Idolatry, (which could not have been carried on undiscovered in any Apartment of the House, because under the perpetual View and Observation, as it may be supposed, of the Family) provided his עליה had been only one single Chamber of the [בית] House, it is reasonable to imagine, that the Roof would have been ascribed to the Latter, and not to the עליה, which, upon this Supposition, made only one Chamber of It. A Circumstance of the like Nature may probably be collected from the *Arabick* Version of ὑπερῷον *Acts* 9. 39. where It is not rendered علية as in Ver. 37. but غرفة *Girfat*; intimating perhaps that Part or particular Chamber of the علية where the Damsel was laid. The falling likewise of *Eutychus* from the third Loft (as the Context seems to imply) of the ὑπερῷον, (for there is no Mention made of an House) may be received, I presume, as a further Proof of this Supposition.

*The* Olee *built in the same Fashion with the House.*

For it hath been already observed that these *Olees* are built with the same Conveniences as the House; consequently, what Position soever the ὑπερῷον may be supposed to have, from the seeming Etymology of the Name, will be applicable to the one as well as to the other. Though still ὑπερῷον will admit of another Interpretation in our Favour, denoting not so much a Chamber remarkable for the high Situation of It, as *Eustathius*[1] and others after him give into, but such a Building, as is erected *upon* or *beyond* the Walls or Borders of another[2]; just as these *Olees* are actually contrived in Regard to the [بيت] House. Neither will this Interpretation interfere with the high Situation that ὑπερῷον may be further supposed to have, from being almost constantly joyned with ἀναβαίνειν or καταβαίνειν. For the going in or out of the House, whose Ground Floor lyeth upon the same Level with the Street, could not be expressed by Words of such Import: whereas the *Olees*, being usually built over the Porch or Gate-Way, a small Stair Case is to be mounted before we can be said properly to enter Them,

*The* ὑπερῷον *erected upon another Building.*

*The Ascent into the* ὑπερῷον.

1 Vid. Not. ult. p. 281. 2 Ὑπερῷον pro ὑπερώϊον, contractè & Atticè dicitur, ut πατρῷον pro πατρώϊον. Dictio componitur ab ὑπὲρ & ὤϊον, quod *Fimbriam* significat & *Extremitatem*. Primam vero hujus vocis originem ducunt a nomine ὄϊς ἐκτάσει τοῦ ο εἰς ω. atque ideo pro limbo accipi: ὅτι οἱ ἀρχαῖοι προβάτων δέρματα ἐνέβαλλον τοῖς τῶν ἱματίων κρασπέδοις, i.e. quod antiqui aliquid de pellibus ovium extremis vestibus adjicerent. Hinc factum, ut pro quacunque extremitate, ima, summa, aut alia quavis accipiatur. *Car. Gerardi* Annot. in *Plutum Aristophanis*. p. 83.

and

and conſequently ἀναβαίνειν and καταβαίνειν are very applicable to Structures in ſuch a Situation.

The Eaſtern Method of building may further aſſiſt us, in *The Temple of* Dagon. accounting for the particular Structure of the Houſe of *Dagon*, (*Judg.* 16) and the great Numbers of People that were buried in the Ruins of It, by pulling down the two principal Pillars. We read (Ver. 27.) that about *three thouſand Perſons were upon the Roof to behold while* Sampſon *made ſport*. *Sampſon* muſt therefore have been in a Court or *Area* below them, and conſequently the Temple will be of the ſame Kind with the antient Τεμένη or ſacred Encloſures, ſurrounded only in Part or altogether with ſome cloyſtered Building. Several Palaces and *Dou-wânas*, as they call the Courts of Juſtice in theſe Coun- *The Faſhion of It.* tries, are built in this Faſhion; where, upon their Feſtivals, a great Quantity of Sand is ſtrewed upon the *Area* for the (*Pello-wan*) Wreſtlers to fall upon, whilſt the Roof of the Cloyſters, round about, are crowded with Spectators. I have often ſeen ſeveral Hundreds of People diverted in this Manner upon the Roof of the *Dey*'s Palace at *Algiers*; which, like many more of the ſame Quality and Denomination, hath an advanced Cloyſter, made in the Faſhion of a large Pent-Houſe, ſupported only by one or two contiguous Pillars in the Front, or elſe in the Centre. In ſuch open Structures as theſe, in the Midſt of their Guards and Counſellors, are the *Baſhas*, *Kadees*, and other great Officers aſſembled to diſtribute Juſtice and tranſact the publick Affairs of their Provinces. Here likewiſe they have their publick Entertainments, as the Lords and others of the *Philiſtines* had in the Houſe of *Dagon*. Upon a Suppoſition therefore that in the Houſe of *Dagon*, there was a cloyſtered Structure of this Kind, the pulling down the Front or Centre Pillars only which ſupported it, would be attended with the like *Cataſtrophe* that happened to the *Philiſtines*.

The Moſques and Sepulchres of theſe Countries, are other *The Faſhion of their* Moſques. Structures, which ſtill remain undeſcribed. The firſt, which they pronounce [مسجد [1]] *Meſg-jid*, are built exactly in the Faſhion of our Churches, where inſtead of ſuch Seats and Benches as we make uſe of, they only ſtrew the Floor with Mats, upon

1 i. e. *The Place of Humiliation, from* سجد, [Heb. סגד] Humiliavit ſe, procubuit: *pec.* Reverentiæ ergo. *ſpec.* frontem imponens terræ, ad commonſtrandam ſupplicis animi dejectionem atque abnegationem ſui. Vid. *Gol.* in voce.

 which

which they perform the several Stations, Sittings and Prostrations that are enjoyned in their Religion. Near the Middle, particularly of the principal *Mosque* of each City, there is a large Pulpit erected, which is ballustraded round, with about half a dozen Steps leading up to it. Upon these (for I am told none are permitted to enter the Pulpit) the *Mufti* or one of the *Im-ams* placeth himself every Friday, *The* (يوم الجمعة) *Day of the Congregation*, as they call it, and from thence either explaineth some Part or other of the *Coran*, or else exhorteth the People to Piety and good Works. That End of these *Mosques*, which regards *Mecca*, whither they direct themselves throughout the whole Course of their Devotions, is called the *Kiblah*[2], in which there is commonly a Nich, representing, as a judicious Writer[3] conjectures, the Presence, and, at the same Time, the Invisibility of the Deity. There is usually a square Tower erected at the other End, with a Flag-Staff upon the Top of it. Hither the Cryer ascends at the appointed Times, and, displaying a small Flag, advertiseth the People, with a loud Voice, from each Side of the Battlements, of the Hour of Prayer. These Places of the *Mahometan* Worship, together with the *Mufti*, *Im-ams*[4] and other Persons belonging to them, are maintained out of certain Revenues[5] arising from the Rents of Lands and Houses, either left by Will or set apart by the Publick for that Use.

*How they conduct their Funerals.* When any Person is to be buried, it is usual to bring the Corpse, at the Mid-day or Afternoon Prayers, to one or other of these *Mosques*, from whence it is accompanied, by the greatest Part of the Congregation, to the Grave. Their Processions, at these Times, are not so slow and solemn as in most Parts of Christendom; for the whole Company make what Haste they can, singing, as they go along, some select Verses of their *Coran*. That absolute Submission which they pay to the Will of God, allows them not to use any consolatory Words upon these Occasions: no Loss or Misfortune is to be hereupon regretted or

1 i. e. *The Church or Place where the People meet together, so called from* جمع collegit, congregavit &c. *When there are several* Mosques *in one City, the largest is called the* Jimmah, *and sometimes,* El Jimmah Kibeerah, *the Great or Mother Church, in which their Publick Devotions, &c. are usually performed on Fridays.* 2 *From* قبل e regione oppositus fuit &c. Vid. *Gol.* & Not. p.32. 3 Vid. *Maundrell's* Journ. to *Jerusalem*. p.15. 4 امام, *I-mim*, *Em-am*, or *Im-am* Præses, Antecessor, quem alij sectantur ac imitantur: *peculiariter* qui præit populo sacros ritus & sacrorum antistes. Vid. *Gol.* in voce. 5 *These they call* [حباس] Hab-ouse, i. e. *Things set apart for pious uses.*

com-

complained of: inſtead likewiſe of ſuch Expreſſions of Sorrow and Condolence, as may regard the deceaſed, the Compliments turn upon the Perſon, who is the neareſt concerned, (*Berka ſe raſſick*) *A Bleſſing* (ſay his Friends) *be upon your Head.*

*The Manner of their Sepulchres.*

If we except a few Perſons, who are buried within the Precincts of ſome Sanctuary, the reſt are carried out at a ſmall Diſtance from their Cities and Villages, where a great Extent of Ground is allotted for that Purpoſe. Each Family hath a particular Portion of it, walled in like a Garden, where the Bones of their Anceſtors have remained undiſturbed for many Generations. For in theſe Encloſures [1] the Graves are all diſtinct and ſeparate: having each of them a Stone, placed upright, both at the Head and Feet, inſcribed with the Name of the Perſon who lieth there interred; whilſt the intermediate Space is either planted with Flowers, bordered round with Stone or paved all over with Tiles. The Graves of the principal Citizens are further diſtinguiſhed by ſome Square Chambers or *Cupolas* [2] that are built over them. Now as all theſe different Sorts of Tombs and Sepulchres, with the very Walls likewiſe of the Encloſures, are conſtantly kept clean, white-waſhed and beautified, they continue, to this Day, to be an excellent Comment upon that Expreſſion of our Saviours, where he mentions *the garniſhing of the Sepulchres*, Matt. 23. 29. and again (V. 27.) where he compares the *Scribes, Phariſees and Hypocrites, to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones and all uncleanneſs.* For the Space of two or three Months after any Perſon is interred, the Female [3] Relations go once a Week to weep over the Grave and perform their *Parentalia* [4] upon it.

*Some Texts of Scripture alluding thereto.*

*The Cement uſed in their Buildings.*

We are to obſerve further with Regard to the ſeveral Buildings and Structures which I have deſcribed, that both the Plaiſter and Cement, which are made uſe of, (particularly where

1 Theſe ſeem to be the ſame with the Πεείβολοι of the Antients. Thus *Euripides* Troad. l. 1141.

Αλλ' ἀντὶ κέδρυ περιβόλων τε λαΐνων
Εν τῇδε θάψαι παῖδα.

2 Such Places probably as theſe are to be underſtood, when the *Demoniack* is ſaid to have *his Dwellings among the Tombs.* Mar. 5. 3. 3 Notatum fuit in omnibus Sacris, fœminini generis Victimas eſſe potiores &c. Vid. *Alex.* ab *Alex.* Gen. Dier. l. 3. cap. 12. De parentalibus ſ. cœnis ferialibus. 4 Convivia quæ in Parentum aut propinquorum funere fieri conſueverunt. Vid. *Alex.* ab *Alex.* ut ſupra. *Lex. Pitiſc.*

extraordinary Strength and Compactness are required) are, to all Tryal and Appearance, of the same Consistence and Composition with Those of the Antients[1]. Those Cisterns which were built, by *Sultan ben Eglib*, in several Parts of the Kingdom of *Tunis*, are of equal Solidity with the famous ones at *Carthage*, continuing to this Day (unless where they have been designedly broken,) as firm and compact, as if they were just finished. The Composition is made in this Manner. They take two Parts of Wood Ashes, three of Lime, and one of fine Sand, which, after being well sifted and mixed together, they beat, for three Days and Nights incessantly, with wooden Mallets, sprinkling them alternately and at proper Times, with a little Oyl and Water, 'till they become of a due Consistence. This Composition is chiefly used in their Arches, Cisterns, and *Terraces*. But the Pipes of their Aquæducts are joyned, by beating Tow and Lime together with Oyl only, without any Mixture of Water. Both these Compositions quickly assume the Hardness of Stone, and suffer no Water to pervade them.

*Their Glue.* Instead of common Glue, the Joyners frequently use a Preparation of Cheese, which is first to be pounded, with a little Water, in a Mortar, 'till the wheyie Matter is washed out. When this is done, they pound it again with a small Quantity of fine Lime, and apply it afterwards as quick as possible to such Boards as are to be joyned together, which, after the Cement becomes dry, will not be separated, I am told, even by Water itself.

*The Habitation of the* Bedoweens. Having thus described the several Buildings peculiar to the Cities of this Country, let us pass on to take a View of the Habitations of the *Kabyles* and *Bedoweens*: These, for the most Part, the Inhabitants of the Plains, the Others of the Mountains. Now the *Bedoweens* live in Tents, called *Hhymas*[2] [خيام] from the Shade they afford the Inhabitants, and [*Beet el Shar* بيت ال شار] *Houses of Hair*, from the Matter they are made of. They are the same, with what the Antients called *Mapalia*[3], which being then, as they are to this Day, secured

1 Sc. ex sabulone, & calce & favilla. *Vitruv.* Arch. l. 7. cap. 4. *Plin.* l. 36. cap. 25.

2 Sc. a خام operuit locum umbræ captandæ ergo &c. Vid. *Gol.* in voce.

3 Qualia *Maurus* amat dispersa *Mapalia* Pastor. *Sil.* Ital. Lib. 17. Car. 90.
Et solitus vacuis errare *Mapalibus* Afer
Venator. *Lucan.* l. 4. 684.

Familiæ aliquot (*Numidarum*) cum *Mapalibus* pecoribusque suis (ea pecunia illis est) persecuti sunt regem. *Liv.* l. 29. ¶. 31.

*Numidas* positis *Mapalibus* consedisse. *Tac.* Ann. l. 4. ¶. 25.

from

from the Heat and Inclemency of the Weather, by a Covering only of fuch Hair Cloth, as our Coal-Sacks are made of, might very juftly be defcribed by *Virgil* * to have thin Roofs. When we find any Number of them together, (and I have feen from three to three hundred) then, as it hath been already taken Notice of [1], they are ufually placed in a Circle and conftitute a *Dou-war*. The Fafhion of each Tent is the fame, being of an oblong Figure, not unlike the bottom of a Ship turned upfide down, as *Salluft* [2] hath long ago defcribed them. However they differ in Bignefs, according to the Number of People who live in them; and are accordingly fupported, fome with one Pillar, others with two or three: whilft a Curtain or Carpet placed, upon Occafion, at each of thefe Divifions, feparateth the whole into fo many Appartments. The Pillar which I have mentioned, is a ftraight Pole, eight or ten foot high, and three or four Inches in Thicknefs, ferving, not only to fupport the Tent, but, being full of Hooks fixed there for the Purpofe, the *Arabs* hang upon It their Cloaths, Baskets, Sadles and Accoutrements of War. *Holofernes*, as we read in *Judith* 13. 16. made the like ufe of the Pillar of his Tent, by hanging his *Fauchin* upon It. It is there called the *Pillar of the Bed*, from the Cuftom perhaps, that hath always prevailed, of having the upper End of the Carpet, Matrafs, or whatever elfe they lye upon, turned, from the Skirts of the Tent, that Way. But *the* [Κωνωπεῖον] *Canopy*, as we render It (Ver. 9.) fhould, I prefume, be rather called the Gnat or *Muskeeta*-Net, which is a clofe Curtain of Gauze or fine Linnen, ufed, all over the *Levant*, by People of better Fafhion, to keep out the Flyes. The *Arabs* have nothing of this Kind; who, in taking their Reft, lye horizontally upon the Ground, without Bed, Matrafs or Pillow, wrapping themfelves up only in their *Hykes*, and lying (as they find Room,) upon a Mat or Carpet, in the Middle or Corner of the Tent. Thofe who are married, have each of them a Corner of the Tent, canton'd off with a Curtain: the reft accommodate themfelves in the Manner I have defcribed. The Defcription which *Mela* [3] and

*The Fafhion of them.*

*The method of lying in them.*

1 Vid. Not. *. p. 32. 2 Ædificia *Numidarum*, quæ *Mapalia* illi vocant, oblonga, incurvis lateribus tecta, quafi navium carinæ effent. *Salluft*. Bell. Jug. §. 21. 3 Vid. *Exc.* p. 19. cap. 3. * Not. 1. p. 288.

*Virgil*[1] have left us of their Manner of Living and Decampments, even to the Circumstance of carrying along with them their faithful Domestick, are as justly drawn up, as if they had made their Observations at this Time.

*The Habitations of the* Kabyles. From the *Dou-wars* of the *Bedoweens,* we are to ascend to the *Dashkras* of the *Kabyles,* which consist of a Number of *Gurbies,* as the *Dou-wars* do of *Hhymas.* These *Gurbies* are generally raised either with Hurdles, daubed over with Mud, or else they are built out of the Materials of some adjacent Ruins, or with square Cakes of Clay baked in the Sun. The Roofs are covered with Straw or Turf, supported by Reeds, or Branches of Trees. *The Fashion of their* Gurbies. There is rarely more than one Chamber in the largest of them; notwithstanding it is to serve for a Kitchin, Dining Room, and Bed-chamber; besides one Corner of it that is reserved, as I should have mentioned also in the *Hhymas,* for their Foles, Calves, and Kids. *These* Gurbies *the antient* Magalia *or* Magaria. These Hovels being always fixed and immoveable, are undoubtedly what the Antients called *Magalia*[2]: according to *Virgil*[3] therefore, *Carthage* itself, before the Time of *Dido,* was nothing more than one of these *Dashkras,* which I have described.

*The* Showiah *or Language of the* Kabyles. The *Kabyles,* from their Situation[4] and Language, (for all the rest of the Country speak the *Arabick* Tongue) seem to be the only People of these Kingdoms, who can bear any near Relation to the antient *Africans.* For, notwithstanding the great Variety of Conquests, to which the low and cultivated Parts of this Country have been so often subject, yet it is more than probable, that all or the greater Part of the mountainous Districts, were, from their rugged Situation, in a great Measure left free and unmolested. Whilst the *Nomades* therefore and Inhabitants of such Cities and Villages, as were of easy Access, submitted by Degrees to the Loss of their old Language, and to the Introduction of such new Laws and

1 Quid tibi pastores *Libyæ,* quid pascua versu
Prosequar, & *raris* habitata mapalia *tectis.*
Sæpe diem noctemque & totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitijs: tantum campi jacet: omnia secum
Armentarius *Afer* agit, tectumque, laremque
Armaque, *Amycleumque canem, Cressamque* Pharetram. *Georg.* 3. l. 339.

2 *Magalia* dicta quasi magaria, quod magar Punici novam villam dicunt. *Isid.* Orig. l. 15. cap. 12. Vid. *Boch.* Chan. l. 1. cap. 24. *Magalia* quæ a Vallo Castrorum *Magar* vel *Magul* instar villarum fixæ erant &c. Vid. *Cl. Wassæi* Not. in *Sall.* Bell. Jug. p. 285.

3 Miratur molem *Æneas, Magalia* quondam. *Æn.* 1. 425.

4 Vid. p. 7. 8. 120. &c.

Customs,

Customs, as were consequent upon these Invasions; those *Africans* who retired to the Mountains and there formed themselves into *Kabyleah* [قبايل] or Clans, may be supposed to have been the least affected with those Novelties. It may be farther urged, that as They would be hereby obliged to converse chiefly among themselves, so, for the same Reason, they would continue to be much the same People, and, in all probability, preserve, their Original Language without any considerable Alteration. But what this was, he must be a very bold Conjecturer who can at this Distance of Time pretend to ascertain. For indeed it is scarce conceivable but that the *Carthaginians*, who possessed all *Africa*[1] from *Cyrene* to the *Atlantic* Ocean, must, in consequence of their many Conquests and Colonies have in some Measure introduced their own Language, of which we have a Specimen[2] in the *Pænulus* of *Plautus*. And a still greater Change must it probably have suffered from the successive Admission of *Romans* and *Vandals* into these Countries. Thus much however is certain that there is no Affinity at all betwixt, what may be supposed to be, the primitive Words in the *Showiah*[3] (as they call this Language at present) and the Words which convey the same Meaning in the *Hebrew* and *Arabick* Tongues. For *Thamurt*, *Arghaz*, *Thamtuth*, *Agarum*, *Aksum* &c. their Names for *Earth*, a *Man*, a *Woman*, *Bread*, *Flesh* &c. cannot, I presume, be any way related to the *Oriental* Languages. But the Reader is referred to a Vocabulary of this Language, which is inserted after the *Excerpta*.

*hath no Relation to the* Hebrew *or* Arabick *Tongues.*

*The* Hyke,

Having thus described the different Habitations of these People, I shall now give an Account how they employ themselves in Them. Under this Head therefore will be comprised their Manufactures, Habits and Manner of Living. Now the chief Manufacture among the *Kabyles* and *Arabs* is the making of *Hykes*[4] (as they call Woollen Blankets) and Webs of Goats Hair for their Tents. The Women alone are employed in this Work, as *Andromache* and *Penelope* were of old, who make no use of a Shuttle, but conduct every Thread of the Woof with their Fingers. One of these *Hykes*, is usually six

1 Vid. *Boch.* Chan. in Præfat. 2 *Ibid.* l. 2. cap. 1. 3 The Language of the Mountaineers in S.W. *Barbary* is called *Shillah*, differing in some Words from the *Showiah*; but the meaning of the Names I could never learn, unless perhaps they were called after some considerable Clans who might be either the Authors or Conservators of them. 4 Probably derived from حوكي *texuit*.

Yards long and five or six Foot broad, serving the *Kabyle* and *Arab* for a compleat Dress in the Day, and for his Bed and Covering in the Night. It is a loose but troublesome Kind of Garment, being frequently disconcerted and falling upon the Ground, so that the Person who wears it, is every moment obliged to tuck it up, and fold it anew about his Body. This shews the great Use there is for a Girdle in attending any active Employment, and in Consequence thereof, the Force of the Scripture Injunction, alluding thereunto, *of having our Loyns girded*[1]. The Method of wearing these Garments[2], with the Use they are at other Times put to, in serving for Coverlets to their Beds, should induce us to take the finer Sorts of them at least, such as are wore by the Ladies and Persons of Distinction, to be the *Peplus* of the Antients. It is very probable likewise, that the loose folding Garment (the *Toga*[3] I take it to be) of the *Romans*, was of this Kind: for if the Drapery of their Statues is to instruct us, This is actually no other than what the *Arabs* appear in, when they are folded up in their *Hykes*. Instead of the *Fibula*, they joyn together, with Thread or a wooden Bodkin, the two upper Corners of this Garment, which being first placed over one of their Shoulders, they fold the rest of it afterwards round their Bodies.

*easily disconcerted.*

*The* Peplus *&c. of the Antients.*

*The* Burnoose.

The *Burnoose*, (as they call their Cloak or upper Garment,) is likewise made in these *Dou-wars* and *Dashkras*: though there are Looms, both for It and the *Hyke*, in most of the Towns and Villages. It is of one Piece, shaped like the Gar-

1 Thus περιζώννυμι is used *Luke* 17. 8. *Acts* 12. 8. *Eph.* 6. 14. *Rev.* 1. 13. and 15. 6. And ἀναζώννυμι 1 *Pet.* 1. 13. 2 *Kings* 4. 29. and 9. 1. &c. Εὐπερίστατος joyned with ἁμαρτία *Heb.* 12. 1. i. e. *Sin which is so well fitted to gird us in*, is also well illustrated by the Fashion, and Manner of wearing these Garments. 2 *J. Pollux* (l. 7. c. 13.) describes the Use of the Πέπλος to be ἐνδύσασθαί τε καὶ ἐπιβάλλεσθαι, *ad induendum & insternendum*: and in the latter of these Significations it is used by *Homer*. Il. E. v. 194.

——— Ἀμφὶ δὲ πέπλοι
Πέπτανται.

The Scholiast upon *Il.* E. v. 734. makes the *Peplus* to be a Garment that was fitted to the Body by a *Fibula*, just as the *Hyke* is, ὃν (says he) οὐκ ἐνεδύοντο, ἀλλ' ἐπερονῶντο: and so *Callimach.* in Lavacr. Pallad. v. 70.

Δή ποτε γὰρ πέπλον λυσαμένα περόνας.

*Lutatius* upon *Statius's Thebais* v. 101. calls it *Vestis Candida*. That it was also a large Garment, hanging down to the Feet, &c. appears from the following Epithets that are given to it by the Antients. Thus *Euripides* (in Bacch. v. 40.) calls them πέπλοι ποδήρεις. *Æschylus* (in Choæph. v. 1000.) ποδιστήρας πέπλους. *Homer* (in Il. Z. v. 442.) ἑλκεσιπέπλους; and again *Od.* Δ. v. 305. τανύπεπλον. 3 *Toga* dicta, quod Velamento sui corpus tegat atque operiat. Est autem pallium purum forma rotunda & *fusiore*, & quasi inundante sinu & sub dextro veniens, super *humerum sinistrum* ponitur: cujus similitudinem in operimentis simulachrorum vel picturarum aspicimus, easque statuas togatas vocamus. Mensura Togæ iustæ, si sex ulneas habeat. *Isid.* Orig. l. 19. cap. 24.

ment

ment of the little God *Telesphorus*; i. e. strait about the Neck, with a *Cape* or *Hippocrates*'s Sleeve for a Cover to the Head, and wide below like a Cloak.

*The Fashion of It.*

There are some of Them likewise which are fringed round the Bottom like that of *Parthenaspa*'s, and *Trajan*'s, upon the *Basso Relievo*'s of *Constantine*'s Arch[1].

*Somewhat like the* Roman Pallium, *and* Bardocucullus.

The *Burnoose*, without the *Cape*, seems to answer to the *Roman Pallium*[2], and, with it, to the *Bardocucullus*[3], being probably the same with our Saviour's Cloak, which (*Joh.* 19. 23.) *was wove without Seam from Top to Bottom*; and with *the Cloaths* of the *Israelites*, (Ex. 12. 34.) wherein they folded up their *kneading Troughs*, &c. as the *Moors*, *Arabs* and *Kabyles*, (for It is wore by them all) do, to this Day, Things of the like Burthen and Incumbrance.

*Several Clans walk bare-headed.*

*Their Temples bound with a Fillet.*

If we except the *Cape* of the *Burnoose*, which is only occasionally made use of during a Shower of Rain or in very cold Weather, several *Arabs* and *Kabyles* go bare-headed all the Year long, as *Masanissa* did of old[4], binding their Temples only with a narrow Fillet, to prevent their Hair from being troublesome. As the antient *Diadema*[5] might originally serve for this Purpose, so it appears from Busts and Medals, (unless when It is adorned with precious Stones,) to have been no other Ornament.

*The Caps wore by the* Moors *&c. the antient* Tiara.

But the *Moors* and *Turks* in general, with some of the richer Clans of *Arabs*, wear, upon the Crowns of their Head, a small hemispherical Cap of Scarlet Cloath, which is to be taken Notice of, as another chief Branch of their Woollen Manufacture.

*The* Turbant.

The *Turbant*, which is a long narrow Web of Linnen, Silk or Muslin, is folded round the Bottom of these Caps, and distinguisheth, according to the Order and Fashion of the Folds, the several Orders of Soldiers not only from the Tradesmen and Citizens, but from one another. We find the same Dresses and Ornaments for the Head upon antient

1 Vid. Veteres Arcus Augustorum &c. antiquis nummis notisque *Jo. Petri Bellori* illustrati &c. Rom. 1690. Tab. 24. 28. 38. &c. 2 *Pallium* (ἱμάτιον) quia palam gestetur: quod palam sit & foris: sub eo enim *Tunica* sumebatur &c. Vid. *Steph.* Thes. Ling. Lat. 3 Penulæ Gallicæ genus, quæ cucullum habet. Hinc *Martial.* l. 14. 178.

Gallia Santonico vestit te *bardocucullo.*

Vid. *Raynaud.* de Pil. ¶. 15. *Ferrar.* de Re Vest. 2. 1. 21. *Salm.* Exercit. Pl. p. 392. *Vossi.* Lex. Etym. vel Lex. *Pitisc.* 4 Arbitror te audire, *Scipio*, hospes tuus avitus *Masanissa*, quæ faciat hodie, nonaginta annos natus: cum ingressus iter pedibus sit, in equum omnino non ascendere: cum equo, ex equo non descendere: nullo frigore adduci, ut *capite operto* sit &c. *Cic.* de Senectute. 5 *Diadema* erat Fascia candida, quæ regum capitibus obligabatur. *Cæl.* l. 24. cap. 6.

Medals, Statues and *Basso Relievo*'s; the former of which appears to be the same with the *Tiara*[1] of the Antients.

*Straight bodied Frocks.*

Some of these People wear, underneath their *Hykes*, a close bodied Frock or Tunick (a *Jillebba* I think they call It) with or without Sleeves, not unlike the *Roman Tunica*, or the Habit in which the Constellation *Bootes* is painted. This, no less than the *Hyke*, is to be girded about their Bodies, especially when they are engaged in any Labour, Exercise or Employment; at which Time they usually throw off their *Hykes* and *Burnooses*, and remain only in their Tunicks. Of this Kind probably was the Habit, which our Saviour might still be cloathed with, when He is said *to lay aside his Garments* (ἱμάτια *Pallium sc. & Peplum.* Joh. 13. 4.) *and to take a Towel and gird himself*; as was likewise the *Fishers Coat*[2], (Joh. 21. 7.) which St. *Peter girded about Him*, when He is said *to be naked*; or what the same Person, at the Command of the Angel, (*Act.* 12. 8.) *might have girded upon Him*, before He is enjoyned *to cast His Garment* (ἱμάτιον) *about Him.* Now the *Hyke* and *Burnoose* being probably, at that Time, the (ἱμάτιον) proper Dress, Cloathing, or Habit of the Eastern Nations, as they continue to be to this Day, of the *Kabyles* and *Arabs*, the laying them aside, or appearing without them, might, according to the Eastern Manner of Expression, be other Words only for being naked.

*The Fashion of their Girdles.*

The Girdles of these People are usually of Worsted, very artfully woven into a Variety of Figures and made to wrap several Times about their Bodies. One End of them, by being doubled and sown along the Edges, serves them for a Purse, agreeable to the Acceptation of the word ζώνη[3] in the H. Scriptures. The *Turks* and *Arabs* make a further Use of their Girdles by fixing their Knives and Poiniards[4] in them: whilst the *Hojias* (i. e. the Writers and Secretaries) are distinguished

1 Quartum genus vestimenti est rotundum pileolnm, quale pictum in *Ulysseo* conspicimus, quasi, sphæra media sit divisa: & pars una ponatur in capite: hoc Græci & nostri Τιάραν, nonnulli Galerum vocant, Hebræi מצנפת *Miznepheth*: non habet acumen in summo, nec totum usque ad comam caput tegit, sed tertiam partem a fronte inopertam relinquit. &c. *Hieronym.* de Veste Sacerdot. ad *Fabiolam.* 2 The Original Word is ἐπενδύτης, which the *Vulgate* renders *Tunica*: others *Amiculum, Indusium, Supercilicium* &c. from ἐπενδύομαι *superinduor.* Vid. *Leigh*'s Critica Sacra. p. 149. 3 Which in *Mat.* 10. 9. *Mar.* 6. 8. we render *a Purse.* 4 The Poiniard of the *Arab* is made crooked, like the *Copis* or *Harpe* of the Antients. *Q. Curt.* l. 3. de reb. *Alex.* Copidas *vocant gladios leviter curvatos falcibus similes.* Bonarotæ Præf. in Dempst. Hetrur. Regal. *Brevis gladius in arcum curvatus* Harpe *dictus.*

by

by having an Inkhorn[1], the Badge of their Office, ſuſpended in the like Situation.

*The* Arabs *wear no Shirts,*

It is cuſtomary for the *Turks* and *Moors* to wear Linnen underneath their Tunicks; but the *Arabs*, in general, wear nothing but Woolen. There is a Ceremony indeed, in ſome *Douwars*, which obligeth the Bridegroom and the Bride to wear each of them a Shirt, at the Celebration of their Nuptials; but then, out of an odd Piece of Superſtition, they are not afterwards to waſh or put them off ſo long as they laſt. The Sleeves are wide and open, without any Folds at the Wriſt, whilſt thoſe of the Women are made with Gauze and different coloured Ribbands, interchangeably ſown together. Neither are the *Bedoweens* accuſtomed to wear Drawers, a Habit which the Citizens of both Sexes do conſtantly appear in, eſpecially when they go abroad or receive Viſits. The Virgins are diſtinguiſhed from the Matrons in having Theirs made of Needle-work, ſtriped Silk or Linnen, juſt as *Tamar*'s Garment is deſcribed, 2 *Sam.*13.18. But when the Women are at Home and in Private, then they lay aſide their *Hykes* and ſometimes their Tunicks, and, inſtead of Drawers, bind only a Towel[2] about their Loyns. A *Barbary* Matron in her Undreſs appears exactly in the ſame manner, that *Silenus* doth in the *Admiranda*[3].

*nor Drawers.*

*The Veils* &c. *of the* Mooriſh *Women.*

We are to obſerve further with Regard to the Habits of the *Mooriſh* Women, that, when they appear in Publick, they always fold themſelves up ſo cloſely in their *Hykes*, that without the Addition of a Veil, there is very little to be ſeen of their Faces. But in the Summer Months, when they retire to their Country Seats, they walk abroad with leſs Caution and Reſervedneſs, and, upon the Approach of a Stranger, let only their Veils fall over their Faces, as *Rebekah* may be ſuppoſed to have done upon the Sight of *Iſaac*. (*Gen.* 24. 65.) They all affect to have their Hair hang down to the Ground, which they

1 That part of theſe Inkhorns (if an Inſtrument of Braſs may be ſo called) which paſſeth betwixt the Girdle and the Tunick and holdeth their Pens, is long and flat; but the Veſſel for the Ink, which reſts upon the Girdle, is ſquare, with a Lid to claſp over it. They make no uſe of Quills, but of ſmall Reeds (*Calami*) which they cut into the ſame Shape with our Pens; and in the Country Villages, no leſs than among the *Kabyles* and *Arabs*, where Galls, Copperas &c. are not to be procured, they have Wool calcined into Powder, which they mix afterwards with Water. The Manner of carrying theſe Inſtruments in their Girdles, (במתניו (*Ezek.* 9. 2.) *ad lumbos ſuos, by His Side*) ſeems to have been as early as the Prophet *Ezekiel*. 2 This is called both in *Barbary* and the *Levant*, a *Footah* [فوطة] which *Camus* (in *Golius*) makes to be a *Perſian* Word, denoting, *Genus veſtis ſtriatæ*, ex Sindia deportari *ſolitum*. pec. *præcinctorium*. 3 Vid. *Admirand*. Roman. Antiq. Tab. 44.

collect into one Lock, upon the hinder Part of the Head; binding and *plaiting* (1 *Pet.* 3. 3.) it afterwards about with Ribbons. Where Nature hath been less liberal, there the Defect is to be supplyed by Art, and foreign Hair interwoven with the natural. Some Commentators have imagined that *Absalom*'s *Hair, which was sold* (2 Sam. 14. 26.) *for two hundred Shekels,* was to be applyed to this Use. After their Hair is plaited up in this Manner, they proceed to dress their Heads by tying close together, above the Lock I have described, the several Corners of a triangular Piece of Linnen, wrought into a Variety of Figures by the Needle. Persons of better Fashion wear above this a *Sarmah*, as they call it, which differeth not much in Shape from the former Head Dress, but is made of thin flexible Plates of Gold or Silver, variously cut through and engraved in Imitation of Lace. A Handkerchief of Crape, Gauze, Silk or painted Linnen, bound close about the *Sarmah*, and falling afterwards, without any Order, upon the Lock, compleats the Head Dress of the *Moorish* Ladies.

*The tinging their Eyes with Lead Ore.*

But none of these Ladies take themselves to be compleatly dressed, 'till they have tinged the Hair and Edges of their Eye-Lids with [*Al Ka-hol*[1] الكحل] *the Powder of Lead Ore.* Now as this Operation is performed by dipping first into the Powder a small wooden Bodkin of the Thickness of a Quill, and then drawing it afterwards, through the Eye Lids, over the Ball of the Eye, we shall have a lively Image of what the Prophet (*Jer.* 4. 30.) may be supposed to mean *by renting the Eyes with* (פוך Lead Ore) *painting.* The Sooty Colour, which is in this manner communicated to the Eyes, is thought to add a wonderful Gracefulness to Persons of all Complexions. The Practice of it, no Doubt, is of great Antiquity: for beside the Instance already taken Notice of, we find that when *Jezebel* is said

1 This Word is rendred by *Golius* and others, *Stibium*, Antimonij Species; and sometimes *Collyrium.* The *Heb.* כחל *Cahhol* hath the same Interpretation; and the Verb כחלת joyned with עיניך *Ezek.* 23. 40. is rendred *thou paintedst thy Eyes.* פוך (from whence probably the Lat. *Fucus*) is taken in the like Signification, being rendred *Antimonium, Stibium,* quo ad tingenda nigrore cilia, seu ad venustandos oculos, peculiariter utebantur, color subniger *ex pulveribus Stibij* confectus. *Schindl.* Lex. St. *Jerom* likewise upon these Words בפוך אבניך, *Is.* 54. 11. which we render (*I will lay*) *thy Stones with fair Colours*, takes Notice, quod omnes præter LXX. similiter transtulerunt: viz. (*sternam*) *in Stibio lapides tuos*, in similitudinem comptæ mulieris, quæ *oculos pingit Stibio*, ut pulchritudinem significet civitatis. פוך therefore and כחל, كحل denoting the same mineral Substance or *Collyrium*, it may be presumed that what is called to this Day by the latter of these Names (which is a rich Lead Ore, pounded into an impalpable Powder,) was the Mineral which they always made use of.

(2 *Kings*

(2 *Kings* 9. 30.) *to have painted her Face,* the Original Words are [ותשם בפוך עיניה] *she adjusted* (or set off) *her Eyes with the Powder of Lead Ore.* The like Ornament was made use of not only by other Eastern Nations, but by the *Greeks* and *Romans* also, as appears from antient Authors[1]. Among other Things relating to the *Egyptian* Women, I have likewise seen taken out of the *Catacombs* at *Sakara*, a Joynt of a common Reed, which contained one of the Bodkins, and an Ounce or more of the Powder that I have described; both of them agreeable to the Fashion and Custom of this Time.

Carpets are another Branch of the Trade and Manufacturies of this Country. They are made of much coarser Materials, and are not so beautifully designed as those of *Turkey*; but being cheaper and softer, they are preferred by these People to lye upon. At *Algiers* and *Tunis* there are Looms for Velvet, Tafitas, and several Kinds of wrought Silks. A coarse Sort of Linnen is likewise made all over these Kingdoms, though *Susa* is noted for producing the finest. The greatest Part of the Manufactures I have mentioned are consumed at Home; some of which are so small and inconsiderable, particularly the Silks and Linnen, that the Deficiencies are frequently made up from the *Levant* and *Europe*. It may be further observed, that these Parts of *Barbary* send very few of their Commodities to foreign Markets. Oyl, Hydes, Wax, Pulse and Corn, are the general Produce; but the first are either in such small Quantities, or so much wanted at Home, that Corn may be reckoned the chief and indeed the only Branch of Trade for Exportation. Before the Loss of *Warran*, I have known our Merchants, ship off, some Years, from one or other of the Ports of these Kingdoms, seven or eight thousand Ton. There is likewise so great a Consumption of Oyl among the Natives themselves, that, in the Kingdom particularly of *Algiers*, it is seldom permitted to be shipped off for *Christendom*. Greater Quantities indeed are produced near *Tunis* and *Susa*, but then the

Carpets, Silks, Linnen, *and other Branches of Trade.*

1 Ορῶν δὲ (*Cyrus*) αὐτὸν (*Astyagem*) κεκοσμημένον καὶ ΟΦΘΑΛΜΩΝ ΥΠΟΓΡΑΦΗ, καὶ χρώματος ἐντρίψει, καὶ κόμαις προσθέτοις &c. *Xenoph.* de Cyr. Inst. l. 1. §. 11. Ταύτῃ μοι δοκοῦσιν αἱ χρυσοφοροῦσαι γυναῖκες, τῶν πλοκάμων τοὺς ἑλιγμοὺς ἀσκοῦσαι, χρίσματά τε παρειῶν καὶ ΥΠΟΓΡΑΦΑΣ ΟΦΘΑΛΜΩΝ, καὶ βαφὰς μετιοῦσαι τριχῶν, &c. *Cl. Alex.* Pæd. l. 3. c. 2. Vis Stibij principalis circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere (*Dioscorid.* l. 5. c. 99.) quoniam in calliblepharis mulierum dilatet oculos. *Plin.* l. 33. c. 6.

*Moorifh* Merchants alone are allowed to buy it: obliging themfelves at the fame Time to difpofe of it at *Alexandria, Damiata,* or fome other Ports of the *Mahometan* Dominions.

*The Cheapnefs of their Provifions.* Commodities of all Kinds are fold very cheap in this Country. We can have a large Piece of Bread, a Bundle of Turneps, a fmall Basket of Fruit &c. for the fix hundredth and ninety fixth part of a Dollar, i. e. of three Shillings and Six-pence of our Money. Fowls are frequently bought for three half-pence a Piece; a Sheep for three Shillings and fix-pence; and a Cow and a Calf for a Guinea. It is happy likewife for thefe People, that they can have, one Year with another, a Bufhel of the beft Wheat for fifteen or eighteen-pence. For the Inhabitants of thefe Countries, no lefs than the Eaftern People in general, *Thefe People great Eaters of Bread.* are great Eaters of Bread [1]; it being computed that three Perfons in four live entirely upon It, or elfe upon fuch Compofitions [2], as are made of Barley and Wheat-Flour. Frequent mention is made of this fimple Diet in the H. Scriptures [3].

*How they make it.* In Cities and Villages, where there are publick Ovens, the Bread is ufually levened; but among the *Bedoweens,* as foon as the Dough is kneaded, it is made into thin Cakes, which are either immediately baked upon the Coals, or elfe in a *Ta-jen* [4]. Such were *the unleavened Cakes,* (*Ex.* 29. 2. *Jofh.* 5. 11. *Judg.* 6. 11. and 19. 2 *Sam.* 13. 8. 1 *Chr.* 23. 29. &c.) and *the Cakes* which *Sarah made quickly upon the Hearth, Gen.* 18. 6.

*How they grind their Corn.* Moft Families grind their Wheat and Barley at Home, having two portable Grind-Stones for that Purpofe, the uppermoft whereof, is turned round by a fmall Handle of Wood or Iron,

1 Αἰγυπτίυς δ' Εκαταῖος ΑΡΤΟΦΑΓΟΥΣ φησὶν εἶναι, Κυλλησίας ἐσθίοντας. *Athen.* Deip. l. 10. p. 418. Ed. *Dalechamp.* *Maffaniffa* likewife, agreeable no doubt to the Cuftom of the *Numidians* at that Time, is mentioned by *Polybius* (Fragm. p.1000. Ed. *Cafaub.*) as eating (συπαρὸν ἄρτον) *brown Bread* very favourily at his Tent Door. 2 *Cufcaffowe,* the chiefeft of thefe Compofitions, is well defcribed in *Phil.* Tranf. N° 254. and in *Lowth.* Abridg. Vol. 3. p. 626. When the Grains of *Cufcaffowe* are large, then the Compofition is called *Hamza.* What they call *Dweeda* is the fame with *Vermezzelli*; as their *Bag-reah* differs not much from our Pancakes, only that inftead of rubbing the (*Ta-jen*) Pan they fry it in with Butter, they make ufe of Soap to make it honey-comb. 3 Gen. 18. 5. and 1 Sam. 28. 22. *I will fetch a morfel of Bread.* Ch. 21. 14. *And* Abraham *took Bread and a bottle of Water, and gave it unto* Hagar. Ch. 37. 25. *They fat down to eat Bread.* Ch. 43. 31. *And* Jofeph *faid, fet on Bread.* Ex. 2. 20. *Call him, that he may eat Bread.* Ch. 16. 3. *We did eat Bread to the full.* Deut. 9. 9. *I neither did eat Bread nor drink Water* 1 Sam. 28. 20. Saul *had eaten no Bread all the Day.* &c. 4 This is a fhallow Earthen Veffel, like a Frying Pan, made ufe of not only for This but Other Purpofes. What is baked therein is called *Ta-jen,* after the Name of the Veffel; juft as τήγανον (*Hefych.* τάγηνον) a Word of the fame Sound and Import, is taken by the *Greeks*: τάγηνον appellant τὸ ἐν τηγάνῳ ἑψηθὲν. (*Steph.* Thef. p. 1460-1.) *If thy Oblation* (Lev. 2. 5.) *be a Meat-Offering* (ἀπὸ τηγάνου) baken *in a Pan, it fhall be of fine flour unleavened, mingled with Oyl.*

placed

placed in the Edge of It. When This Stone is large, or Expedition is required, then a second Person is called in to assist; and as it is usual for the Women alone to be concerned in this Employ, sitting themselves down over against each other with the Mill Stones between them, we may see not only the Propriety of the Expression, *Ex.* 11. of sitting *behind the Mill*, but the Force also of the other, *Mat.* 24. 40. that *two Women shall be grinding at the Mill, the one shall be taken and the other left. Athenæus*[1] has preserved an Expression of *Aristophanes*, which takes Notice of the same Custom that is observed to this Day among the *Bedoween* Women, of singing all the while they are thus employed.

*Their several Sorts of Food.*

Besides several different Sorts of Fricasees, and of Roast, Boiled, and Forced-Meats, (the first and last of which are always made very savory,) the richer Part of the *Turks* and *Moors*, mix up a variety of Dishes with Almonds, Dates, Sweet-Meats, Milk, Honey, &c. which it would be too tedious to enumerate. I have seen at some of their Festivals, more than two hundred Dishes, whereof forty at least were of different Kinds. But among the *Bedoweens* and *Kabyles* there are neither Utensils nor Conveniences for such Entertainments; two or three wooden Bowls, a Pot and a Kettle, being the whole Kitchin Furniture of the greatest *Emeer*. However all the Orders and Degrees of these People, from the *Bedoween* to the *Bashaw*, eat in the same Manner; washing first their Hands, and then sitting cross-legged, round a Mat, or low Table, upon which their Dishes are placed. They make no Use of a Table Cloth, each Person contenting Himself with a Share of a long Towel that lyes round the Mat. Knives and Spoons are little in Use: for the Food, being well roasted and boyled, requires no Carving. Cuscassowe, Pilloe and other Dishes likewise, which we should reckon Spoon Meats, are served up, in the same Manner with all their other Sorts of Food, no better than lukewarm, so that the whole Company dipping their Fingers together in the Dish, (making use of their right Hand only,) take what Portion of it they can conveniently dispose of for a Mouthfull, making it first into little Balls or Pellets in the Palms of their Hands. No sooner is any Person

*Their Method of Eating;*

1 Καὶ τῶν πτισσουσῶν ἄλλη τις (sc. ᾠδὴ) ὡς Ἀριστοφάνης ἐν Θεσμοφοριαζούσαις. *Athen.* Deip. p. 619. Edit. *Casaub.*

satisfied, than he rises up and washes himself, without paying the least Regard to the Company; whilst another, that very Moment, takes his Place; the Servant sometimes (for there is no Distinction of Tables) succeeding his Master. When they sit down to these Meals or eat and drink at any other Time; and indeed when they enter upon their daily Employ, or undertake any Business whatsoever, they always pronounce, with the greatest Seriousness and Reverence, the Word *Bismillah*, (بسم الله i. e. *in the Name of God:*) using *Alhamdillah* (الحمد لله i. e. *God be praised,*) after Nature is satisfied, and their Affairs are attended with Success.

*saying* Bismillah *when they sit down*, &c.

*The Times of rising and eating among the* Moors *and* Turks.

The *Turks* and *Moors* are early Risers, constantly attending the publick Devotions at Break of Day. Each Person employs himself afterwards in the Exercise of his proper Trade and Occupation 'till ten in the Morning, the usual Time of dining; returning again to his Business 'till (*Asa*) the Afternoon Prayers, at which Time, all Kind of Work ceaseth, and their Shops are shut up. The Supper commonly follows the Prayers of (*Magreb*) Sun set, and then repeating the same at the setting of the Watch, when It begins to be dark, they go to Bed immediately after. Some of the graver People, who have no constant Employ, spend the Day, either in conversing with one another at the *Haf-effs*[1], in the *Bazar*, or at the Coffee-House: whilst a great Number of the *Turkish* and *Moorish* Youths, with no small Part of the unmarried Soldiers, attend their Concubines, with Wine and Musick, into the Fields; or else make themselves merry at one of the publick Taverns; a Practise indeed expresly prohibited by their Religion, but what the Necessity of the Times, and the uncontroulable Passions of the Transgressours oblige these Governments to dispence with.

*The Diversions of the old and young.*

*The Life of the* Arab.

The *Arab* follows no regular Trade or Employment. His Life is one continued Round of Idleness or Diversions. When no Pastime calls him abroad, he doth nothing all the Day, but loyter at Home, smoke his Pipe[2], and repose himself under some

1 The holding Conversations at the *Haf-effs* i. e. the *Barber*'s Shop, seems to be of great Antiquity; for *Theophrastus* (as we read in *Plutarch. Sympos.* L. 5. Q. 5.) calls them ἄοινα συμπόσια *Banquets without Wine*. 2 This the *Arabs* call [شرب الدخان *Shrob el Doubhan*] *drinking of Smoke* i. e. *Tobacco*; the *Arabick* and our Name being the same according to what *Hernandez* relateth. *Plantam quam* Mexicenses Pycielt *seu* Yelt *vocant, ab* Haitinis *appellatur* Tobacus, *a quibus non ad* Indos *solum sed ad* Hispanos *id defluxit nomen, eo quod* Suffumigiis *admisceretur, quæ* Tobacos *etiam nuncupare consueverunt, a* Brasilianis Petum, *ab aliis* Herba Sacra, *a nonnullis* Nicotiana *dicitur*. Hist. Mexican. l. 5 cap. 51.

neigh-

neighbouring Shade. He hath no Relish at all for Domestick Pleasures, and is rarely known to converse with his Wife, or play with his Children. What he values above all, is his Horse: for in this he placeth his highest Satisfaction; being seldom well pleased or in good humour, but when he is far from Home, riding at full Speed and hunting.

*Their Dexterity in riding.* The *Arabs*, and indeed the eastern Nations in general are certainly very dextrous at this Exercise. I have seen several Persons at *Grand Cairo*, who could take up a *Jerrid*, at full Speed, from the Ground: and there are none of them but who can quickly hunt down a wild Boar. *The hunting of the wild Boar,* We have, upon one of the *Medallions* of *Constantine*'s Arch [1], a very beautiful Representation of this Sport, as it is performed, to this Day, by the *Arabs*; who, after they have rouzed the Beast from his Retirement and pursued it into some adjacent Plain, endeavour there, by frequently overtaking and turning it, to tire and perplex it; and then, watching an Opportunity, either launce it, at some Distance, or else, coming close by it's Side, fix their Spears in it's Body. *and Lyon.* At the hunting of the Lyon, a whole District is summoned to appear; who, forming themselves first into a Circle, enclose a Space of three, four or five Miles in Compass, according to the Number of the People, and the Quality of the Ground, that is pitched upon for the Scene of this Action. The Footmen advance first, rushing into the Thickets, with their Dogs and Spears, to put up the Game; whilst the Horsemen, keeping a little behind, are always ready to charge, upon the first Sally of the wild Beast. In this Manner they proceed, still contracting their Circle, 'till they all at last either close in together, or meet with something to divert them. *A Variety of Pastime upon the Occasion.* The accidental Pastime upon these Occasions is sometimes very diverting; for, the several different Sorts of Animals that lye within this Compass, being, by this Means, drove together, they rarely fail of having a Variety of agreeable Chaces after *Hares*, *Jackalls*, *Hyænas*, and other wild Beasts [2].

1 Vid. Vet. Arcus Augustorum &c. Tab. 36. 2 We have in the following Lines of *Statius* (*Achill.* l. 459.) a beautiful Description of the like Diversion.

*——— Si curva feras indago latentes*
*Claudit, & admotis paulatim cassibus arctat.*
*Illæ ignem sonitumque pavent, defusaque linquunt*
*Avia, miranturque suum decrescere montem.*
*Inque vicem stupuere greges, socioque timore*
*Mansuescunt, simul hirtus Aper, simul Ursa, Lupusque*
*Cogitur, & captos contemnit Cerva Leones.*

It is a common Obſervation in this Country, that, when the Lyon perceives himſelf in danger, nay ſometimes the very Moment he is rouzed, he will ſeize directly upon the Perſon who is the neareſt to him, and, rather than quit his Hold, ſuffer himſelf to be cut to Pieces.

*The* Arabs *&c. delight in Hawking.* Hawking is one of the chiefeſt Diverſions among the *Arabs* and Gentry of the Kingdom of *Tunis*. Their Woods afford them a beautiful Variety of Hawks and Falcons; for which this Kingdom ſeems to have been remarkable Two Centuries ago [1]. *Their Method of Shooting* &c. Thoſe who delight in Fowling, do not ſpring the Game with Dogs, but ſhading themſelves with a Piece of Canvaſs ſtretched, upon two Reeds, into the ſhape of a Door, walk through the ſeveral Brakes and Avenues, where they expect to find it. The Canvaſs is uſually ſpotted, or painted with the Figure of a Leopard; and, a little below the Top, there is one or more Holes for the Fowler to look through and obſerve what paſſes before him. It is remarkable, that the *Rhaad*, *Kitawiah*, *Partridge*, and other gregarious Birds, will, upon the Approach of the Canvaſs, covey together, though they were before at ſome Diſtance from each other: the *Woodcock*, *Quail* and ſuch Birds likewiſe, as do not commonly feed in Flocks, will, upon Sight of the ſame, ſtand ſtill and look aſtoniſhed. This gives the Sportſman an Opportunity of coming very near them, and then reſting the Canvaſs upon the Ground, and directing the Muzzle of his Peice through one of the Holes, knocks down ſometimes a whole Covey at a Time. The *Arabs* have another, though a more laborious Method of catching great Numbers of *Partridges*: for obſerving, that after theſe Birds have been haſtily ſprung twice or thrice, they become languid and fatigued, they immediately run in upon them, and knock them down with their *Zerwattys* [2].

*The Manners and Cuſtoms of the* Bedoweens. With Regard to the Manners and Cuſtoms of the *Bedoweens*, it is to be obſerved that they retain a great many of thoſe we read of in ſacred as well as profane Hiſtory; being, if we except their Religion, the ſame People they were two or three thou-

1 Reges *Tunetenſes Cæſareæ* Majeſtati ejuſque ſucceſſoribus *Hiſpaniæ* regibus, ſingulis annis in æquum, ſex equos Mauros eoſque exquiſitiſſimos ac duodecim eximios falcones in æviternam beneficiorum ab ejus Majeſtate acceptorum memoriam danto & offerunto. *Etrob.* Diar. Exped. Tunet. a Carolo V. Imp. MDXXXV. 2 Theſe are ſhort Sticks, ſuch probably as the antient Σκῦπτρα were, which being bound round the End with Iron or inlaid with Pewter or Braſs, ſerve thoſe *Arabs* who are not Maſters of a Gun, for an offenſive and defenſive Weapon.

ſand

ſand Years ago; without ever embracing any of thoſe Novelties in Dreſs or Behaviour, which have had ſo many Periods and Revolutions in the *Mooriſh* and *Turkiſh* Cities. Upon meeting one another, they ſtill uſe the primitive Salutation of (*Salem Alekum*[1]) *Peace be unto you:* though by their Wit or Superſtition they have made it a religious Compliment[2], as if they ſaid, *Be in a State of Salvation.* Before the *Mahometan* Conqueſts, the Expreſſion was, (الله حيك) *God prolong your Life,* the ſame with *Havo Adoni,* the *Punic* Compliment, in *Plautus.* The Inferiours, out of Deference and Reſpect, kiſs the Feet, Knees, or Garments of their Superiours; whilſt the Children or Kinsfolks pay the ſame Reſpect to the Heads of their Parents and aged Relations. The Poſture they obſerve in giving one another the *Aſslem-mah,* is to lay their Right Hand upon their Breaſt; whilſt others, who are more intimately acquainted, or are of equal Age and Dignity, mutually kiſs the Hand, Head or Shoulder of each other. At the Feaſt of their *Byram* and other great Solemnities, the Wife compliments her Husband by kiſſing his Hand. *Their Salutations.*

It is no Diſgrace here for Perſons of the higheſt Character to buſy themſelves in what we ſhould reckon menial Employments. The greateſt Prince of theſe Countries, is not aſhamed to fetch a Lamb from his Herd[3] and kill it[4], whilſt the Princeſs is impatient 'till ſhe hath prepared her Fire and her Kettle to dreſs it. The Cuſtom, that ſtill continueth, of walking either barefoot or only with Sandals, requireth the antient Compliment of bringing Water, upon the arrival of a Stranger, to waſh his Feet[5]: whilſt the Perſon who preſents himſelf the firſt to do this Office, and to give the [*Mar-habbah,* مرحبه] *Welcome,* is the Maſter of the Family; who always diſtinguiſheth himſelf by *No Employment reckoned menial among the* Arabs.

1 *And he* (Joſeph) *ſaid,* שלום לכם the ſame with the *Arab.* سلام لكم *Peace be unto you.* *Gen.* 43. 23. *Judg.* 6. 23. and 19. 20. 1 *Sam.* 25. 6. &c. *Joh.* 20. 19. *Peace be unto you.* &c.
2 The *Mahometans* love to call their Religion *I-ſlamiſme,* from the *Arab. Salama* (سلم) which in the 4 Conj. is *Aſlama* (اسلم), to enter into the State of Salvation; hence *Eſlam* (اسلم) *The ſaving Religion,* and *Muſlimon* (مسلم) or as we call it, *Muſleman, he that believeth therein. Prid.* Life of *Mahomet.* p. 11. 3 Thus we read *Gen.* 18. 7. that Abraham *ran to the Herd and fetcht a Calf,* upon the arrival of the three Angels. 4 In this manner we find *Achilles* and *Patroclus* employed. *Hom.* Il. 9. 205. *&c.*

Achilles *at the genial Feaſt preſides;*
*The Parts transfixes and with Skill divides.*
*Mean while* Patroclus *ſweats the fire to raiſe.* Pope.

5 Thus V. 4. as above, *Let a little Water, I pray you be fetched and waſh your feet.* Luk. 7. 44. *I entered into thine houſe, thou gaveſt me no Water for my feet; but ſhe hath waſhed my feet with Tears.*

being the moſt officious; and who, after his Entertainment is prepared, thinks it a Shame to ſit down with his Gueſts, but will ſtand up all the Time and ſerve them[1].

*The* Arabs *falſe and treacherous.*

Yet the outward Behaviour of the *Arab* frequently gives the Lye to his inward Temper and Inclination. For he is naturally thieviſh and treacherous[2]; and it ſometimes happens that thoſe very Perſons are overtaken and pillaged in the Morning, who were entertained the Night before, with all the Inſtances of Friendſhip and Hoſpitality. Neither are they to be accuſed for plundering Strangers only, and attacking almoſt every Perſon, whom they find unarmed and defenceleſs, but for thoſe many implacable and hereditary Animoſities, which continually ſubſiſt among them, literally fulfilling to this Day, the Propheſy of *Jacob*, (Gen.16.12.) that *Iſhmael ſhould be a wild Man*; *his hand ſhould be againſt every Man, and every Mans hand againſt his.* However it muſt be mentioned to the Honour of the *Weſtern Moors*, that they ſtill continue to carry on a Trade with ſome barbarous Nations bordering upon the River *Niger*, without ſeeing[3] the Perſons they Trade with, or without having once broke through that original Charter of Commerce, which from Time immemorial has been ſettled between them. The Method is this. At a certain Time of the Year, (in the Winter, if I am not miſtaken,) They make this Journey in a numerous *Caravan*, carrying along with them ſeveral Strings of Coral and Glaſs-Beads, Bracelets of Horn, Knives and Sciſſars, and ſuch like Trinkets. When they arrive at the Place appointed, which is on ſuch a Day of the Moon, they find, in the Evening, ſeveral different Heaps of Gold Duſt, lying at a ſmall Diſtance from each other, againſt which the *Moors* place ſo many of their Trinkets as they judge will be taken for the Value. If the *Nigritians*, the next Morning, approve of the Bargain, they take up the Trinkets and leave the Gold, or elſe make ſome Deductions from the Gold Duſt &c. &c. and in this Manner tranſact their Exchange without the leaſt Inſtance of Diſhoneſty or Perfidiouſneſs.

*The* Weſtern Moors *trade with a People whom they never ſee.*

1 As we find the Patriarch did, in the Hiſtory above, V. 8. *And* Abraham *took Butter and Milk and the Calf which he had dreſſed and ſet it before them*; *and he ſtood by them under the Tree and they did eat.* 2 Like their Predeceſſors the *Carthaginians*, who are called by *Tully* (Orat. 2. contra Rull.) *fraudulenti & mendaces.* 3 In like Manner the *Seres* are ſaid never to ſee or ſpeak with the People they traded with. *Euſtathius* likewiſe upon the Faith of *Herodotus* relates, that the *Carthaginians* traded after the ſame Manner with ſome People beyond *Hercules* Pillars. Vid. *Arbuthnott* on Coins. p.230.

The Custom which the *Nasamones* [1] had formerly of plighting their Troth, by drinking out of each others Hands, is, at this Time, the only Ceremony that is used by the *Algerines* in their Marriages. But the Contract is to be first of all agreed upon betwixt the Parents, wherein express Mention is made not only of the *Saddock* [صداق] as they call that particular Sum of Money which the Bridegroom settles upon the Bride, but likewise of the several Changes of Raiment, Quantity of Jewels [2], and Number of Slaves [3], that the Bride is to be attended with, when She first waits upon her Husband. The Parties never see one another 'till the Marriage is to be consummated, at which Time, the Relations being withdrawn, the Bridegroom proceeds first to unveil his Bride, and then to undress her. Upon Forfeiture of the *Saddock*, the Husband can put away his Wife when he pleaseth; though he cannot take her again, notwithstanding the strongest Sollicitations are made in his Favour, 'till She be married and bedded to another Man. *The Algerine Marriages.*

The Civility and Respect which the Politer Nations of *Europe* pay to the weaker Sex, are looked upon here as Extravagances, and so many Infringements of that Law of Nature which assigns to Man the Preeminence. For the Matrons of this Country, (as a great Person of the Law hath determined with Relation to those of *England*) are considered only as Servants of better Fashion; yet who notwithstanding are to have the greatest Share of Toil and Business upon their Hands. Whilst the lazy Husbands repose themselves under some neighbouring Shade, and the young Men and Maidens [4] attend the Flocks, the Wives are all the Day taken up either in attending their Looms, *The Wife doth all the Drudgery of the Family.*

1 Πίστισι δὲ τοιῇσι χρέωνται· ἐκ τῆς χειρὸς διδοῖ πιεῖν, καὶ αὐτὸς ἐκ τῆς τοῦ ἑτέρου πίνει. *Herod.* Melpom. §. 172.
2 A Gold and Silver *Sarmah*, one or two Setts of Ear Rings, Bracelets and Shekels, a Gold Chain to hang over their Breasts, with half a dozen Vests, some of Brocade, others of rich Silk, are usually the Wedding Cloaths of a Lady of Fashion. Habits and Ornaments of the like Kind were given to the Bride in the Time of *Abraham*. Thus *a golden ear Ring of half a Shekel weight* was given to *Rebekah, and two Bracelets for her Hands of ten Shekels weight of Gold*. Gen. 24. 22. Abraham's *Servant* also *brought forth Jewels of Silver, and Jewels of Gold, and Raiment, and gave them to* Rebekah. V. 53. 3 Every Woman that is married has at least one Female Slave (who is usually a *Black*) to attend her; whilst others have two or more according to their Rank and Quality. In this Manner we find that *Hagar* was *Sarah's* Handmaid; that *Rebekah* when She was betrothed to *Isaac*, was attended by *her Nurse* (Gen. 24. 59.) *and her Damsels*. V. 61. that *Laban* (Gen. 24. 24.) *gave unto his Daughter* Leah, (when she was married to *Jacob*) Zilpah *his Maid, for a Handmaid*; and unto *Rachel* (V. 29.) (upon the like Occasion) Bilhah *his Handmaid to be her Maid*. 4 It is customary, even to this Day, for the Children of the greatest *Emeer* to attend their Flocks; as we find (*Gen.* 29. 9.) Rachel *kept the Sheep of her Father* Laban.

grinding at the Mill, or elſe in preparing their Flour into *Cuſcaſſowe*, *Dweeda* and ſuch like Compoſitions. Neither is this all; for, to finiſh the Day, *at the Time of the Evening, even the Time that Women go out to draw Water*, (Gen. 24. 11.) they are ſtill to fit themſelves out with a Pitcher or a Goats Skin[1]; and tying their ſucking Children behind them, trudge it in this Manner two or three Miles to fetch Water. Yet in the Midſt of all theſe Labours and Incumbrances, neither theſe Country Ladies, nor thoſe of better Faſhion in Cities, will lay aſide any of their Ornaments; neither their Noſe-Jewels, (which are ſtill uſed by the *Levant Arabs*:) neither their Bracelets, Shackles[2], or Ear Rings, which are all very Cumberſome; neither the tinging their Eyelids with Lead Ore; ſo prevalent is Cuſtom, even in *Barbary*, and ſo very zealous are theſe Ladies to appear in, what they call, the Mode and Faſhion.

*The* Mooriſh *Women and Children beautiful.*

The greateſt part of the *Mooriſh* Women would be reckon'd Beauties, even in *Great Britain*; as their Children certainly have the fineſt Complexions of any Nation whatſoever[3]. The Boys indeed, by wearing only the *Tiara*, are expoſed ſo much to the Sun, that they quickly attain the Swarthineſs of the *Arab*; but the Girls, keeping more at Home, preſerve their Beauty 'till they are thirty, at which Age they are uſually paſt Child-bearing. It ſometimes happens that one of theſe Girls is a Mother at eleven, and a Grandmother at two and twenty: and as their Lives are uſually of the ſame Length with thoſe of the *Europeans*, there have not been Inſtances wanting among theſe Matrons of ſome who have lived to ſee their Children of many Generations.

*The Crys the Women make at their Feaſts and Funerals.*

At all their principal Entertainments, and to ſhew Mirth and Gladneſs upon other Occaſions, the Women welcome the

1 There is frequent Mention made of theſe Skins in the H. Scriptures. Thus חמת *Gen.* 21. 14, 15 and 19. נאד or נאוד *Joſh.* 9. 4. *Judg.* 4. 19. 1 *Sam.* 16. 19. *Pſ.* 56. 8. and 119. 83. נבל 1 *Sam.* 1. 24. and 10. 3. *Jer.* 13. 12. and ἀσκος *Mat.* 9. 17. *Mar.* 2. 22. *Luk.* 5. 37. which ſhould be rendered Skins, are improperly interpreted Bottles. 2 *The tinkling Ornaments of their Feet.* Iſ. 3. 16. 3 The Word *Moor* is generally ſuppoſed to convey the *Idea* of a Perſon of a dark and ſwarthy Complexion: whereas it only denotes the Situation of the Country he inhabits. For מעבר ſignifies a Ferry, or Narrow part of the Sea, *Fretum*, *Trajectus*, &c. מעברי *(Ma'vri)* conſequently will be the ſame as *(Trajectaneus* ſeu ad *Trajectum vivens)* a Perſon who lives near ſuch a Place; juſt as the *Moors* are ſituated with Reſpect to the Straights of *Gibraltar*, the *Fretum Gaditanum* or *Herculeum* of the Antients. Vid. *Peritſol.* Coſmogr. Edit. *T. Hyde.* p. 48. But *Bochart* deduceth the Word from another Original. מוחרין *Mauri*, quaſi poſtremi vel occidentales dicti, ab אחיר quod & poſterius & Occidentem ſonat. Plene ſcriberetur *Mauharin*, ſed Gutturales paſſim elidi nemo eſt qui neſciat. *Boch.* Chan. l. 1. cap. 25.

Arrival

Arrival of each Gueſt, by ſqualling out, *loo, loo* [1], ſeveral Times together; at their Funerals alſo, and upon other melancholy Occaſions, they repeat the ſame Noiſe [2], making it only more deep and hollow [3], and ending each Period of it with ſome ventriloquous Sighs. The (ἀλαλάζοντας πολλά) *wailing greatly* (as our Verſion expreſſeth It, *Mar.* 5. 38.) upon the Death of *Jairus's Daughter*, was probably performed in this Manner. For, there are ſeveral Women hired, upon theſe lugubrious Occaſions, for the Purpoſe, who like the *Præficæ* [4] *or mourning Women* [5] of old, are Miſtreſſes of theſe melancholy Expreſſions, and indeed perform their Parts with ſuch proper Geſtures and Commotions, that they rarely fail to work up the Aſſembly into ſome extraordinary Pitch of Thoughtfulneſs and Sorrow.

*The* Arabs *given to Superſtition.*

No Nation in the World is ſo much given to Superſtition as the *Arabs*, or even as the *Mahometans* in general. They hang [6] about their Childrens Necks the Figure of an open Hand, which the *Turks* and *Moors* paint upon their Ships and Houſes, as an Antidote and Counter-Charm to an evil Eye: for five is with them an unlucky Number, and *Five* (Fingers perhaps) *in your Eyes*, is their Proverb of Curſing and Defiance. Thoſe who are grown up, carry always about with them ſome Paragraph or other of their *Koran*, which, like as the *Jews* did their *Phylacteries*, (*Ex.* 13. 16. *Numb.* 15. 38.) they place upon their Breaſt, or ſow under their Caps, to prevent Faſcination and Witchcraft, and to ſecure themſelves from Sickneſs and Miſfortunes. The Virtue of theſe Charms and Scrolls is ſuppoſed likewiſe to be ſo far univerſal, that they ſuſpend them upon the Necks of their Cattle, Horſes and other Beaſts of Burthen.

1 A Corruption as it ſeems to be of הלליה *Hallelujah.* Αλαλὴ, a Word of the like Sound was uſed by an Army, either before they gave the Onſet, or when they had obtained the Victory. Vid. *Pol.* Synopſ. Vol. 4. p. 790. & *Mint.* Lex. in voce ἀλαλάζω. The *Turks* to this Day call out *Allah, Allah, Allah* upon the like Occaſion. 2 As if the Word now was related to the *Heb.* ילל, *ejulari*, from whence perhaps our *Engliſh* Word to *howl*. 3 *Plutarch* informs us, that *Eleleu, iou, iou*, were uſed in this Manner. Επιφωνεῖν δὲ ταῖς σπονδαῖς, ἐλελεῦ, ἰοὺ, ἰοὺ, ὧν τὸ μὲν σπεύδοντες ἀναφωνεῖν καὶ παιωνίζοντες εἰώθασι, τὸ δὲ ἐκπλήξεως καὶ ταραχῆς ἐστι. *Plutarch.* in Theſeo. 4 *Præficæ* dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quaſi in hoc ipſum præfectæ. Vid. *P. Feſt.* & *Non. Marcell.* in voce. 5 *Call for the* [מקוננות from קון to lament] *mourning Women that they may come——and take up a wailing for us, that our Eyes may run down with Tears and our Eyelids guſh out with Water.* Jer. 9. 17. 18. 6 This Cuſtom of hanging Things about the Neck to prevent Miſchief, Diſtempers, &c. ſeems to be of great Antiquity, and was common to other Nations. Thus *Varro* de Ling. Lat. l. 6. in fine. Præbia, *a præbendo, ut ſit tutum: quod ſint remedia in collo puereis. Faſcinum*, collis nempe puerorum ſuſpenſum, *Infantium cuſtodem* appellat *Plinius.* l. 28. c. 4. The *Bulla* was wore upon the ſame Account, as *Macrobius* tells us, *Sat.* l. 1. *Bulla geſtamen erat triumphantium, incluſis intra eam remediis, quæ crederent* adverſum invidiam valentiſſima.

*and Sorcery.*

They place great Faith and Confidence in Magicians and Sorcerers[1], as the Nations[2] did, who in old Time were their Neighbours: and upon some extraordinary Occasions, particularly in a lingring Distemper, they use several superstitious Ceremonies in the sacrificing of a Cock, a Sheep or a Goat, by burying the whole Carcass under Ground, or by drinking a part of the Blood, or else by burning or dispersing the Feathers. For it is a prevailing Opinion all over this Country, that a great many Diseases proceed from some Offence or other that hath been given to the [جان] *Jenoune*, a Sort of Creatures, placed by the *Mahometans* betwixt Angels and Devils. These, like the Fairies of our Forefathers, are supposed to frequent Shades and Fountains, and to assume the Bodies of Toads, Worms, and other little Animals, which, being always in our Way, are liable every Moment to be hurt and molested. When any Person therefore is sickly or maimed, he fancies that he hath injured one or other of these Beings, and immediately the Women, who, like the antient *Veneficæ*, are dextrous in these Ceremonies, go, upon a *Wednesday*, with Frankincense and other Perfumes, to some neighbouring Spring, and there sacrifice, as I have already hinted, a Hen or a Cock, an Ewe or a Ram &c. according to the Sex[3] and Quality of the Patient, and the Nature of the Distemper.

*Their* Marabbutts *much esteemed.*

The *Mahometans* have a great Veneration for their *Marabbutts*, who are generally Persons of a rigid and austere Life, continually employing themselves either in counting over their Beads[4], or else in Meditation and Prayer. This Saintship goes by Succession; and the Son is entitled to the same Reverence and Esteem with the Father, provided he can keep up and maintain the same Gravity and *Decorum*. Some of them

1 The several *Classes* of which are enumerated in *Deut.* 18. 10, 11; viz. such as *use Divination, or is an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.* They pretend to have daily Instances in these Countries of the Power and Efficacy of one or other of these Persons, particularly in causing or taking away the Influence of the *MaleficiumLigaminis*, or *VinculumVeneris*, which seems to have been well known in the Time of *Augustus*.

*Necte tribus nodis ternos* Amarilli *colores,*
*Necte,* Amarilli, *nodos &* Veneris *dic vincula necto.* Virg. Ecl. 8. l. 77.

2 *Viz. the* Egyptians, (Vid. *Auson.* Epist. 19. Joseph's *divining Cup.* Gen. 44. 5) Moabites, (Balaam *went not as at other Times to seek for Enchantments.* Numb. 24. 1.) *&c. &c.* 3 Viz. A Male being Sacrificed for the Female Sex &c. 4 In touching each Bead of their Chaplet, consisting usually of ninety nine, they either say *(Alhamdillah) God be praised, (Allah Kibeer) God is great,* or [استغفر الله *Staffour Allah*] *God forgive me.*

also

alſo ſhare in the ſame Reputation with their Prophet, of receiving Viſions and converſing with the Deity, whilſt others, who are ſuppoſed to work Miracles, are endowed with Gifts, which *Mahomet*[1] himſelf durſt not pretend to. When I was with *Seedy Muſtafa* the *Kaleefa* of the weſtern Province, (near the River *Arhew*) he told me, in the Preſence of a number of *Arabian Shekhs*, who vouched for the ſame Fact, that *Seedy Ben Mukha-lah*, a *Marabbutt* hard by, had a ſolid Iron Bar, which, upon Command, would give the ſame Noiſe, and do the like Execution, as a Cannon, and that once, the whole *Algerine* Army, upon demanding too exorbitant a Tax from the *Arabs* under his Protection, were put to Flight by the Miracle. Yet notwithſtanding the Frequency, as they pretended, of the Experiment, the Merit I urged there would be in the Conviction of a *Chriſtian* concerning the Truth of it, and the Sollicitations of the whole Company, the *Marabbutt* had too much Policy to hazard his Reputation at that Time. But I had better Succeſs, near *Seteef*, with *Seedy Aſhoure*, the *Marabbutt* of the *Ammer*, a Perſon famous all over the eaſtern Province for the vomiting of Fire. This Operation, as he performed It, I ſaw ſeveral Times: the firſt Inſtance whereof did very much ſurprize me, to obſerve his Mouth to be all of a ſuddain in a Blaze, and the violent Agonies that were counterfeited at the ſame Time. But when the ſame was repeated a little afterwards, (for he pretended to have frequent Illapſes of the Deity) I plainly ſaw the great Dexterity and Artfulneſs he made uſe of in drawing his Head and Hands within his *Burnooſe*, which, as he told us, was in order to converſe with the Deity, but, as I ſuſpected, to kindle the Fire. For as ſoon as he had got all Things ready for the diſplaying of the Flame, ſuch a Quantity of Smoak attended his Head and Hands in withdrawing them from under his *Burnooſe*, ſo ſtrong a Smell was there likewiſe of Tow and Sulphur, beſides ſome Threads of the former, that were engaged to his Beard, that none but an ignorant and bigotted People, could be deceived by the Impoſture. This I took Notice of to ſome *Turks*, that were with me, who ſaw through the Contrivance; but the *Arabs* ſtill inſiſted upon the wonderful Gift of *Seedy Aſhoure*, and that [*Ma Kan ſhy kiff hoo*] *there was none like him.*

*Some pretend to work Miracles, viz.*

Seedy Ben Mukha-lah,

Seedy Aſhoure.

1 Vid. *Prideaux*'s Life of *Mahomet*. p. 18. 19.

*Their pretences to the Knowledge of future Events.*

These People likewise are equally foolish and extravagant in their *Jaffar-eah,* as they call (the Pretensions they make to) the Knowledge of future Events and Contingencies. It is not hitherto indeed agreed among them by what extraordinary Means they come at these Revelations, though the Discoveries they would be believed to make, are in such general Terms, so false for the most Part, and at the best dubious, and never particularly circumstantiated, that it scarce deserves the Gravity or Attention to enquire after their Original. However I never knew any Person, who asserted them to be from Divine Inspiration, though there are a Number of Enthusiasts in this Religion, who pretend to be full of the Deity upon other Occasions. Some attribute them to *Maga-reah,* for so they call Witchcraft and Inchantment; others to Astrology or the Doctrine of the Stars; whilst their *Thalebs* pretend to have the Prophecies of *Aly* the Son in Law of their Prophet, wherein they give out, that he hath left them a general and chronological Account of the most remarkable Occurrences, which have happened in the World since his Time, or which are to fall out in future Ages.

*A Prophecy with regard to the King of* Tunis,

When I was at *Tunis,* in the Spring of 1727, there were several Prophecies handed about, partly as was alledged from this Book, partly from their *Jaffar-eah,* that *Hassan Ben Aly,* the *Bey* at that Time, was to be immediately deposed by his Nephew *Aly Bashaw.* The Mystery of it was, that *Hassan Ben Aly,* otherwise a good and wise Prince, had a mighty Inclination to fleece and oppress the richest of his Subjects; and, by a Piece of ill-timed Policy, as it might have proved, had, since the Beginning of his Reign, neglected the *Turks,* and placed his chief Confidence in *Moors* and Renegadoes, upon whom he bestowed the greatest Honours and Preferments. On the other Hand, *Aly Bashaw,* while he acted under him, as *Aga* of the *Janizaries,* behaved himself with such Courtesy, Generosity and Justice, that he gained the Affections of that Body, and the good Will of the whole Kingdom. Now as *Aly Bashaw,* upon some Misunderstanding with his Uncle, was at this Time fled to the Mountains of *Uselett,* where he had the Courage to proclaim himself *Bey,* publishing at the same Time, the great Injustice and Oppression that *Hassan Ben Aly* had always exercised over his Subjects, together with the unjust

Contempt

Contempt and Disregard he had for the *Turks*, adding further, that he would immediately apply proper Methods for the Satisfaction of them both, there was Probability enough, without the Concurrence of a Prophecy, that such a Revolution might be brought about at this Time. Yet notwithstanding all these unfavourable Circumstances, notwithstanding the Day and Hour were confidently prefixed for his Destruction, *Hassan Ben Aly* was too strong for their *Jaffar-eah*, and, provided the *Algerines* had not lately (1735) interposed, would in all Appearance have left a peaceable Possession of that Kingdom to his Son. *proved false.*

It would be too tedious to recount any more of their pretended Prophecies, some of which, the Event very obviously shewed to be false, whilst others, at the best, were uncertain Guesses only or probable Conjectures. We are to wait therefore 'till Time and Futurity determine the Veracity of that very remarkable one, which promiseth to the *Christians* a Restoration of all those Kingdoms, which they formerly lost to the *Turks* and *Saracens*. Thus much may be observed of it already, that there is no Part of the *Mahometan* Dominions, where this Tradition is not universally received, and that, in Consequence thereof, the Gates of their Cities, are carefully shut up, every Friday, from ten 'till twelve o' Clock in the Morning, that being, as they say, the Day and Time prefixed for this notable *Catastrophe*. *A Prophecy that the* Mahometan *Dominions are to be restored to the* Christians.

## CHAP. IV.

### *Of the Government, Forces and Revenues of the* Algerines; *of their Courts of Judicature and Punishments; and of their Interests and Alliances with* Christian *Princes.*

As the *Arabs* have had no small Share in the foregoing Observations, it may be expected, that something at least should be premised, with Regard to the Form of Government that subsists among their Tribes. Now though the greatest Part of them have been, for many Ages, under the *Turkish* Yoke, yet they are rarely interrupted, either in what may concern the Course of Justice, or in the Succession to those few Offices and Dig- *The Form of Government among the* Arabian *Tribes.*

nities that belong properly to themſelves. For, provided they live peaceably, pay regularly the eighth Part of the Produce of their Lands, together with a ſmall Poll Tax; that is annually demanded by the *Turks*, they are left in full Poſſeſſion of all their private Laws, Privileges and Cuſtoms. Every *Dou-war* therefore may be looked upon as a little Principality, over which it is uſual, for that particular Family, (which is of the greateſt Name, Subſtance and Reputation) to preſide. However this Honour does not always lineally deſcend from Father to Son, but, as it was among their Predeceſſors the *Numidians* [1], when the Heir is too young, or ſubject to any Infirmity, then they make Choice of the Uncle or ſome other Relation, who, for Prudence and Wiſdom, is judged to be the fitteſt for that Employ. Yet, notwithſtanding the deſpotic Power which is lodged in this Perſon, all Grievances and Diſputes are accomodated in as amicable a Manner as poſſible, by calling to his Aſſiſtance one Perſon or two, out of each Tent: and as the Offender is conſidered as a Brother, the Sentence is always given on the favourable Side; and, even in the moſt enormous Crimes, rarely any other Puniſhment is inflicted than Baniſhment. When one of theſe Perſons hath the Superintendance over one *Dou-war* only, he is commonly called the *Shekh* [2]: but the Ruler or chief Perſon of a Tribe; whoſe Authority reacheth over ſeveral *Dou-wars*, hath the Title either of *The* (*Shekh el Kibeer*) *Great Lord* or *Elder*, or elſe of *The* (*Emeer* [3]) *Prince.*

*The* Turkiſh *Government.*

The Government of the *Algerines*, which differeth little from that of *Tunis*, conſiſts of the *Dey*, who is to be conſidered as the *Stadtholder*, and of a *Dou-wanne*, or Common Council. The *Dou-wanne* is principally compoſed of the thirty *Tiah Baſhees*, though the *Mufti*, the *Cady* and the whole Soldiery ſometimes, are called upon to aſſiſt. All Affairs of Moment ought to be agreed upon by this Aſſembly, before they paſs into Laws, and before the *Dey* is entruſted with the putting them in Execution. But for ſome Years there hath been little Ac-

1 Militante *Maſaniſſa* pro *Carthaginienſibus* in *Hiſpania*, pater ejus moritur (*Galæ* nomen erat:) regnum ad fratrem regis *Deſalcem*, pergrandem natu (mos ita apud *Numidas* eſt) pervenit. *Liv.* l. 29. §. 29. 2 شيخ. *Senex. Senior. Doctor*: aut authoritate, principatu pietate & arte conſpicuus. Vid. *Gol.* in voce. 3 أمير, ab أمر mandavit, juſſit, præcepit. *Idem.*

count

count made of this Body; which is indeed ſtill very formally convened, but then it is only to conſent, with the ſame Formality, to ſuch Propoſitions, as have been before hand concerted, betwixt the *Dey* and his Favourites: ſo that, in Effect, the whole Power is lodged in one Perſon.

This Perſon, who, at *Algiers*, is called the *Dey*, is choſen out of the Army; each Order, even the moſt inferiour, having an equal Right and Title, to that Dignity, with the higheſt. Every bold and aſpiring Soldier, tho' taken Yeſterday from the Plough, may be conſidered at *Algiers*, as the Heir apparent to the Throne, and, with this further Advantage likewiſe, that he lyeth under no Neceſſity to wait 'till Sickneſs or old Age remove the preſent Incumbent: it is enough that he is able to protect himſelf with the ſame Cymiter, which he hath had the Hardineſs to ſheath in the Bowels of his Predeceſſor. The chief Command here, as it was in the Declenſion of the *Roman* Empire, lyeth open and expoſed to every bold Pretender, who, if he hath the Reſolution only to attempt, will rarely fail to carry it. To the Truth whereof, we need only appeal to that quick Succeſſion, which there hath been always among the *Deys*, ever ſince the *Turkiſh Dyneſty*; rarely one in ten having the Fortune to dye in his Bed; i. e. without a Muskett Ball or a Cymiter. Even thoſe few Perſons who have made theſe peaceable *Exits*, cannot attribute them to any ſuperiour Regard and Eſteem, which the Army had for them in particular, but rather to their own ſuperiour good Fortune, in preventing an Inſurrection, by cutting off the Conſpirators before they could put their Deſigns in Execution. This bloody Method of ſucceeding to the *Deyſhip*, and of continuing peaceably in it, will doubtleſs appear ſtrange and ſurprizing to Perſons long accuſtomed to regular Succeſſions and civilized Governments, yet is what may be very well accounted for at this Place, where a ſtrict and regular Diſcipline hath been a long time wanting; and where, even a private Soldier, after a ſmall Exerciſe and Tryal under theſe Colours, hath the Ambition to think himſelf conſiderable enough, either to puſh for the *Kaftan* himſelf, or to contribute at leaſt in the Promotion of another to It. However this factious and diſcontented Humour ſeems, at preſent, to be ſomewhat purged and allayed, by the many ſeaſonable Executions that have been

*The Office, Election &c. of the* Dey.

*The* Deys *frequently cut off.*

lately made of theſe aſpiring Members: yet in ſuch an ungovernable Conſtitution as this, there will always remain ſome Seeds of their old tumultuous Principles, which, upon the leaſt favourable Opportunity, will break out a freſh, in Rebellion and Aſſaſſination.

*The* Algerine *Forces.* The whole Force of *Algiers*, in *Turks* and *Cologlies*, is computed, at preſent, to be about ſix thouſand five hundred; two thouſand whereof are ſuppoſed to be old and excuſed from Duty; and of the four thouſand five hundred that remain, one thouſand are conſtantly employed in relieving annually their Garriſons, whilſt the reſt are either to arm out their Cruiſers or elſe form the three flying Camps, which are ſent out every Summer under the Command of the provincial *Viceroys.* To the *Turkiſh* Troops we may joyn about two thouſand *Zwowah*, as the *Mooriſh* Horſe and Footmen are called: yet notwithſtanding theſe are kept in conſtant Pay, and may be ſuppoſed to augment the Number of Arms, yet, being all of them hereditary Enemies to the *Turks*, they are little conſidered in the real Safeguard and Defence of the Government. The Method therefore that is obſerved in keeping this large and populous Kingdom in Obedience, is not ſo much by Force of Arms, as by diligently obſerving the old political Maxim, "*divide and command.* For the provincial *Viceroys* are very watchful over the Motions of the *Arabian* Tribes, who are under their ſeveral Diſtricts and Juriſdictions; and as theſe are in continual Jealouſies and Diſputes with one another, the *Beys* have nothing more to do than keep up the Fermew, and throw in, at proper Times, new Matter for Diſcord and Contention. There are a Number of *Arabian* and *African* Tribes, who, in Caſe their Neighbours ſhould obſerve a Neutrality, would be too hard for the whole Army of *Algiers*, notwithſtanding each *Turk* valueth himſelf in being a Match for twenty *Arabs.* When therefore there is any Miſunderſtanding of this Kind, the *Viceroys* play one Tribe againſt another, and, provided the Quarrel proves equal, a few *Turks* ſeaſonably thrown in, will be more than a Ballance for the Enemy. By thus continually fomenting the Diviſions, which always ſubſiſt among the *Arabian* Princes, and by drawing on afterwards one Family to fight againſt another, theſe four or five thouſand *Turks* maintain their Ground againſt all Oppoſition, and lay even their Neighbours, the *Tuniſeens*,

and the *Western Moors* under great Obligations, for not extending their Conquests into their Dominions.

*How their Armies are recruited.*

To make up the Deficiencies in the Army, their cruising Vessels are sent out, every five or six Years, to the *Levant* for Recruits. These generally consist of Shepherds, Outlaws, and Persons of the meanest Condition. *Mahomet Bashaw*, who was the *Dey* when I arrived at *Algiers*, was not ashamed to own his Extraction, in a notable Dispute he had once with the Deputy Consul of a neighbouring Nation; *My Mother*, says he, *sold Sheep's Feet, and my Father Neat's Tongues, but they would have been ashamed to have exposed to Sale so worthless a Tongue as Yours.* Yet these Recruits, after they have been a little instructed by their Fellow Soldiers, and have got Caps to their Heads, Shoes to their Feet, and a Pair of Knives to their Girdle, quickly begin to affect Grandeur and Majesty, expect to be saluted with the Title of [*Effendi*] *Your Grace*; and look upon the most considerable Citizens as their Slaves, and the Consuls of the allied Nations as their Footmen.

*Cologlies enrolled in the Army.*

But besides these *Levant-Turks*, the *Dey* may, at his Pleasure, and especially upon any Emergency, enroll the *Cologlies*, as they call the Sons of such Soldiers, who have been permitted to marry at *Algiers*; though since the Time they made an unsuccessful Attempt upon the Government, by endeavouring to seize upon the *Cassaubah*, they have not been much encouraged, and when they are, they are always excluded from the Honour of being *Dey*, *Aga* of the *Janizaries*, and other considerable Offices and Employments.

*The several Officers of this Army, and the Method of their Promotions.*

The Officers that command this small Army, (and it would be the same if it amounted to it's former Complement of twelve thousand) are the *Aga* or General, thirty *Tiah Bashees* or Colonels, eight hundred *Bulluck Bashees* or Captains, and about half that Number of *Oda Bashees* or Lieutenants. The Method of arriving at these Posts, is not by Money and Interest, but by Age and Seniority, the oldest Soldier being advanced upon the Death of his Captain, &c. &c. though by the Permission of the *Dey*, a younger Soldier may purchase the Rank of an elder, the latter degrading himself in Return. There is another Method also of hastening these Promotions: for the *Aga* is removed as often as the Soldiers are paid, which is every two Months, being succeeded by the *Chiah*, who is the

eldest of the *Tiah Bashees*, whereby there is a Place vacant in the *Dou-wanne*, which is immediately filled up by the eldest *Bulluck Bashee*; &c. &c. The *Aga* after having thus passed through the whole Course of his Duty, is from thence forward considered as (*Mazoule*) superannuated, quietly enjoying his Pay, and, according to the old Poet,

*Senio confectu' quiescit.* Enn.

*The Revenues of this Kingdom.*

I could never learn that the yearly Taxes of this great and fertil Kingdom bring more into the Treasury than three hundred thousand Dollars: but it is computed, that the eighth Part of Prizes, the Effects of Persons dying without Children, the Contributions from the independent *Kaides*, and the frequent *Avar-eas* and Oppressions, may bring in as much more.

*The Pay of their Soldiers.*

To compensate this, the Pay is but small, the youngest Soldier receiving only four hundred and six *Aspers* every two Months, and the eldest, or those in full Pay, no more than five thousand eight hundred; whereof six hundred and ninety six make a Dollar [1]. Now as they arrive not at full Pay, but in the Space of a Number of Years, the young Soldiers receiving an Augmentation only of an hundred and sixteen *Aspers* [2] every Year, the whole Army may be reduced to about three thousand five hundred in full Pay, whereby a Sum, less than two hundred thousand Dollars, will defray the whole Expence. Though we are to observe at the same Time, that, besides the Pay, such *Tiah* and *Bulluck Bashees* as are unmarried, have each of them eight Loaves of Bread a Day, and the *Oda Bashees* and private Soldiers, who are in the same Condition, have four; each Loaf being about five Ounces in weight, and three *Aspers* in value.

*Of their Courts of Judicature.*

In the ordinary Distribution of Justice, there is in This as in all other *Turkish* Governments, an Officer whom they call the *Cady*, who, for the most Part, hath had his Education in the Seminaries of *Stamboule* [3] or *Grand Cairo*, where, I am told, the *Roman Codes* and *Pandects*, translated into the *Arabick* Tongue, are taught and explained as in the Universities of *Europe*. The

1 Sive *Thalero*, qui *Germanis* Sic dicitur a *Thale* seu *Dale* i. e. *Vallis*; unde *Thaler* seu *Daler*, q. d. *Vallensis nummus*, a Valle Sancti *Joachimi* ubi primo cusi sunt. Hinc factum ut tandem Scutati omnes (quos nummos *Imperiales* vocamus) *Thaleri* hodie vocantur. Vid. *Hyd.* Annot. in *Bobovij* Liturgiam Turcarum, p. 10. 2 Iste nummulus, *Turcice* dicitur اقچه i. e. *Albulus*; unde a Græcis sua lingua hodierna vocatur Ἄσπρος i. e. *Albus* &c. Ἄσπρον pecuniam albam in genere notat. *Id.* ibid. 3 *Constantinople* is called all over the *Levant*, *Stamboule* or *Stanpôle*, which seems rather to be the Corruption or Contraction of the antient Name, as *Jambol* is of *Joannopolis*, than of εἰς τὴν πόλιν, as some Authors give into. Vid. *Hyd.* Not. in Cosmogr. *Perits.* p. 52. Sir *George Wheeler*'s Trav. p. 178.

*Cady* is obliged to attend at the Court of Juſtice once or twice a Day, where he hears and determines the ſeveral Suits and Complaints that are brought before him. But as Bribery is too often (and perhaps juſtly enough) charged upon the *Cady*, all Affairs of Moment are laid before the *Dey*, or elſe, when he is abſent or otherwiſe employed, they are heard by the Treaſurer, Maſter of the Horſe, and other principal Officers of the *Regency*, who ſit conſtantly in the Gate[1] of the Palace for that Purpoſe. At all theſe Tribunals, the Cauſe is quickly decided, nothing more being required than the Proof of what is alledged; ſo that a Matter of Debt, Treſpaſs, or of the higheſt Crimes will be finally decided, and the Sentence executed in leſs than an Hour.

*Of their Puniſhments.*

In Caſes of Debt, the Debtor is uſually detained in Priſon, 'till the (*Chouſes*) Bayliffs have ſeized upon his Effects and ſold them. If the Sale amounts to more than the Debt, then the *Overplus* is returned to the Priſoner; if it comes ſhort, he is notwithſtanding releaſed, and no future Demands are made upon him. Leſſer Offences are puniſhed with the *Baſtinado*[2]: i. e. the Offender is to receive ſo many Stroakes (ſometimes two or three hundred) upon his Buttocks or the Soles of his Feet, with Sticks of the Thickneſs of ones little Finger. But in greater Crimes, particularly for unnatural Luſt, not only the Parts already mentioned, but the *abdominal* Muſcles likewiſe are to be chaſtiſed: a Puniſhment which is generally attended with Death. For clipping or debaſing the publick Coin, the old *Egyptian* Puniſhment[3] is inflicted, which is to cut off the Hands of the Tranſgreſſor. Whatſoever *Jew* or *Chriſtian*-Subject is guilty of Murder or any other capital Crime, he is to be carried without the Gates of the City, and burnt alive: but the *Moors* and *Arabs* are either impaled for the ſame Crime, or hung up by the Neck, over the Battlements of the City, or elſe thrown upon the Hooks[4] that are fixed in the Walls below, where ſometimes they hang, in the moſt exquiſite Agonies and Torments, thirty or

1 Thus we read of the *Elders in the Gate.* (*Deut.* 22. 15. and 25. 7.) and (*Iſ.* 29. 21. *Amos* 5. 10.) of *Him that reproveth* and *rebuketh in the Gate.* The *Ottoman* Court likewiſe ſeems to have been called *the Port*, from the Diſtribution of Juſtice, and the Diſpatch of publick Buſineſs that is carried on in the Gates of it. 2 It was in this Manner probably that St. *Paul* was *beaten with Rods:* (2 *Cor.* 11. 25.) as the *Chouſes*, whoſe Office it is to inflict this Puniſhment, appear to be no other than the like Number of *Roman Lictors* armed out with their *Faſces*. 3 *Diod.* Sic. l. 1. p. 50. 4 *The faſtning of the Body of* Saul *to the Walls of* Bethſhan. (1 *Sam.* 31. 10.) might be the fixing it only to ſuch Hooks as were placed there for the Execution of Criminals.

Turks *not punished in Publick.*

forty Hours, before they expire. The *Turks* are not puniſhed in Publick, like other Offenders; but are, out of Reſpect to their Characters, ſent to the Houſe of the *Aga,* where, according to the Quality of the Miſdemeanour, they are baſtinadoed or ſtrangled. Out of Modeſty likewiſe to the Sex, when the Women offend, they are not expoſed to the Populace, but ſent to ſome Private Houſe of Correction; or, if the Crime is Capital, they are then tyed up in a Sack, carried out into the Sea, and drowned[1]. The weſtern *Moors* ſtill uſe the barbarous Puniſhment of ſawing aſunder the Tranſgreſſor. For which Purpoſe they prepare two Boards, of the ſame Length and Breadth with the unfortunate Perſon, and having tyed him betwixt them, they proceed to the Execution, by beginning at the Head. I am informed that *Kardinaſh,* a Perſon of the Firſt Rank in that Country, who had formerly been Ambaſſador at the *Britiſh* Court, and was well known to the Gentlemen of our Navy and Garriſon of *Gibraltar,* ſuffered lately in this Manner. For it may be very juſtly obſerved, with Regard to the Puniſhments of theſe Countries, that there is little or no Regard had to the Quality of the Offender. Sometimes indeed a pecuniary Mulct will ſtop the Courſe of Juſtice, but if the Crime is flagrant, no other Atonement is to be made for it, than to ſubmit to the Puniſhment which the Tranſgreſſion is thought to deſerve.

*Of their Alliances with* Chriſtian *Princes.*

The Naval Force of this *Regency,* which, for two Centuries, hath been, at one Time or other, a Terror to all the Trading Nations of *Chriſtendom,* was taken Notice of in the Deſcription of *Algiers.* With Relation therefore to *Chriſtian* Princes, this Government hath Alliance with Us, the *French,* the *Dutch,* and the *Swedes.* Great Application hath been often made by the *Port,* in behalf of the *Emperor*'s Subjects; though all their Interceſſions have hitherto proved ineffectual, notwithſtanding the *Algerines* acknowledge themſelves to be the Vaſſals of the *Grand Senior,* and, as ſuch, ſhould be intirely devoted to his

1 *Tacitus* (De Morib. *Germ.*) takes Notice of This, as a Puniſhment among the *Germans. Diſtinctio pœnarum, ex delicto. Proditores & transfugas arboribus ſuſpendunt, ignavos & imbelles & corpore infames, cæno ac* palude, *injecta inſuper crate.* The like Puniſhment is mentioned by *Plautus. Coqui abſtulerunt, comprehendite, vincite, verberate, in* Puteum condite. *Aulul.* Act. 2. Sc. 5. v. 21. *Furca & Foſſa* Ang. **Pytte and gallowes**, *in antiquis privilegijs ſignificat juriſdictionem puniendi fures: ſc. viros ſuſpendio,* fœminas ſubmerſione—*quod & in* Scotia *hodie obſervatum intelligo.* See *Spelman*'s Gloſſary in the Word *Furca* &c. where he quotes an Inſtance of this Puniſhment, out of the Monuments of the Church of *Rocheſter.*

Orders

Orders and Commands. The *Swedes* purchaſed Their Peace, at the Rate of 70,000 Dollars: and, as theſe Cruiſers rarely meet with Veſſels of that Nation, it has been hitherto diſcourſed of as a great Myſtery. The Succeſs which the *Dutch* met with, during a War of twelve Years, to deſtroy a few of their Veſſels; the magnificent Preſent of naval Stores that was promiſed, upon ratifying the Peace; together with the natural Timorouſneſs of the *Dey*, leaſt, by further Loſſes, he ſhould be reckoned unfortunate, (a dangerous Character in this Country for a Commander;) were the chief and concurring Reaſons for extending their Friendſhip to That Nation. It is certain, that the greateſt Part of the Soldiers, and the Sea Officers in general, very ſtrenuouſly oppoſed it: urging, that it would be in vain to arm out their Veſſels, when they had Peace with the three trading Nations; that their Loſs was inconſiderable, when compared with the Riches obtained by the War; concluding with a very expreſſive *Arabian* Proverb, that ſuch Perſons *ought never to ſow, who are afraid of the Sparrows.* As the younger Soldiers cannot well ſubſiſt, without the Money that ariſes from their Shares in Prizes, there has been no ſmall Murmuring at the little Succeſs they have lately met with. And it is very probable, (as a little Time perhaps will diſcover,) that, the very Moment any conſiderable Addition is made to their Fleet, nay perhaps without any further Augmentation, the preſent *Dey* will be obliged to leſſen the Number of his Alliances, from thoſe very Principles, which a few Years ago, engaged his Predeceſſor to increaſe them.

*How the* Swedes *and* Dutch *obtained Peace with this* Regency.

The *Algerines* have certainly a great Eſteem and Friendſhip for our Nation; and provided there could be any Security in a Government, that is guided by Chance and Humour, more than by Counſel and mature Deliberation, it is very probable, that, which of the trading Nations ſoever they may think fit to Quarrel with, We have little to apprehend. The *Dutch* are very induſtrious in cultivating a good Underſtanding with them, by making an annual Preſent; a Method hitherto very prevalent and ſucceſsful: whilſt, on the other Hand, the *French* may perhaps influence them as much, by putting them in Mind, of the Execution which their Bombs did formerly to this City, and of a later Inſtance of their Re-

*How theſe ſeveral Nations keep up their Intereſts with it.*

*The Interest that* Great Britain *hath with it.*

ſentment at *Tripoly.* But as there is rarely any great Prudence in uſing high Words and Menaces at *Algiers*, it is certain, provided the *Algerines* are to be ſwayed with Fear, that We have as much Intereſt in Sir *Edward Sprag*'s Expedition at *Bou-jeiah*, as the *French* can have in That of the *Marquis d' Eſtrees* at *Algiers.* Notwithſtanding likewiſe all the Arguments that may be urged in behalf of *Marſeilles* and *Toulon*, theſe People are not to be perſwaded, but that *Minorca* and *Gibraltar* are in a more convenient Situation to give them Diſturbance. But Reaſon and Argument will not always be good Politicks at this Court, where the Firſt Miniſter is the Cook, and where an inſolent Soldiery have too often the Command. In critical Junctures therefore, the Ground is to be maintained by the nice Management and Addreſs of the Conſul; by knowing how to make proper Application to the particular Paſſions of thoſe who have the *Dey*'s Ear; by flattering one, placing a Confidence in another, and eſpecially, by making a proper Uſe of thoſe invincible Arguments, *Money*, *Kaf-tans* and *Gold Watches.* For according to an old and infallible Obſervation; *Give a* Turk *Money with one Hand, and he will permit his Eyes to be plucked out by the other.*

Aly Baſhaw's *Reply to Conſul* Cole.

Such was the Political State and Condition of this *Regency*, when I left it, A. D. 1732. How long it may continue ſo, will be hard to determine; becauſe what little there is here of Juſtice, Honeſty, or publick Faith, proceeds rather from Fear and Compulſion, than from Choice and free Election. For, the Acknowledgement is very juſt, which *Aly Baſhaw*, a late *Dey*, made to Conſul *Cole*, upon complaining of the Injuries that our Veſſels met with from his Cruiſers: The *Algerines*, ſays he, *are a Company of Rogues, and I am their Captain.*

*Geographical*

*Geographical*, *Physical* and *Miscellaneous*

# OBSERVATIONS,

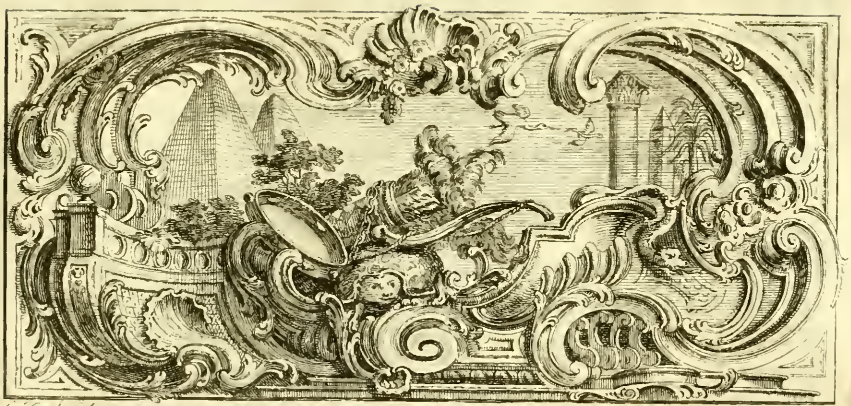
RELATING TO

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THE LAND OF THE PHILISTINES



C: Frederick invenit J: Rocque Sculp

# GEOGRAPHICAL &c. OBSERVATIONS RELATING TO *SYRIA*, &c. *EGYPT*, &c.

## CHAP. I.

### *Geographical Obſervations relating to* Syria, Phœnice, *and the* Holy Land.

I AM entering now upon the Deſcription of thoſe Countries, where Mr. *Maundrell* hath been already before me. As it may be preſumed, that every curious Perſon is acquainted with that accurate and judicious Author, I ſhall only take Notice of ſuch Things, as ſeem to have been either miſtaken or omitted by Him.

*Mr.* Maundrell *hath already deſcribed this Country.*

Now *Latikea*, the firſt maritime City which He deſcribeth, was alſo the moſt northern Part of *Syria*, that I had an Opportunity to touch at. It is ſituated upon a riſing Ground,

Latikea *or* LAODICEA ad mare.

with a full Proſpect of the Sea, and was called by the Antients *Laodicea ad mare* [1], and Λευκὴ Ἀκτὴ, from the white Cliffs that lye on each Side of it. From the Cittadel, we have a pleaſant, though diſtant View of the Mountains of *Caramania*, and *Caſſius* to the North; and of *Jebilee*, *Merkab*, *Bannias* and *Tortoſa* to the South. The Founder could not have pitched upon a more agreeable Situation, affording at the ſame Time, Delight and Security.

*The Ruins of it.* Here are ſtill remaining ſeveral Rows of *Porphyry*, and *Granate* Pillars; with a large Fragment of an Aqueduct, the ſame perhaps that, as *Joſephus* [2] informs us, was built by *Herod*. It is a maſſy Structure without Arches, and ſtretches towards the S.E. But the chief ſurviving Monument of the antient Grandeur and Magnificence of this Place, is a large triumphal Arch, ſupported by Pillars of the *Corinthian* Order, which they have converted at preſent into a *Moſque*. The Architrave is adorned with Trophies, Shields, Battle-Axes, and other military Weapons, whilſt the reſt of the Entablature is exceeding bold and ſumptuous. We ſee diſperſed all over theſe Ruins, ſeveral Fragments both of *Greek* and *Latin* Inſcriptions, but they were all of them ſo miſerably defaced, that it would have been to little Purpoſe to have copied them.

*The* Cothon. A Furlong to the Weſtward of the Town, are the Ruins of a beautiful *Cothon*, built in the Figure of an Amphitheatre, and capacious enough to receive the whole *Britiſh* Navy. The Mouth of It, opens to the Weſtward, being about forty Foot wide, and defended by a ſmall Caſtle. The whole appears to have been a Work and Structure of great Labour and Deſign, though, at preſent, it is filled up to that Degree with Sand and Pebbles, that half a dozen ſmall Veſſels are all that can conveniently be admitted at one Time. The like Accidents, ariſing chiefly from the large Billows that attend the weſterly Storms, have intirely ruined the *Cothon* of *Jebilee*, That a little to the Northward of *Tortoſa*, Thoſe of *Rou-wadde*, *Tripoly*, *Tyre*, *Acre* and *Jaffa*. At all theſe Places, we cannot ſufficiently admire the great Induſtry and Contrivance of the Antients, in

1 Εἶτα Λαοδίκεια, ἐπὶ τῇ θαλάττῃ κάλλιστα ἐκτισμένη καὶ εὐλίμενος πόλις, χώραν τε ἔχουσα πολύοινον πρὸς τῇ ἄλλῃ εὐκαρπίᾳ. *Strab.* Geogr. l. 16. p. 1091. Excluſus ab *Antiochia Dolabella* ** *Laodiceam* quæ eſt, in *Syria*, *ad mare*, ſe contulit. *Cic.* Epiſt. l. 12. Ep. 14.

Λαοδίκην θ' ἣ κεῖται ἐπ' ἠϊόνεσσι θαλάσσης. *Dionyſ.* Perieg. l. 915.

2 Λαοδικεῦσι δὲ τοῖς παραλίοις, ὑδάτων εἰσαγωγὴν ** ἀνέθηκε. *Joſ.* de Bell. Jud. l. 1. cap. 16.

making

making ſuch uſeful Encroachments upon the Sea, at the ſame Time we muſt have the utmoſt Contempt for the later Maſters of them, who out of Avarice, Idleneſs, and want of publick Spirit, have ſuffered them to become either altogether uſeleſs, or elſe of very little Service to the Trade and Navigation of this rich and plentiful Country.

About two Furlongs to the Northward of the City, near the Sea Shore, there are ſeveral *Sarcophagi*, ſome of which have preſerved their Covers. They are generally of the ſame Shape, though larger than thoſe that are commonly found in *Italy*, being adorned, in like Manner, with ſeveral beautiful Decorations in Shells and Foliage, or elſe with Buſts of Men and Women, Ox-Heads and *Satyrs*; beſides others that are pannell'd, having moreover their Covers ſupported by Pilaſters of the *Ionic* and *Corinthian* Orders. *Several* Sarcophagi, *or Coffins of Stone.*

The rocky Ground where we find theſe *Sarcophagi*, is hollowed below into a Number of *Cryptæ* or Sepulchral Chambers, ſome of which were ten, others twenty or thirty Foot ſquare; but the Height doth not anſwer in Proportion. The Deſcent into them is ſo artfully contrived, that the ingenious Architect hath left upon the Front and Side Walls of each Stair Caſe, ſeveral curious Deſigns in Sculpture and *Baſſo Relievo*, like thoſe the *Sarcophagi* are charged with. A Range of narrow Cells, wide enough to receive one of theſe *Sarcophagi*, and long enough for two or three, runs along the Sides of moſt of theſe Sepulchral Chambers, and appear to be the only Proviſion that has been made for the Reception of the Dead. Cryptæ, *or Sepulchral Chambers.*

The *Greeks* have one of theſe *Cryptæ* in great Eſteem and Veneration. They call It St. *Teckla*, in Commemoration of ſome Acts of Pennance and Mortification that are ſaid to have been performed by that firſt Virgin Martyr in this Place. In the Middle of It there is a Fountain, ſuppoſed to be inſtrumental in producing miraculous Viſions, and extraordinary Cures. For hither they conſtantly bring ſuch Perſons or Children, as have the Rickets, Jaundice, or other Diſtempers; and after having tranſacted ſeveral Ceremonies, by waſhing them in Holy Water and perfuming them, they return with a ſtrong Faith in the ſpeedy Cure of the diſeaſed. Here likewiſe the aged and decrepid pretend to receive the Warnings of their approaching Deaths; whilſt the young foreſee a long Train of Circum- *The* Crypta *of St.* Teckla.

ſtances and Events, that are to fall out in the future Courſe of their Lives.

*Other* Cryptæ *of the like Nature.*

The Sepulchral Chambers near *Jebilee, Tortoſa* and the *Serpent Fountain,* together with thoſe that are commonly called the *Royal Sepulchres* at *Jeruſalem,* are all of them exactly of the ſame Workmanſhip and Contrivance with the *Cryptæ* of *Latikea.* And in one of the Chambers of the *Royal Sepulchres,* there is one of the antient *Sarcophagi* remaining, which is of a *Parian*-like Marble, in the Faſhion of a Trunk, very elegantly carved all over with Flowers, Fruit and Foliage. Inſtead likewiſe of thoſe long narrow Cells that are common in the other *Cryptæ*; ſome of theſe have ſeveral Benches only of Stone, placed one over another, upon which the Coffins were placed.

PALTUS.

The greateſt Part of the Country betwixt *Latikea* and *Jebilee* is ſtony and mountainous; but at the latter, we begin to enter upon a moſt delightful Plain, that was formerly the Northern Limit of the Diſtrict of the *Aradians*[1]. At the Mouth of the River *Melleck,* ſix Miles from *Jebilee,* the Sea forms Itſelf into a ſmall Bay, where we have the Ruins of an antient City, the *Paltus* probably of the Antients: and a little to the E. N. E. of theſe Ruins, there is a large ſubterraneous Conduit, with a Number of leſſer ones detached from it, which ſpreading themſelves, for the Space of ſeveral Furlongs, through a Piece of low marſhy Ground, might have been the Drains that were formerly made uſe of to render it fit for Tillage.

CARNE, *or the* Navale *of* Aradus.

Seven Leagues to the S. *by* W. of the River *Melleck,* and a little to the Northward of *Tortoſa,* are the Traces of a *Cothon,* with a ſmall Pottery hard by It. Here probably was the antient *Carne,* as the *Cothon* Itſelf might be the Dock that *Strabo*[2] tells us belonged to the *Aradians.* Betwixt the Pottery and *Tortoſa,* are the *Cryptæ* that have been already taken Notice of.

Tortoſa *the* ANTARADUS.

*Tortoſa,* or *Deir-doſe* as the Inhabitants call It, is very well deſcribed by Mr. *Maundrell,* though miſtaken, I preſume, by him and others, for *Orthoſia,* which we are to look for a great way to the Southward, upon the Confines of *Syria* and *Phœnice.* For though *Orthoſia* may indeed ſeem to have an eaſy Tranſition into *Tortoſa,* yet conſidering there was at this Place a large Convent, and two very Magnificent *Chriſtian* Churches,

1 Εἶτ' (ſc. a Gabala) ἤδη ἡ τῶν Ἀραδίων παλαιὰ (παραλία *Boch.* Phal. l. 4. cap. 36.) &c. *Strab.* l. 16. p. 1093. 2 Κάρανος τὸ ἐπίνειον τῆς Ἀράδου, λιμένιον ἔχον. *Id.* ibid.

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it is more probably a Corruption of the preſent Name *Deir-doſe*, which, I am told, ſignifies *The Place of a Church* or *Convent.* Provided the Name had any Relation to the Synonymous City in *Spain*, the Deduction of It from [טרטישא] it's *rocky Situation*, would have been extremely applicable to it. However, as it lyeth at about half a Leagues Diſtance, over againſt the antient *Aradus*, there is no Doubt, but that it muſt be the *Antaradus* of *Pliny* and other Geographers.

Rou-wadde *the* ARPAD, *and* ARADUS.

The Iſland *Aradus*, the *Arpad* [1] of the Scriptures, is called at preſent *Rou-wadde*; which, with *El Hammah* [2], the Seat of a *Turkiſh Baſhaw*, ten Leagues to the Eaſtward, are the moſt northern Settlements of the Sons of *Canaan*. The Proſpect of *Rou-wadde* from the Continent, is wonderfully magnificent, promiſing at a Diſtance a continued Train of fine Buildings, and impregnable Fortifications. But This is intirely owing to the Height and Rockineſs [3] of It's Situation; for at preſent all the Strength and Beauty it can boaſt of, lyeth in a weak unfortified Caſtle, with a few ſmall Cannon to defend It. Yet we are not to judge of the antient Strength of this Place by the miſerable Condition it is in at preſent; for it was formerly ſurrounded with a large ſtrong Wall, conſiſting of Stones of an immenſe Bigneſs; which (as in many other *Specimens* of the antient Buildings) ſo exactly tally and correſpond with each other, that the Architect might very juſtly eſtimate the Weight and Symmetry alone of the Materials to be ſufficient to withſtand the Violence of the Sea, and the Engines of an Enemy. During the Time of It's Proſperity, both Art and Nature ſeem to have conſpired in making it a Place of the utmoſt Conſequence: conſiderable enough to juſtify the Boaſt, which *Sennacherib* [4] made of the Conqueſt of It.

MARATHUS.

The antient *Marathus* may be fixed, I preſume, at thoſe Ruins, near the *Serpent Fountain*, which are taken Notice of by Mr. *Maundrell*, and make with *Rou-wadde* and *Tortoſa*, almoſt an equilateral Triangle. For *Strabo* [5] tells us, that *Aradus* was

1 From whence the *Aradite*. 1 *Chron.* 1. 16. 2 The *Hamath* of the Scriptures. *Numb.* 13. 21. 2 *Kings* 17. 24. and 23. 33. *Iſa.* 10. 9. *&c.* the Metropolis of the Country of the *Hamathite*, the youngeſt of the Sons of *Canaan*. *Amathis* ſive *Amath*, *Hemath*, *Emath*; quam alii interpretantur *Antiochiam* magnam, alii *Epiphaniam*: maluerim *Apamiam*, quæ etiam nunc *Hama*: propius enim ad Terram promiſſam accedit, nec longe eſt ab *Arphad* hodie *Reſæſa*. *Sanſ.* Ind. Geogr. in voce *Amathis*. 3 *Rou-wadde* or *Arpad* being probably derived from רוד *firmus fuit* &c. 4 *Where is the King of* Hamath *and the King of* Arpad. 2 *Kings* 19. 13. 5 Πρόκειται δ' ἡ Ἄραδος ῥαχιώδους τινὸς καὶ ἀλιμένου παραλίας, μεταξὺ τοῦ τε ἐπινείου αὐτῆς καὶ τῆς Μαράθου, διέχουσα τῆς γῆς σταδίους εἴκοσιν. *Strab.* Geogr. l. 16.

ſituated betwixt it's *Navale* and *Marathus*, and that the oppoſite Shore had not the leaſt Shelter for Veſſels. The latter of theſe Obſervations is very juſt; and provided the *Navale* be the *Cothon*, which hath been taken Notice of to the Northward of *Tortoſa*, no Place can better fall in with the Situation of *Marathus*, inaſmuch as *Rou-wadde*, upon this Suppoſition, will lye not only between, but very nearly equidiſtant from thoſe Places.

*The* Maguzzel *or Spindles.* Five Miles to the S. S. E. of the Serpent Fountain, are the [*Maguzzel* مغزل] *Spindles*, as they call thoſe pointed and cylindrical little Buildings, that are erected over the *Cryptæ* deſcribed by Mr. *Maundrell*. The Situation of the Country round about them, hath ſomething in it ſo extravagant and peculiar to Itſelf, that It never fails to contribute an agreeable Mixture of Melancholy and Delight to all who paſs through It. The uncommon Contraſt and Diſpoſition of Woods and Sepulchres, Rocks and Grotto's; the Medley of Sounds and Echo's from Birds and Beaſts, Caſcades and Water Falls; the diſtant Roaring of the Sea and the compoſed Solemnity of the Place, very naturally remind us of thoſe beautiful Deſcriptions which the antient Poets have left us of the Groves and Retreats of their Rural Deities.

*The* Jeune *or Plain.* The Plain or *Jeune*, (as the *Arabs* call it,) commences a little to the Southward of the *Maguzzel*, and ends at *Sumrah*, ſpreading itſelf, all the Way, from the Sea to the Eaſtward, five, ſix or ſeven Leagues, 'till it is terminated by a long Chain of Mountains. Theſe ſeem to be the *Mons Bargylus* of *Pliny*[1]; as the Plain may be the ſame with thoſe Fields, which he placeth to the Northward of Mount *Libanus*. There are diſperſed all over the *Jeune* a great Number of Caſtles and Watch Towers, beſides ſeveral large Hillocks, which are of the ſame Figure, and raiſed undoubtedly upon the like Occaſion, with thoſe Eminences that we call *Barrows* in *England*. No Place certainly can be better ſupplyed with Water and Herbage; and conſequently more proper either for a Field of Battle, or for an Army to encamp in.

1 In ora ſubjecta *Libano Berytus* * *Trieris, Calamus, Tripolis*, quæ *Tyrii* & *Sidonii* & *Aradii* obtinent. *Orthoſia, Eleutheros* flumen. Oppida *Simyra, Marathos*, contraque *Aradum Antaradus*. ** Regio in qua ſupra dicti deſinunt montes (*Libanus* ſc.) & *interjacentibus campis, Bargylus* mons incipit. Hinc rurſus *Syria*, deſinente *Phœnice*, oppida *Carne, Balanea, Paltos, Gabale*; promontorium in quo *Laodicea* libera. *Plin.* l. 5. cap. 20.

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The moſt conſiderable of the Rivers, which run through the *Jeune*, is the *Akker*, called ſo perhaps from a City of the ſame Name it runs by. The latter is ſituated upon Mount *Bargylus* about nine Leagues to the S. E. of *Tortoſa*, and muſt have been formerly as noted for It's Strength, Extent and Beauty, as it is at preſent for the Goodneſs and Perfection of the *Apricots*, *Peaches*, *Nectarines*, and other Fruit which it produceth. *Akker* may probably be the *Ker* (i.e. *the City*) which is mentioned in the Book of *Amos* (9. 7.) and elſewhere in Scripture, where it is ſaid, *Have not I brought up* Iſrael *out of the Land of* Egypt *and the* Philiſtines *from* Caphtor, *and* Aram *from* Ker; where the ſimple reading of *Aram*, without the Diſtinction of *Padan*, or *Naharaim*, may induce us to believe that *Ker* was of *Syria* or *Aram*, properly ſo called, and not of *Media* or *Meſopotamia*, the *Padan Aram* and the *Aram Naharaim* of the Scriptures. Akker, *the* KER.

About a League and a half from the River *Akker* and eight to the S. S. E. of *Tortoſa*, there are other Ruins, ſtill known by the Name of *Sumrah*. Theſe may be very well taken for the Remains of the antient *Simyra* or *Taximyra* as *Strabo* calls it, the Seat formerly of the *Zemarites*. *Pliny*[1] makes *Simyra* a City of *Cœle-Syria*, and acquaints us at the ſame Time, that Mount *Libanus* ended there to the Northward: but as our *Sumrah* lyeth in the *Jeune*, at leaſt two Leagues diſtant from any Part of that Mountain, this Circumſtance, will better fall in with *Arca*, where that long Chain of Mountains is remarkably broken off and diſcontinued. Sumrah *the* SIMYRA, *the Seat of the* Zemarites.

Five Miles from *Sumrah* to the Eaſtward, are the Ruins of the antient *Arca*, the City of the *Arkites*, the Offspring likewiſe of *Canaan*. It is built over againſt the Northern Extremity of Mount *Libanus*, in a moſt delightful Situation: having a Proſpect to the Northward of an extenſive Plain, diverſifyed with an infinite Variety of Caſtles and Villages, Ponds and Rivers; to the Weſtward, it ſeeth, the Sun ſet in the Sea, and, to the Eaſtward, riſe over a long and diſtant Chain of Mountains. Here likewiſe are not wanting *Thebaic* Columns and rich Entablatures to atteſt for the Splendour and Politeneſs that it was ſometime poſſeſſed of. The Citadel was erect- ARKA, *the Seat of the* Arkites.

1 A tergo ejus *(Sidonis)* mons *Libanus* orſus, mille quingentis ſtadiis *Simyram* uſque porrigitur, quà *Cœle Syria* cognominatur. *Plin.* ibid.

ed upon the Summit of an adjacent Mount, and, by the Situation, muſt have been impregnable in former Times. For the Mount is in the Figure of a Cone, in an Aſcent, by the Quadrant, of fifty or ſixty Degrees, appearing not to have been the Work of Nature, but of Art. In the deep Valley below the City, we have a briſk Stream more than ſufficient for the Neceſſities of the Place; yet it hath been judged more convenient to ſupply it with Water from Mount *Libanus*. For which Purpoſe, they have united the Mountain to the City by an Aqueduct, whoſe principal Arch could not be leſs than a hundred Foot in Diameter.

Nahar el Berd, *the River* ELEUTHERUS.

Two Leagues to the W. S. W. of *Arca*, we paſs over the *Nahar el Berd*, the *Cold River*, or, according to Mr. *Maundrell*, the *Cold Waters*. This Stream ariſeth from among the Northern Eminences of Mount *Libanus*, and ſwelling, at certain Times of the Summer, by the extraordinary Liquefaction of the Snow, might from thence have given Occaſion to the Name. We may fix here, I preſume, the River *Eleutherus*, which is ſo much wanted in the old Geography. For *Ptolemy*[1] placeth it, according to the preſent Poſition of the *Nahar el Berd*, ſix Miles to the Northward of *Tripoly*, in the very Latitude almoſt that I find it.

Or-toſa, *the* ORTHOSIA.

In like Manner, *Strabo* placeth *Orthoſia*, immediately after it, to the Northward: agreeable whereunto we ſtill find, upon the Banks of this River, the Ruins of a conſiderable City, whoſe adjacent Diſtrict pays Yearly to the *Baſhaws* of *Tripoly*, a Tax of fifty Dollars by the Name of *Or-toſa*. The Situation of it likewiſe is further illuſtrated, by a Medal of *Antoninus Pius*, ſtruck at this Place, upon the Reverſe of which, we have the Goddeſs *Aſtarte* treading upon a River. For this City hath been built, upon a riſing Ground, on the Northern Banks of the River[2], within half a Furlong of the Sea; having ſome of the rugged Eminences of Mount *Libanus* at a little Diſtance to the Eaſt: whereby it muſt have always

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|---|---|---|---|---|---|---|---|---|---|
| 1 Λαοδίκεια | ξη | ς | λε | ιβ | Σιμύρα | ξζ | ∠γ | λδ | γ |
| Γάβαλα | ξη | γ | λδ | ∠ιβ | Ὀρθωσιά | ξζ | ς | λδ | γ |
| Πάλτος | ξη | γ | λδ | ∠δ | Τρίπολις | ξζ | ∠ | λδ | γ |
| Βαλαναῖαι | ξη | γ | λδ | ∠ιβ | Θεοῦ πρόσωπον | | | | |
| ΦΟΙΝΙΚΗΣ ΘΕΣΙΣ. | | | | | ἄκρον | ξζ | γ | λδ | γ |
| Ἐλευθέρου ποτ. | | | | | | | | | |
| ἐκβολαί | ξη | | λδ | γιβ | *Ptol.* Geogr. l. 5. cap. 15. Ed. *Bert.* | | | | |

2 Τούτοις δ' (ſc. Ταξύμιρα &c.) ἡ Ὀρθωσιὰς συνεχής ἐστι καὶ ὁ Ἐλεύθερος ὁ πλησίον ποταμὸς, ὅν περ ὅριον ποιοῦνταί τινες τῆς Σελευκίδος πρὸς τὴν Φοινίκην καὶ τὴν κοίλην Συρίαν. *Strab.* Geogr. l. 16. p. 1093.

been

been a Place of the greateſt Importance, as it would have the intire Command of the Road, that lay betwixt *Phœnice* and the maritime Parts of *Syria.* The Port which *Orthoſia* may be preſumed [1] to have formerly enjoyed, is reduced at preſent to an exceeding ſmall Creek, not capable of receiving the Fiſhing Veſſels that frequent the Coaſt.

*The River* Eleutherus, *the Boundary of* Syria *and* Phœnice.

The Mountains of *Libanus*, which, from *Arca* hither, lye in a W. S. W. Direction, begin now either to run parallel, at a Mile or half a Miles Diſtance, with the Sea Coaſt, or elſe they ſtretch themſelves out, in ſmall Promontories, into the Sea. As there is hereby made a remarkable Alteration in the Face and Diſpoſition of the whole Country, we have Room to conjecture, that the Boundary betwixt *Syria* and *Phœnice* was fixed at this Place. *Mela* [2] indeed placeth *Simyra* and *Marathus* among the Cities of *Phœnice*; whilſt *Stephanus*, by making *Balanea*, now *Bannias*, to be a City of it, extends this Province into the very Neighbourhood of *Jebilee.* Even *Pliny*, notwithſtanding he calleth *Simyra* a City of *Cœle-Syria*, yet aſcribeth *Marathus* and *Aradus*, which are ſituated ſeveral Leagues beyond it, to *Phœnice.* However *Ptolemy*'s Authority is intirely in our Favour, which is the more to be credited, as an old Extract from *Strabo* [3], and even *Strabo* himſelf ſeems to confirm it. For when the latter calls *Marathus* (πόλις ἀρχαία Φοινίκων) *an ancient City of the Phœnicians*, nothing more perhaps is meant, than that it originally belonged to that People, before they were excluded by the *Seleucidæ.* If this Interpretation is admitted, then we may likewiſe clear up the other Difficulties that were raiſed before by *Mela*, *Stephanus* and *Pliny.*

*The antient* TRIPOLIS.

About two Leagues from the *Nahar el Berd*, are the Ruins of *Tripolis*, which, being founded, by the united Intereſt of *Aradus*, *Sidon*, and *Tyre* [4], might have been intended for a common Mart to thoſe maritime Powers. It is ſituated upon a low Cape, called a *Peninſula* by *Scylax* [5], and hath formerly enjoyed a large and ſafe Harbour, though at preſent a few Iſlands, lying to the N. W. are the only Shelter that Veſſels re-

1 Τρύφων δὲ ἐμβὰς εἰς πλοῖον, ἔφυγεν εἰς Ὀρθωσιάδα. 1 *Macc.* 15. 37. 2 L. 1. Cap. 4. 3 Ab urbe *Orthoſia* Peluſium uſque regio maritima *Phœnicia* dicitur, anguſta exiſtens. *Chryſ.* ex *Strab.* Geogr. l. 16. p. 208. 4 Κατὰ τὴν Φοινίκην ἐστὶ πόλις ἀξιόλογος ὄνομα Τρίπολις, οἰκείαν ἔχουσα τῇ φύσει τὴν προσηγορίαν. Τρεῖς γάρ εἰσιν ἐν αὐτῇ πόλεις, σταδιαῖον ἀπ' ἀλλήλων ἔχουσαι διάστημα. ἐπικαλεῖται δὲ τούτων ἡ μὲν Ἀραδίων, ἡ δὲ Σιδωνίων, ἡ δὲ Τυρίων. *Diod. Sic.* l. 16. cap. 41. *Scyl.* Perip. Ed. *Hudſ.* p. 41. *Strab.* l. 16. p. 519. *Plin.* l. 5. cap. 20. 5 Vid. *Scyl.* Perip. ut ſupra.

ceive from that Quarter. There are no Traces to be met with of any other Walls, than such as may be supposed to belong to one and the same City. This, I take Notice of, because some antient Geographers[1] have observed, that *Tripoly* was not one, but three Cities, built at a Furlong's Distance from each other.

*The present* Tripoly.

That, which at this Time, is known by the Name of *Tripoly*, is built at half a Leagues Distance from the other, upon the Declivity of a Hill, that faceth the Sea. It enjoys a considerable Trade, arising as well from It's own Manufactures in Silk and Cotton, as from those that are continually brought hither from *Aleppo* and *Damascus.* I could observe Nothing in the City-Walls or Castle, that could give either of them a Title to a *Greek* or *Roman* Foundation, the Appearance of both being altogether modern and *Gothic.* The greatest Rarity of this Place, at present, is an Aqueduct, with it's *Reservoirs*, some of which, are twenty or thirty Foot high, and, by being placed at proper Distances in the Town, very conveniently supply the greatest Part of the Houses, to their second and third Stories, with Water. Over the *Prince's Bridge*, which is the principal Arch of the Aqueduct, there is an Escutcheon charged with what appears to be a *Cross-Crosslet:* which being the *Bearing* of the Family of *Lorrain*, may vouch perhaps for the Tradition that it was built by *Godfrey of Bulloign.* At *Bellmont*, two Leagues to the Southward of *Tripoly*, there is a famous Convent of *Greek Kalories* founded by the *Croisades.* We see upon the southermost Declivity of it, a large Heap of Ruins, which might probably belong to the antient *Trieris*; and betwixt These and *Tripoly*, is the small Village *Kalemony*, the *Calamos* of *Pliny.*

TRIERIS. CALAMOS.

*The Port of* Tyre.

I am not acquainted with that Part of *Phœnice*, which lyeth between *Cape Greego*, the Θεοῦ πρόσωπον of *Ptolemy*, and *Tyre.* At the latter of these Places, I visited several Creeks and Inlets, in Order to discover what Provision there might have been formerly made for the Security of their Vessels. Yet, notwithstanding that *Tyre* was the chief maritime Power of this Country, I could not observe the least Token of either *Cothon*, or Harbour, that could have been of any extraordinary Capacity. The coasting Ships indeed, still find a tolerable good Shelter from the northern Winds, under the southern Shore,

1 Vid. *Diod.* ut supra. Tria fuerunt singulis inter se Stadiis distantia: locus ex numero *Tripolis* dicitur. *Pomp. Mela* l. 1. cap. 12.

but

but are obliged immediately to retire, when the Winds change to the W. or S: ſo that there muſt have been ſome better Station than This for their Security and Reception. In the N.N.E. Part likewiſe of the City, we ſee the Traces of a ſafe and commodious Baſon, lying within the Walls: but which, at the ſame Time, is very ſmall, ſcarce forty Yards in Diameter. Neither could It ever have enjoyed a larger *Area*, unleſs the Buildings, which now circumſcribe it, were Encroachments upon it's original Dimenſions. Yet even this Port, ſmall as it is at preſent, is notwithſtanding ſo choaked up with Sand and Rubbiſh, that the Boats of thoſe poor Fiſhermen, who now and then viſit this once renowned *Emporium*, can, with great Difficulty only, be admitted.

*Tyre called at preſent* Sur.

All the Nations of the *Levant* call *Tyre* by it's antient Name *Sur* [צור], from whence the *Latins* ſeem to have borrowed their *Sarra*[1]. *Sur*, I find, layeth Claim to a double Etymology, each of them very natural; though the rocky Situation, (the צר of the *Phœnicians*) will prevail, I am perſwaded, with every Perſon, who ſeeth this *Peninſula*, beyond the *Sar*[2] or Purple Fiſh, for which It might have been afterwards in ſo much Eſteem. The Purple Fiſh (the Method at leaſt of extracting the Tincture) hath been wanting for many Ages: however, amongſt a Variety of other Shells, the *Purpura* of *Rondeletius* is very common upon the Sea Shore. Several of thoſe I ſaw had their Inſides beautified with purpliſh Streaks; a Circumſtance which may perhaps ſo far inſtruct us, that they once belonged to ſuch an Inhabitant.

*The Sources of the* Kiſhon.

There is nothing remarkable betwixt this Place and Mount *Carmel*, but what hath been taken Notice of by Mr. *Maundrell*. In travelling under the S. E. Brow of this Mountain, I had an Opportunity of ſeeing the Sources of the River *Kiſhon*. Three or four of the principal Ones, which lye within leſs than a Furlong of each other, are called *The* [*Ras el Kiſhon*] *Head of Kiſhon*, diſcharging alone, without the leſſer Contributions nearer the Sea, Water enough to form a River half as big as the *Iſis*. During likewiſe the rainy Seaſon, all the Water, which

1 *Sarræ* nomen deduci notum eſt ex Hebræo Tyri nomine צור *Tſor*; in quo literam *Tſade*, quæ medii eſt ſoni inter T & S *Græci* in T mutarunt: & Romani in S. Ita factum ut ex eodem צור *Tſor* & Τύρος naſceretur & *Sarra*. *Boch*. l. 2. Chan. cap. 10. 2 Quæ nunc *Tyrus* dicitur, olim *Sarra* vocabatur, a piſce quodam qui illic abundat, quem lingua ſua *Sar* appellant. *Vet*. Scholiaſt. in 4 Georg. *Virg*.

falls on the eaſtern Side of the Mountain, or upon the riſing Ground to the Southward, emptieth Itſelf into It in a Number of Torrents; at which Conjunctures It overfloweth it's Banks, acquireth a wonderful Rapidity, and ſweeps away [1] all before It. But theſe Inundations are extemporaneous only, without any Duration; for the Courſe of the *Kiſhon*, which is not above ſeven Miles in Length, is continued all the Way, 'till within half a League's Diſtance of the Sea, in a great Deſcent. It may be further obſerved, that, when the *Kiſhon* is not augmented by theſe accidental Torrents, it never falls into the Sea in a full Stream, but loſeth Itſelf in a Bank of Sand, which the North Winds throw up againſt the Mouth of It. In this Manner I found It, in the middle of *April*, when I paſſed It.

*The River* BELUS *or* Kar-danah.

Beyond the Sources of the *Kiſhon* to the S. E. and along the Banks of it to the N. E. there are ſeveral Hillocks, which ſeparate the Valley, through which it runs, from the Plains of *Acre* and *Eſdraelon*. The River *Belus*, the *Kar-danah* as it is called at preſent, hath it's Sources about four Miles to the Eaſtward of the *Ras el Kiſhon*, on the other Side of theſe Hillocks, where there are ſeveral Ponds, the largeſt whereof, may in all Probability, be the *Cendevia* [2] of *Pliny*. Now the River *Belus* lying open to the Plains of *Acre* and *Eſdraelon*, there is Room to ſuppoſe that ſuch Brooks as ariſe from Mount *Tabor* may communicate with it; but the *Kiſhon*, I preſume, for the Reaſons already given, cannot: neither indeed doth it run in the ſame Direction, that hath been hitherto aſſigned by Geographers.

*The Tribe of* Iſſachar.

Leaving Mount *Carmel* to the N. W. we paſs over the S. W. Corner of the Plain of *Eſdraelon*, the Lot formerly of the Tribe of *Iſſachar*, and the moſt fertil Portion of the Land of *Canaan*. The moſt extenſive Part of it lyeth to the Eaſtward, where our Proſpect is bounded, at about fifteen Miles Diſtance, by the Mountains of *Hermon* and *Tabor*, and by thoſe, upon which the City of *Nazareth* is ſituated. Advancing farther into the Half Tribe of *Manaſſeh*, we have ſtill a fine arable Country, though not ſo level as the former; where the Landſkip is changed every Hour by the Intervention of ſome Piece of riſing

1 It might be at ſuch a Conjuncture as this, that *the River* Kiſhon *ſwept the Hoſt of* Siſera *away, that antient River, the River* Kiſhon. *Judg.* 5. 21. 2 Rivus *Pagida* ſive *Belus*, vitri fertiles arenas parvo litori miſcens. Ipſe e palude *Cendevia* a radicibus *Carmeli* profluit. *Plin.* l. 5. cap. 19.

Ground,

Ground, a Grove of Trees, or the Ruins of ſome antient Village. The Country begins to be rugged and uneven at *Samaria*, the N. Boundary of the Tribe of *Ephraim*; from whence, through *Sichem*, all the way to *Jeruſalem*, we have nothing but Mountains, narrow *Defileés*, and Valleys of different Extents. Of the former, the Mountains of *Ephraim* are the largeſt, being moſt of them ſhaded with large Foreſt Trees, whilſt the Valleys below are long and ſpacious, not inferiour in Fertility to the beſt Part of the Tribe of *Iſſachar*. The Mountains of the Tribe of *Benjamin*, which lye ſtill further to the Southward, are generally more naked, having their Ranges much ſhorter, and conſequently their Valleys more frequent. In the ſame Diſpoſition is the Diſtrict of the Tribe of *Judah*; though the Mountains of *Quarantania*, thoſe of *Engaddi*, and others that border upon the Plains of *Jericho* and the *Dead Sea*, are as high, and of as great Extent, as thoſe in the Tribe of *Ephraim*. Some of the Valleys likewiſe, that belong to this Tribe, ſuch as That of *Rephaim*, *Eſhcol*, and others, merit an equal Regard, with *that Parcel of Ground which* Jacob *gave to his Son* Joſeph. (*Gen*. 48. 22). But the weſtern Diſtrict of the Tribe of *Ephraim*, in the Neighbourhood of *Ramah* and *Lydda*, is nearly of the ſame arable and fertil Nature, with that of the Half Tribe of *Manaſſeh*; and equally inclineth to be plain and level. The latter of theſe Circumſtances agreeth alſo with the Tribe of *Dan*, whoſe Country, notwithſtanding, is not ſo fruitful, having in moſt Parts a leſs Depth of Soil, and bordereth upon the Sea Coaſt in a Range of Mountains. From the Mountains of *Quarantania*, we have a diſtinct View of the Land of the *Amorites, of Gilead and of Baſan*, the Inheritance [1] of the Tribes of *Reuben* and *Gad*, and of the Half Tribe of *Manaſſeh*. This Tract, in the Neighbourhood particularly of the River *Jordan*, is, in many Places, low and ſhaded, for want of Culture perhaps, with Tamarisks and Willows: but at the Diſtance of two or three Leagues from the Stream, it appears to be made up of a Succeſſion of Hills and Valleys, ſomewhat larger and ſeemingly more fertil than thoſe in the Tribe of *Benjamin*. Beyond theſe Plains, over againſt *Jericho*, where we are to look for the Mountains of *Abarim* [2], the northern Boun-

*The Tribe of* Benjamin.

*The Tribe of* Judah.

*The Tribe of* Dan.

*The Tribes of* Reuben *&c.*

1 *Deut*. Chap. 3. 2 *Nebo* and *Piſgah* were ſome particular Parts or Summits of this Mountain, from whence Moſes *beheld the Land of* Canaan, *before he was gathered to his People. Numb*. 27. 12, 13. and 32. 47. *Deut*. 3. 27. and 32. 49. and 34. 1.

dary of the Land of *Moab*, our Proſpect is interrupted by an exceeding high Ridge of deſolate Mountains, no otherwiſe diverſifyed than by a Succeſſion of naked Rocks and Precipices, rendred in ſeveral Places more frightful, by a multiplicity of Torrents which fall on each Side of them. This Ridge is continued all along the eaſtern Coaſt of the *Dead Sea*, as far as our Eye can conduct us, affording, all the way, a moſt loneſome melancholy Proſpect, not a little aſſiſted by the intermediate View of a large ſtagnating unactive Expanſe of Water, rarely if ever enlivened by any Flocks of Birds that ſettle upon it, or by ſo much as one Veſſel of Paſſage or Commerce that is known to frequent it. Such is the general Plan of that Part of the *Holy Land* which fell under my Obſervation.

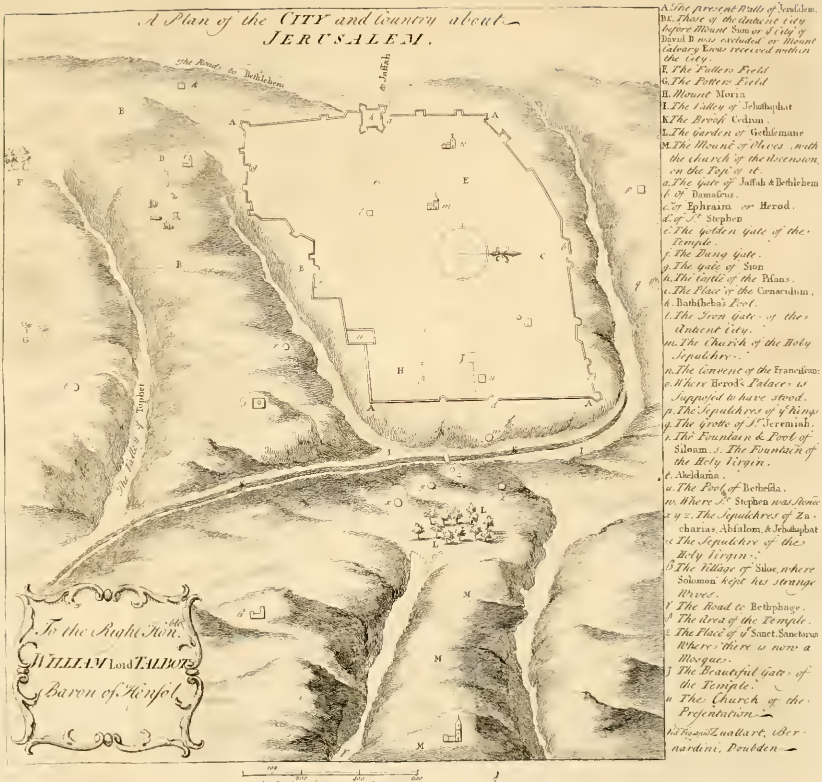
*The Situation of* Jeruſalem.

*The Hills* which *ſtand round about* Jeruſalem, make it appear to be ſituated, as it were, in an Amphitheatre, whoſe *Arena* inclineth to the Eaſtward. We have no where, that I know of, any diſtant View of It. That from the Mount of *Olives*, which is the beſt, and perhaps the fartheſt, is notwithſtanding at ſo little Diſtance, that, when our Saviour was there, he might be ſaid, almoſt in a literal Senſe, *to have wept over It.* There are very few Remains of the City, either as it was in our Saviour's Time, or as it was afterwards rebuilt by *Hadrian*; *ſcarce one Stone being left upon another, which hath not been thrown down.* Even the very Situation is altered. For Mount *Sion*, the moſt eminent Part of the Old *Jeruſalem* is now excluded, and It's Ditches filled up; whilſt the Places adjoyning to Mount *Calvary*, where *Chriſt* is ſaid to have *ſuffered without the Gate*, are now almoſt in the Centre of It.

*A Tradition kept up of the remarkable Places.*

Yet notwithſtanding theſe Changes and Revolutions, it is highly probable that a faithful Tradition hath always been preſerved of the ſeveral Places that were conſecrated, as it were, by ſome remarkable Tranſaction relating to our Saviour and his Apoſtles. For it cannot be doubted, but that among others, Mount *Calvary* and the Cave where Our Saviour was buried, were well known to his Diſciples and Followers: and not only ſo, but that ſome Marks likewiſe of Reverence and Devotion were paid to them. Theſe, no leſs than the *Grotto* at *Bethlehem*, where Our Saviour is ſuppoſed to have been born, were ſo well known in the Time of *Hadrian*[1], that out of Hatred

1 Ab *Hadriani* temporibus uſque ad imperium *Conſtantini*, per annos circiter centum octoginta,


A Plan of the CITY and Country about JERUSALEM.
The Road to Bethlehem
to Jaffah
The Vallen of Tophet
To the Right Hon.ble WILLIAM Lord TALBOT Baron of Hensol
A Scale of 600 Yards
100 200 400 600
A. The present Walls of Jerusalem.
BC. Those of the Antient City before Mount Sion or ÿ City of David D was excluded or Mount Calvary E was received within the City.
F. The Fullers Field
G. The Potters Field
H. Mount Moria
I. The Valley of Jehoshaphat
K The Brook Cedron.
L. The Garden of Gethsemane
M. The Mount of Olives, with the Church of the Ascension on the Top of it.
a. The Gate of Jaffah & Bethlehem
b. Of Damascus.
c. of Ephraim or Herod.
d. of S.t Stephen
e. The Golden Gate of the Temple.
f. The Dung Gate.
g. The Gate of Sion
h. The Castle of the Pisans.
i. The Place of the Cœnaculum,
k. Bathsheba's Pool.
l. The Iron Gate of the Antient City.
m. The Church of the Holy Sepulchre.
n. The Convent of the Franciscans
o. Where Herod's Palace is Supposed to have stood.
p. The Sepulchres of ye Kings
q. The Grotto of S.t Jeremiah.
r. The Fountain & Pool of Siloam. s. The Fountain of the Holy Virgin.
t. Akeldama.
u. The Pool of Bethesda.
w. Where S.t Stephen was Stoned
x y z. The Sepulchres of Zacharias, Absalom, & Jehoshaphat
α The Sepulchre of the Holy Virgin.
β The Village of Siloe, where Solomon kept his strange Wives.
γ The Road to Bethphage.
δ The Area of the Temple.
ε The Place of ye Sanct. Sanctorum Where there is now a Mosque.
ʒ The Beautiful Gate of the Temple.
η The Church of the Presentation.
Zuallart, Bernardini, Doubden

and Contempt to the *Christian* Name, there was a Statue erected to *Jupiter*, over the Place of the *Resurrection*, another to *Venus* upon Mount *Calvary*, and a third to *Adonis* at *Bethlehem*. All these continued, 'till *Constantine* the Great and his Mother St. *Helena*, out of their great Esteem and Veneration for Places so irreligiously prophaned, erected over them those magnificent Temples, which subsist to this Day. An uninterrupted Succession, it may be presumed, of *Christians* who resided at *Jerusalem*, or who [2] were constantly resorting thither out of Devotion, would preserve the Names, not only of the particular Places I have mentioned, but of others likewise that are taken Notice of in the History of Our Saviour: such as are the Pools of *Bethesda*, and *Siloam*; the Garden of *Gethsemane*; the Field of Blood; the Brook *Cedron*; &c. which have all been well described by our Countrymen *Sandys* and *Maundrell*. All that I can pretend to add, is to give the Reader, in one View, the particular Situations of them.

*The great Extent of the Tribe of* Judah.

The Lot of the Tribe of *Judah* was nearly equal in Extent to That of all the other Tribes; and *being too much for them*, the Tribe of *Simeon* had their Inheritance taken out of it [3]. It's Southern Boundary [4] was to be from the Bottom of the *Salt Sea*, all along by the Border of *Edom*, to the River of *Egypt* and the *Mediterranean* Sea. Now as the River of *Egypt* (from several Arguments that might be urged if there was Occasion) could be no other than the *Pelusiac* Branch of the *Nile*, we may, from these Geographical Circumstances, receive no small Instructions towards the right settling the Northern Border of the Land of *Edom*, and in Consequence thereof, the Desert of *Zin* and *Kadesh Barnea*, which made a Part of it: all of them Places, that seem not to have been hitherto well laid down by Geographers. For the Extent and Situation of the *Salt Sea* [5], being no less known, (at least as far as concerns the present Disquisition,) than the Eastern Branch of the *Nile*, an imagi-

*Bounded to the Southward by* Edom.

ginta, in loco resurrectionis simulacrum Jovis, in crucis rupe statua ex marmore Veneris a gentibus posita colebatur, existimantibus persecutionis auctoribus, quod tollerent nobis fidem resurrectionis & crucis, si loca Sancta per idola polluissent. *Bethlehem* nunc nostrum & augustissimum orbis locum, de quo Psalmista canit, Veritas de Terra orta est, lucus inumbrabat *Thamuz*, i. e. *Adonidis*; & in specu, ubi quondam Christus parvulus vagiit, *Veneris* Amasius plangebatur. *Hieron*. Ep. XIII. ad *Paulin*. *Euseb*. de Vita *Constant*. l. 3. cap. 25.

2 Longum est nunc ab ascensu Domini usque ad præsentem diem per singulas ætates currere, qui Episcoporum, qui Martyrum, qui eloquentium in doctrina Ecclesiastica virorum venerint Hierosolymam, putantes se minus religionis, minus habere scientiæ, nisi in illis Christum adorassent locis, de quibus primum Evangelium de patibulo coruscaverat. *Hieron*. Ep. 17. ad *Marcell*.

3 *Josh*. 19. 9.

4 *Numb*. 34. 3, 4, 5. *Josh*. 15. 1, 2, 3, 4.

5 Commonly called the *Asphaltic Lake* or *Dead Sea*.

nary Line drawn betwixt those Places as they are particularly marked out in the Scriptures, will give us the Boundary required.

Kadesh *lay upon the S. Boundary of it.*

*Kadesh Barnea* then (which may be presumed to lye, somewhere near or upon this Boundary, in the direct way from *Edom* to the *Land of Promise*,) will probably be fixed at about an hundred Miles Distance to the S. W. of *Jerusalem*, at the half Way nearly betwixt *Rhinocolura* and the *Elanitic* Gulph of the *Red Sea*.

*The western Border was along the Sea Coast.*

The Western Coast of this Tribe lay, along the S. E. Gulph of the *Mediterranean* Sea [1], from *Ekron* to the River of *Egypt*, being the most Part of it low, of a barren sandy Quality, and very dangerous for Vessels to approach. Several of the antient Cities, particularly those of the *Philistines*, have pretty nearly preserved their old Names: for *Ekron* is called *Akron*, *Ascalon* is contracted into *Scalon*, *Gath* into *Jet*, and *Gaza*, which lyeth about seven Leagues to the S. W. of *Akron* and eleven, in the same Direction, from *Jaffa*, is pronounced *Gazy*. *Rhinocolura* was probably situated near the Bottom of the Gulph, sixteen Leagues to the S. W. *by* W. of *Gazy*, and eighteen to the Eastward of the *Nile*. The Lake *Sirbonis* lay betwixt It and the *Nile*, at six Leagues Distance only from the Latter, being formerly of great Extent, and having a Communication with the Sea. Though indeed, what I have said of *Kadesh Barnea*, *Rhinocolura*, and this Lake, is barely conjectural, by comparing what I my self have seen of *Judea*, the *Nile* and *Arabia*, with the Accounts that have been left us of these Places by different Authors.

## CHAP. II.

### *Geographical Observations relating to* Egypt, Arabia Petræa, *and the Encampments of the* Israelites.

*The Coast of* Egypt *and the Seven Mouths and Branches of the* Nile.

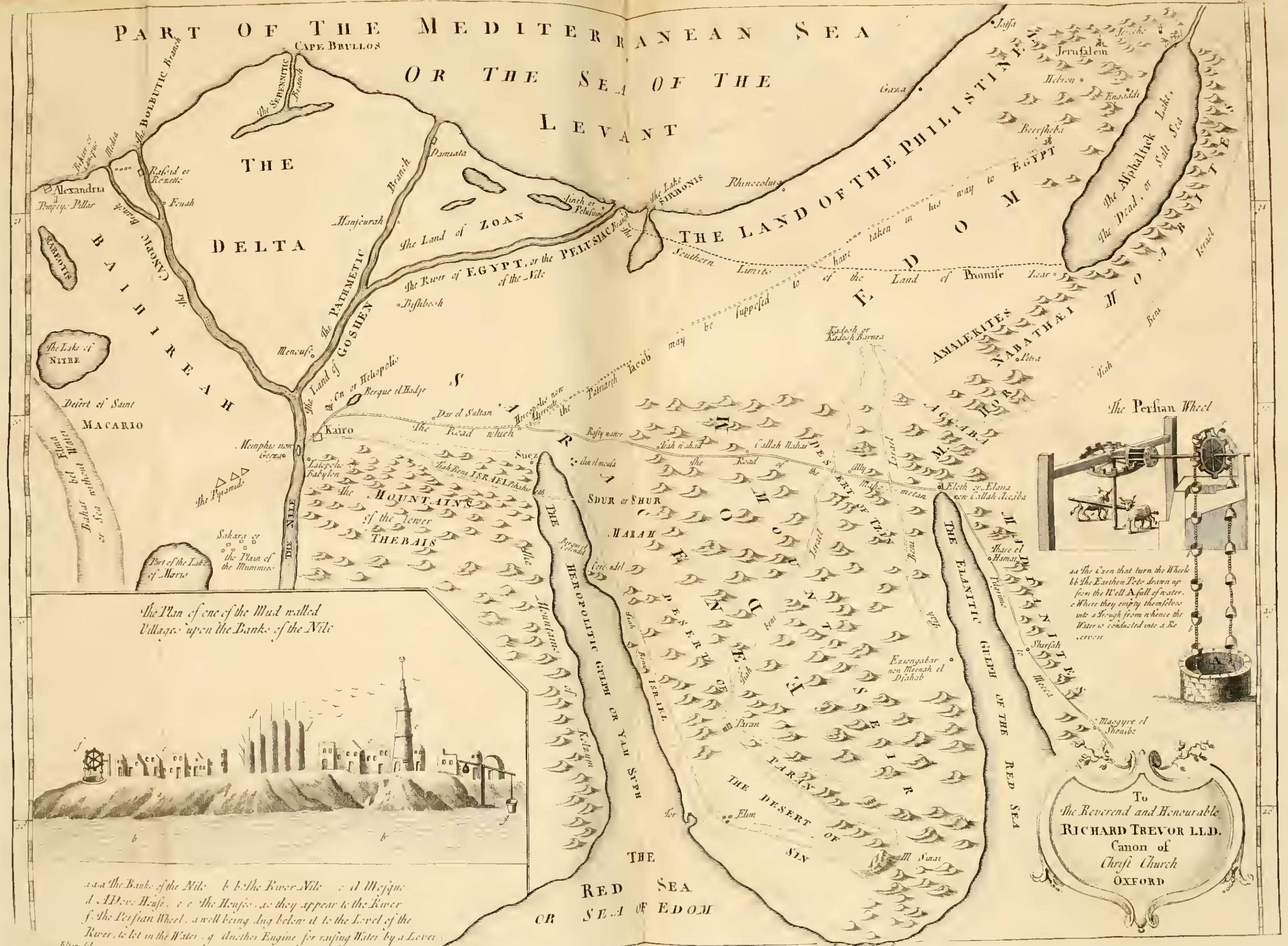
THERE is no Part of the Coast of *Egypt*, which fell under my Observation, that could be seen afar off. The Mariners, in approaching it, estimate the Distance by the Depth of Water: such a Number of Fathoms usually answering to the same Number of Leagues. All that Portion of it particularly, which lyeth betwixt *Tineh* (the antient *Pelusium*) and the Branch of *Da-mi-ata*, is exceeding low and full of Lakes and Morasses; agreeing so far, even to this Day, with the Etymology [2] of the Name. The

Tineh *or* Pelusium.

1 *Numb.* 34. 6. *Josh.* 15. 12. and 13. 2, 3. 2 Vid. p. 36. Not. 1

Lakes

Obs. P.


PART OF THE MEDITERRANEAN SEA
OR THE SEA OF THE
LEVANT
CAPE BRULLOS
The SEBENNITIC Branch
The BOLBUTIC Branch
THE
DELTA
Alexandria
Pompeys Pillar
Rasid or Rozetto
Fouah
CANOPIC Branch
Damiata
Branch
Mansourah
The Land of ZOAN
Tineh or Pelusium
The PELUSIAC Branch
The Lake SIRBONIS
Rhinocolura
Gaza
Jaffa
Jerusalem
Hebron
Engaddi
Beersheba
The Asphaltick Lake, the Dead, or Salt Sea
THE LAND OF THE PHILISTINES
E D O M
The River of EGYPT, or the PELUSIAC Branch of the Nile
The PATHMETIC
Southern Limits of the Land of Promise
Zoar
Bishbeesh
The Land of GOSHEN
BAHIREAH
MAREOTIS
The Lake of NITRE
Desert of Saint MACARIO
Bahar bel Ma or Sea without Water
Mencuse
On or Heliopolis
Berque el Hadje
Dar el Sultan
Kairo
Memphis now Geeza
The Pyramids
Sakara or the Plain of the Mummies
Part of the Lake of Maris
THE NILE
The Road which the Patriarch Jacob may be supposed to have taken in his way to EGYPT
Heroopolis now Adjeroute
Suez
Kadesh or Kadesh Barnea
AMALEKITES
NABATHÆI
Petra
HOR
AGGABA
Callah Nahar
The Road of the Mahometan
DESERT OF THE
Eloth or Elana now Callah Accaba
The Mountains of the Lower THEBAIS
SDUR or SHUR
MARAH
THE HEROPOLITIC GULPH OR YAM SUPH
Mountains of Kolzum
DESERT OF
MOUNT SEIR
Paran
Ezion-gabar now Meenah el Dsahab
THE ELANITIC GULPH OF THE RED SEA
Shurfah
Magyre el Shouibe
THE DESERT OF PARAN
THE DESERT OF SIN
Elim
M. Sinai
THE RED SEA OR SEA OF EDOM
The Persian Wheel
a a The Oxen that turn the Wheels
b b The Earthen Pots drawn up from the Well A full of water.
c Where they empty themselves into a Trough from whence the Water is conducted into a Reservoir
A
To The Reverend and Honourable RICHARD TREVOR LLD. Canon of Christ Church OXFORD
The Plan of one of the Mud walled Villages upon the Banks of the Nile
a a a The Banks of the Nile b b The River Nile c A Mosque d A Dove House e e The Houses as they appear to the River f The Persian Wheel a well being dug below it to the Level of the River to let in the Water g Another Engine for raising Water by a Lever
Elton del.

Kadefh
*upon the*
*Boundar*
*it.*

*The west*
*Border*
*along the*
*Coast.*

*The Coa*
*of* Egypt
*the Seve*
*Mouths a*
*Branches*
*the* Nile.

Tineh *o*
Pelusium

Lakes abound with a Variety of excellent Fiſh, which they diſpoſe of among the neighbouring Villages; or elſe ſalt up and ſell to the *Grecian* Merchants.

*Dami-ata* is one of the moſt conſiderable Cities for Trade in *Egypt*. It lyeth upon the eaſtern Banks of the *Nile*, at five Mile's Diſtance from the Sea, and about ſixty to the N. N. W. of *Tineh*. The Branch that runs by it, has been generally received for the *Peluſiac*, by miſtaking, no Doubt, this City for the antient *Peluſium*; whereas *Dami-ata* ſeems rather to be a Corruption of *Thamiathis*, it's former Name. This Branch therefore, as well from the Situation as the Largeneſs of it, ſhould be the *Pathmetic*, (or *Phatnic* as *Strabo* calls it,) betwixt which and the *Peluſiac*, were the *Mendeſian* and the *Tanitic*; but of theſe I could receive no Informations. Dami-ata *or* THAMIATHIS.

Sixteen Leagues to the N. N. W. of the *Pathmetic* Mouth, is *Cape Brullos*, where the *Sebennitic* Branch is ſuppoſed to have diſcharged itſelf: after which follows the *Bolbutic*, at ſeventeen Leagues Diſtance to the S. W. *by* W. This is called at preſent the Branch of *Rozetto* (or *Raſſid*, as the Inhabitants pronounce it,) from a large and populous City, that is ſituated about a League from the Mouth of it. Cape Brullos. Rozetto.

At *Me-dea*, the antient *Heraclium*, four Leagues further, there is another Branch, though much ſmaller than the former; and two Leagues beyond it, in the ſame weſterly Direction, we have an Inlet and ſome Ruins known by the Name of *Bikeer*. As this Place lyeth five Leagues from *Alexandria*, and the Branch of *Me-dea* ſeven, we may be induced, from the Authority of *Strabo*[1], to take the one for the antient City *Canopus*, the other for the Branch of the ſame Name. But This, no leſs than the *Sebennitic* and *Peluſiac* Branches, are, at preſent, of little Account, except at the Time of the Inundation; the *Nile* diſcharging Itſelf chiefly at other Times, through thoſe of *Rozetto* and *Dami-ata*. Me-dea *or* HERACLIUM. Bikeer *or* CANOPUS.

1 Ἔστι ἡ ἀπὸ Πηλουσίου παραλία πρὸς τὴν ἑσπέραν πλέουσι, μέχρι μὲν τοῦ Κανωβικοῦ στόματος, χιλίων που καὶ τριακοσίων σταδίων, ὃ δὴ καὶ βάσιν τοῦ Δέλτα ἔφαμεν. Ἐντεῦθεν δ' ἐπὶ Φάρον τὴν νῆσον ἄλλοι στάδιοι πεντήκοντα πρὸς τοῖς ἑκατόν. *Strab.* l. 17. p. 1140. (Canopus inde (ab *Alexandria* ſc.) duodecimo disjungitur lapide. *Ammian.* l. 22. cap. 41. (Κάνωβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας πεζῇ ἰοῦσιν. p. 1152. **Μετὰ δὲ τὸν Κάνωβον ἐστὶ τὸ Ἡράκλειον τὸ Ἡρακλέους ἔχον ἱερόν. Εἶτα τὸ Κανωβικὸν στόμα, καὶ ἡ ἀρχὴ τοῦ Δέλτα. p. 1153. **Μετὰ δὲ στόμα τὸ Κανωβικὸν ἐστὶ τὸ Βολβιτικόν. Εἶτα τὸ Σεβεννυτικὸν καὶ τὸ Φατνικόν. τρίτον ὑπάρχον τῷ μεγέθει παρὰ τὰ πρῶτα δύο, οἷς ὥρισται τὸ Δέλτα. ** Τῷ δὲ Φατνικῷ συνάπτει τὸ Μενδήσιον. Εἶτα τὸ Τανιτικὸν, καὶ τελευταῖον τὸ Πηλουσιακόν. Ἔστι δὲ καὶ ἄλλα τούτων μεταξὺ, ὡς ἂν ψευδοστόματα ἀσημότερα. *Strab.* ibid.

Scandarea *or* ALEXANDRIA. *Scandarea*, as *Alexandria* is called at present, hath two Ports; the new one, which the Vessels of *Europe* resort to, and the old one, where those only from *Turkey* are admitted. Portus Magnus, Portus Eunosti & Cibotus. The former is what *Strabo* calls the *Great Port* [1], lying to the Eastward of the *Pharos:* the other is his Port of *Eunostus*, where was also the *Cibotus*, which is said to have had a Communication with the Lake *Mareotis*, that lay behind it to the South. The present *Scandarea* is situated betwixt them, upon SEPTEM STADIUM. what was probably the *Septem Stadium* [2] of *Strabo*; whereas the old City lay further towards the N. and N. E.

*The Ruins of* Alexandria. Considering the great Devastations which have attended the *Saracen* Conquests in other Places, it is somewhat extraordinary, *The ancient Walls.* that the greatest Part of the antient Walls of this City, together with their proper Turrets, should have remained so compact and intire quite down to this Time. In the same Con- *The Cisterns.* dition likewise are the Cisterns, which, at the overflowing of the *Nile*, were annually supplyed with Water. These are of a great Depth, having their Walls raised by several Stages of Arches, upon which the City was built. The Grandeur and Sumptuousness of the antient *Alexandria*, may be further estimated from two Rows of beautiful *Granate* Pillars, (several whereof are standing) which may be supposed to have constituted the Street, that is taken Notice of by *Strabo*, and reached from the *Necropolitic* [3] Part of the City to the Gate of *Canopus*. We have both at *Latikea* and *Hydra*, Cities already described, Rows of Pillars disposed in this Fashion.

Pompey's *Pillar.* *Pompey*'s Pillar lyeth at a little Distance to the Southward of these Walls. It is of the *Corinthian* Order, though the Foliage of the Capital is badly executed. A great Part of the Foundation, which is made up of several different Pieces of Stone and Marble, hath been removed, in Expectation, as may be supposed, of finding a Treasure. At present therefore the whole Fabrick seems to rest intirely upon a Block of white Marble,

1 Ἔστι δὲ ἐν τῷ μεγάλῳ λιμένι κατὰ μὲν τὸν εἴσπλουν ἐν δεξιᾷ ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος. *Strab.* l.17. p.1144. ** Ἑξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ ἑπταστάδιον καὶ ὑπὲρ τούτου ὀρυκτὸς, ὃν καὶ Κιβωτὸν καλοῦσιν, ἔχων καὶ αὐτὸς νεώρια. Ἐνδοτέρω δὲ τούτου διῶρυξ πλωτὴ μέχρι τῆς λίμνης τεταμένη τῆς Μαρεώτιδος. *Id.* ibid. p.1145. 2 Οὗτοι δὲ (Portus sc. Eunosti & Magnus) συνεχεῖς ἐν βάθει ἐκείνῳ τῷ ἑπτασταδίῳ καλουμένῳ, χώματι διειργόμενοι ἀπ' αὐτοῦ, παράκεινται. *Id.* ibid. p.1141. 3 Εἶθ' (sc. a Portu Eunosti & Ciboti) ἡ Νεκρόπολις καὶ τὸ προάστειον ἐν ᾧ κῆποί τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαὶ, πρὸς τὰς ταριχείας τῶν νεκρῶν ἐπιτήδειαι. ** Ἀπὸ δὲ τῆς Νεκροπόλεως ἡ ἐπὶ τὸ μῆκος πλατεῖα, διατείνει παρὰ τὸ γυμνάσιον μέχρι τῆς πύλης τῆς Κανωβικῆς. ibid. p.1145. ☞ The *Cryptæ* or *Catacombs* as they are usually called, which probably gave Denomination to this Part of the City, are most of them remaining, being little different from those that have been described at *Latikea*, and probably were intended for the same Use, and not for the Reception of *Mummies* or embalmed Bodies, like Those at *Sakara* near *Memphis*.

scarce

ſcarce two Yards ſquare, which, upon being touched with a Key, gives a Sound like a Bell. Some of the broken Pieces of Marble are inſcribed with *Hieroglyphicks*; a Circumſtance which may induce us to ſuſpect, that this Pillar was not erected by the *Egyptians*, but by the *Greeks* or *Romans*; nay, later perhaps than *Strabo*, who otherwiſe, it may be preſumed, would not have omitted the Deſcription of it.

The *Delta* was computed to commence from the *Canopic* Branch of the *Nile*, which hath been ſuppoſed to fall in at *Me-dea*. From hence to *Rozetto*, the *Caravans* are guided, for the ſpace of four Leagues, by ſuch a Range of Poſts, as have been mentioned in deſcribing the *Shibkah El Lowdeah*[1]. The Channel which ſupplyed *Alexandria* with Water, lyeth all the Way upon the right Hand; and, for Want of being employed as in former Time, diſchargeth Itſelf chiefly into That of *Me-dea*. There are few or no Tokens of the *Nile*'s Inundation to be met with from *Alexandria* to *Rozetto*, the whole Tract appearing to have been originally either a Continuation of the ſandy Coaſt of *Lybia*, or elſe an Iſland. In Sailing likewiſe to the Eaſt, we ſee, beſides other ſmaller ones, a Hillock of ſandy Ground, to the Eaſtward of the *Bolbutic* Mouth[2] of the *Nile*, another at *Cape Brullos*, and a third to the Weſtward of *Damiata*. Theſe, may be preſumed, to have been all of them originally Iſlands, ſerving, from their Situation, to give the firſt Check to the Stream, and to have thereby gradually collected and retained the Mud, that might lay the firſt Foundation of the *Delta*. Before this was formed, it is probable that all or the greateſt Part at leaſt of the Lower *Egypt*, was nothing more than a large Gulph of the Sea: and conſequently, the Iſland of *Pharos*, according to an Obſervation of *Homer*'s[3], might lye at the Diſtance of a good Day's Sail from what was called *Egypt* at that Time.

*The* Delta *commenced from the* Canopic *Branch.*

*The Iſlands that might have originally formed it.*

Except at the Time of the Inundation, when the whole Country is covered with Water, no Navigation can be attended with ſo much Pleaſure as that upon the *Nile*. There is, at every

*The Banks of the* Nile *full of Villages.*

1 Vid. p. 211. 2 This ſeems to be the ſame, that is taken Notice of by *Strabo*, under the Name of ΑΓΝΟΥ ΚΕΡΑΣ. Μετὰ δὲ τὸ Βολβίτινον ϛόμα ἐπιπλέον ἔκκειται ταπεινὴ καὶ ἀμμώδης ἄκρα· καλεῖται δὲ Ἀγνοῦ κέρας. l. 17. p. 1153.

3 Νῆσος ἔπειτά τις ἔστι πολυκλύϛῳ ἐνὶ πόντῳ,
Αἰγύπτου προπάροιθε, (Φάρον δέ ἑ κικλήσκουσι,)
Τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς
Ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν. *Hom.* Odyſ. Δ. l. 354.

winding of the Stream, ſuch a Variety of Villages and Plantations which preſent themſelves to our View, that from *Rozetto* to *Kairo*, and from thence all the Way down the other Branch, to *Dami-ata*, we have a continued Scene of Plenty and Abundance. The many Turnings of the River, make the Diſtance from *Kairo*, either Way, to be near two hundred Miles, though in a direct Road, it will ſcarce amount to half that Number.

Kairo, *the antient* BABYLON.

*Kairo*, or *Al Kahirah*[1], commonly called *Al Meſſer*, lyeth nearly two Miles to the Eaſtward of the *Nile*, and fifteen to the Southward of the *Delta*, as *Memphis*[2] is ſaid to have done. It is built in the Form of a *Creſcent*, under the Northern Shade of that Mountain, upon which the antient Caſtle of the *Babylonians* was ſituated. The *Khalis* (which is the *Amnis Trajanus*[3] of the Antients, and annually ſupplieth the City with Water) runs from one Point of it to another, being, in all, about five Miles in Length. *Grand Kairo* therefore, according to the Name it uſually goes by among the *Europeans*, is much inferiour in Extent[4] to ſeveral Cities of *Chriſtendom*. However it muſt be allowed to be exceeding populous; for ſeveral Families live in one Houſe, and a Number of Perſons in each Chamber of it; during likewiſe the buſy Time of the Day, all the Streets are ſo crowded with People, that there is Difficulty enough to paſs through them.

*The Caſtle of* Kairo, *formerly the Caſtle of the* Babylonians.

The Caſtle[5], which might afterwards give Name to the City[6], is built, as I before obſerved, upon this Mountain; the Way up to It being cut all the Way through the Rock, from whence perhaps

1 القاهرة Al Kahirah, i.e. *Victrix*, a قهر vicit, ſubjugavit. *Gol.* The ſame Interpretation hath been put upon *Kair-wan*, notwithſtanding what hath been already obſerved, p. 201. *Occuba*, ſays *D'Avity*, *baſtit au meſme lieu ou il avoit defait le* Comte Gregoire, *une ville qu' il nomma* Cayre, *c' eſt a dire* Victoire; *puis on l' appelle* Cayravan, *c' eſt a dire* deux Victoires, *a cauſe d' une autre que les* Arabes *y obtinerent depuis*. Vid. *La Deſcription generale del'* Afrique *par* P. D'Avity. p. 49. But the Inhabitants of *Egypt*, and of all the *Levant*, uſually call *Kairo Meſſer*, a Name taken from *Mizraim* the Son of *Cham*, the firſt Planter of this Country. Urbs *Foſtat* eſt ipſamet *Metſr* ſic dicta a *Miſram* filio *Cam*, filii *Noê*, cui pax: ipſe enim eam ædificaverat primitus. * Dicitur autem appellata fuiſſe *Foſtat*, quod volente *Amro* filio *Aas*, poſt captam *Metſr*, proficiſci *Alexandriam*, præceperit ut præcederet eum *Alfoſtat* (i.e. tentorium) & figeretur aut tranſportaretur ante ſe: quare accidit ut Columba deſcenderet, ovum in ejus vertice pareret. Quo ad *Amrum* delato, juſſit ut relinqueretur tentorium eodem in ſitu, donec Columba ovum ſuum perficeret. *Geogr.* Nub. p. 97. 2 Μέμφις δ' ἐστὶ ἀπὸ τοῦ Δέλτα τρίσχοινον εἰς αὐτήν. *Strab.* ut ſupra. 3 Vid. Not. 3. p. 342. 4 Provided the Villages of Old *Kairo* and *Boulac*, (whereof This lyeth two Miles to the N. E. the Other at the ſame Diſtance to the W.) ſhould have formerly belonged to this City, (and indeed the many interjacent Ruins ſeem to point out ſomething of this Kind,) then *Kairo* would not have been inferiour in Extent to the *Metropolis* of *Great Britain*. 5 Ἀναπλεύσαντι δ' ἐστὶ Βαβυλὼν φρούριον ἐρυμνὸν, ἀποστάντων ἐνταῦθα Βαβυλωνίων τινῶν, εἶτα διαπραξαμένων ἐνταῦθα κατοικίαν παρὰ τῶν Βασιλέων. *Strab.* l. 17. p. 1160. 6 Τὴν δὲ πορείαν ἐποιοῦντο κατὰ Λητοῦς πόλιν ἔρημον οὖσαν ἐν τοῖς τότε. Βαβυλὼν γὰρ ὕστερον κτίζεται ἐκεῖ, Καμβύσου καταστρεφομένου τὴν Αἴγυπτον. *Joſ.* Antiq. Jud. l. 2. cap. v.

this Ridge of Eminences came to be called *Jibbel Moc-catte,* or *Mocattem,* i. e. *the Mountain that is hewn or cut through.* Beſides other Places, of leſs Account, within the Caſtle, we are ſhewn, firſt, a ſpacious magnificent Hall, ſupported by a Number of large *Thebaic* Columns; then, the [*Beer el Hallazoune* بير الحلزون] *Snail like Well*[1], which, with the Stair Caſe that goes winding round it, are hewn out of the natural Rock. Both the Hall and the Well are looked upon, by the Inhabitants, to be Works of ſuch Grandeur and Expence, that the Patriarch *Joſeph,* whoſe Priſon they pretend likewiſe to ſhew us, is ſuppoſed to have been the Founder. But, in all Probability, the Well was contrived by the *Babylonians,* and there are ſo many Guildings and Improprieties in the other, that the Foundation of it may be well attributed to the *Mahometans.*

*Geeza, the antient* MEMPHIS.

Over againſt *Kairo,* on the *Lybian* Banks of the *Nile,* is the Village *Geeza,* where *Memphis* was formerly ſituated, but which is now intirely buried in Soil. In the ſame Direction likewiſe are the *Pyramids*[2], twelve Miles further, being erected upon that Ridge of the *Lybian* Mountains, which bounds the Inundation of the *Nile* to the Weſtward. The Caſtle of *Kairo* hath the like mountainous Situation on the *Aſiatick* Side of the River; and, in this Manner, the *Nile* is confined, for the Space of two hundred Leagues, all the Way down from the Cataracts; a long Chain of Eminences, ſometimes at four, ſometimes at five or ſix Leagues Diſtance, conſtantly bounding the Inundation on each Side.

*The Situation of the* PYRAMIDS.

*The* Upper Egypt *confined by a Range of Mountains on each Side.*

*The Land of* GOSHEN.

Such, in general, is the Plan, ſuch likewiſe is the Extent of the Land of *Egypt.* That Part of it, which is called in Scripture the Land of *Goſhen* or *Rameſes,* is ſituated in the *Heliopolitan Nomos,* particularly, upon the *Arabian* Banks of the *Nile,* in the Neighbourhood of *Matta-reah.* For *Joſeph,* when he invited his Father and Brethren into *Egypt,* tells them, (*Gen.* 45. 10.) that they *ſhould dwell in the Land of* Goſhen, *and be near him. Goſhen* then muſt have been adjacent to the Seat of the *Egyptian* Kings. Now, as *a Weſt Wind* (*Ex.* 10. 19.) *took away the Locuſts and caſt them into the Red Sea,* This Place will be better fixed at *Memphis,* whoſe Situation

*The Seat of the* Egyptian *Kings at* Memphis.

1 This Well conſiſts of two Stages, being in all about 44 Fathom deep. The upper Stage is 16 Foot broad one way and 24 the other. The Water, which is brackiſh, is drawn up, in the *Perſian* Wheel, by Oxen. 2 Ἀφορῶνται δ' ἐνθάδε τηλαυγῶς αἱ Πυραμίδες ἐν τῇ περαίᾳ ἐν Μέμφει, καὶ εἰσὶ πλησίον. *Strab.* ut ſupra.

exactly anſwereth to this Circumſtance, than at *Zoan*, a City of the *Tanitic Nomos*, where the ſame Wind could not have blown thoſe Inſects into the *Red Sea*, but into the *Mediterranean*, or elſe into the Land of the *Philiſtines*. For *the Land of* Zoan, as it is mentioned in the Book of *Pſalms*, (*viz.* 78. *v.*12 and 43.) is probably nothing more than another Appellation for the Land of *Egypt*, by taking, as is uſual in ſuch poetical Compoſitions, a Part for the Whole, and ſubſtituting one noted Place, ſuch as *Zoan* was in the Time of *David*, inſtead of the whole Country.

Zoan *lay at a Diſtance from the Road that* Jacob *took into* Egypt.

Nay further, provided *Jacob* had directed his Journey from *Beerſheba*, towards that Part of *Egypt*, which was called *Zoan*, it will be difficult to account for what is recorded by the LXXII and *Joſephus* [1], that his Son *Joſeph* met him at *Herоopolis*. For as this was a City of the *Heliopolitan Nomos*, which bordered upon the *Red Sea*, where we have at preſent the Caſtle and Garriſon of *Adjeroute*, it would lye directly in the Road to *Memphis*, but, out of it, in the Way to *Zoan*. The LXXII [2] likewiſe (*Gen.*46.28.) inſtruct us, that *Heroopolis* was a City of the Land of *Rameſes*; which therefore could be no other than the *Heliopolitan Nomos* [3], taking in that Part of *Arabia*, which lay bounded, near *Heliopolis*, by the *Nile*, and, near *Heroopolis*, by the correſpondent Part of the *Red Sea*.

*The* Heliopolitan Nomos, *the ſame with* Rameſes.

The Land of Goſhen, *in the Neighbourhood of* Heliopolis.

The Land of *Goſhen* then was that Part of *Rameſes* or of the *Heliopolitan Nomos*, which bordered upon the Banks of the *Nile*, near *Heliopolis*. For the Scriptures call It (Gen. 47. 6.) *the beſt of the Land:* and again, *v.* 11. we are informed, that *Joſeph gave his Father and his Brethren a Poſſeſſion in the Land of Egypt, in the beſt of the Land, in the Land of Rameſes*; i. e. *Goſhen* was the beſt and the moſt fertil Portion of that Juriſdiction. Now this could be no other than what lay within two or three Leagues at the moſt of the *Nile:* becauſe the reſt of the *Egyptian Arabia*, which reacheth beyond the Influence of this River to the Eaſtward, is a barren, inhoſpitable Wilderneſs.

1 Μαθὼν δὲ Ἰώσηπος παραγινόμενον τὸν πατέρα, ** ὑπαντησόμενος ἐξῄει καὶ καθ' Ἡρώων πόλιν αὐτῷ συνέβαλεν. *Joſ.* Antiq. l. 2. cap. 7. 2 Τὸν δὲ Ἰούδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ἰωσὴφ συναντῆσαι αὐτῷ καθ' Ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ.

3 ΗΛΙΟΥΠΟΛΙΤΗΣ ΝΟΜΟΣ, καὶ μητρόπολις Ἡλίου ξβ ∠. λ ς
Καὶ ἐν μεθορίῳ Ἀραβίας καὶ Ἀφροδιτοπόλεως
Βαβυλὼν ξβ δ. λ. Ἡλιούπολις ξβ ∠. κθ ∠γ
Ἡρώων πόλις ξγ. λ. Δι' ἧς καὶ Βαβυλῶνος πόλεως, Τραϊανὸς ποταμὸς ῥεῖ. *Ptol.* Geogr. l.4. cap. 5.

*Joſephus*

*Joſephus* gives us a further Teſtimony, that the Land of *Goſhen* had this Situation, by placing the firſt Settlement of the *Hebrews* at *Helìopolis* [1] or *On* [2], as the Scriptures call it. The Ruins of this City are known at preſent by the Name of [مطريه] *Matta-reah,* from a Fountain, we have there, of excellent Water [3], lying about three Miles to the Eaſtward of the *Nile,* and five to the N. E. of *Kairo.* But, in Proportion as the *Hebrews* increaſed, it may be preſumed, that they ſpread themſelves further towards *Biſhbeſh* (the antient *Bubaſtis*) and *Kairo,* along the *Arabian* Banks of the *Nile.* For we are inſtructed, (*Ex.* I. II.) that the *Iſraelites built Pithom,* (the *Patumus* probably, which *Herodotus* [4] placeth in the Neighbourhood of *Bubaſtis*) and, in Conſequence thereof, they may be ſuppoſed to have inhabited, at leaſt to have lived in the Neighbourhood of It. As their Departure likewiſe was from *Latopolis* (or *Babylon* [5] as it was afterwards called) it may be preſumed, that This was a Portion of the Land, which they were permitted to inhabit. *Goſhen* then was that Part of the *Heliopolitan Nomos* or Land of *Rameſes,* which lay in the Neighbourhood of *Kairo, Matta-reah* and *Biſhbeſh*; as the former of theſe Cities might be *Rameſes,* the Capital of the Diſtrict of that Name, where the *Iſraelites* had their *Rendezvous,* before they departed out of *Egypt.*

*The Hebrews firſt Settled at* Heliopolis.

*Their Departure was from* Kairo.

Now, *leſt peradventure when the* Hebrews *ſaw war, they ſhould repent and return to* Egypt, *God did not lead them through the way of the Land of the* Philiſtines, (*viz.* by *Biſhbeſh, Tineh,* and, ſo along the Sea Coaſt, towards *Gaza* and *Aſcalon*) *although that was the neareſt: but He led them about through the way of the Wilderneſs of the Red Sea.* Ex. 13. 17. There are accordingly two Roads whereby the *Iſraelites* might have been conducted, through the Way of This Wilderneſs, from *Kairo* (or *Rameſes* as it is ſuppoſed to have been,) to *Pihahhiroth,* upon the Banks of the *Red Sea.* The one is continued

*Two Roads to the* Red Sea.

1 Φαραὼ ** συνεχώρησεν αὐτῷ (Ιακώϐ) ζῶ μετὰ τῶν τέκνων ἐν ΗΛΙΟΥΠΟΛΕΙ. *Joſ.* Antiq. l. 2. cap. 4.
2 On (*The Prieſt of*). *Gen.* 41. 46. and 50, is rendred by the LXXII Ἡλιουπόλεως. 3 The *Nubian* Geographer ſeems to call the City, from the Fountain, *Ain (Semes) Shims, The Fountain of the Sun,* placing it to the Northward of *Foſtat* : *ad plagam* Foſtat *ſeptentrionalem Urbs* Ain Semes *dicta.* p. 98. Quod etiam *Conſtantinus* L'Empereur ad *Tudelenſem* p. 224. confirmat, quia peregrinator ille locum, quem *Iſraelitæ* habitandum acceperint, vocet עין ארשמם *fontem Solis. Cellar.* Geogr. Antiq. l. 4. p. 35. What the Prophet *Jeremiah* (43. 13.) calls (ביתשמש) *Bethſhemeſh,* i. e. *The Houſe of the Sun,* the LXXII interpret Ἡλιούπολις. 4 Ἧκται δὲ κατύπερθε ὀλίγον Βουβάστιος πόλιος παρὰ Πάτουμον τὴν Ἀραβίην πόλιν. *Herod.* Eut. §. 158. 5 Vid. Not. 6. p. 340.

through the Valleys of *Jendily*, *Rumeleah* and *Bedeah*, that are bounded, on each Side, by the Mountains of the *Lower Thebais*; the other lyeth higher or to the Northward, having these Mountains, for several Leagues, on the right Hand, and the Desert of the *Egyptian Arabia* on the left, 'till we turn, into the last of the Valleys I have mentioned, through a remarkable Breach or Discontinuation in the northermost Range of these Mountains.

*The* Israelites *took the Upper Road.*

The Latter, I presume, was the Road which the *Israelites* took to the *Red Sea*; being somewhat longer than what leads us directly to *Suez*, which is a small City in Ruins, situated upon the Extremity of the *Red Sea*, at the Distance of thirty Hours Travel, or ninety *Roman* Miles, from *Kairo*. *Josephus*[1] then, and other Authors who Copy after him, seem to be too hasty in making the *Israelites* perform this Journey in three Days, by reckoning, as They do, a Station for a Day. For the Scriptures are silent in this particular, recording, as it may be presumed, the Stations only. The Fatigue likewise would be too great, for a Nation on Foot, incumbered with their Dough, their Kneading Troughs, their little Children and Cattle, to walk, at the Rate of thirty Miles a Day. Another Instance of the same Nature occurs, *Ex*. 33. 9. where *Elim* is mentioned as the next Station after *Marah*, though These Places are further distant from each other, than *Kairo* is from the *Red Sea*. Several intermediate Stations therefore were omitted; the Holy Penman contenting himself with laying down such only as were the most remarkable.

*A* Station *not always a* Day's Journey.

Succoth.

*Succoth* then, the first Station[2] from *Rameses*, signifying only a Place of Tents, may have no fixed or unalterable Situation; being, probably, nothing more, than some considerable *Dou-war* of the *Ishmaelites* or *Arabs*, such as we meet with, to this Day, at fifteen or twenty Miles Distance from *Kairo*, in the Road to the *Red Sea*. The *Rendezvous* of the *Caravan*, which conducted our Company to *Suez*, was at one of these *Dou-wars*; at the same Time we saw another, about six Miles distant, near the Mountains of *Moc-catte*, in the same Direction, the *Israelites* may be supposed to have taken, in their Marches towards the *Red Sea*.

1 Συντόμως δὲ ποιέμενοι τὴν ἄφοδον εἰς Βεελσεφῶντα χωρίον τριταῖοι παραγίνονται τῆς ἐρυθρᾶς θαλάσσης. *Jos.* Antiq. l. 2. cap. 5. in fine. 2 *And the Children of* Israel *removed from* Rameses, *and pitched in* Succoth. *Numb.* 33. 5

Neither

Etham, *fifty Miles distant from* Rameses *to the East.*

Neither is the Geography of *Etham,* the ſecond Station, much better circumſtantiated: though if we may ſuppoſe it to belong to the Wilderneſs[1] of the ſame Name, which ſpread itſelf round the *Heroopolitan* Gulph[2], and made afterwards the *Saracene* of the old Geography, then, the Edge of it bordered, in all Probability, upon the mountainous Diſtrict of the lower *Thebais.* It may therefore be further preſumed, that the *Iſraelites* did not take the lower, but the upper Road, which lyeth, for about half the Way, intirely diſengaged from Mountains: inaſmuch as the *Iſraelites,* upon their removing from the Edge of the Wilderneſs, are ordered *to turn*[3] (from the Courſe, as we may ſuppoſe, of their former Marches) *and to encamp before* Pihahhiroth, (*Ex.* 14. 2.) which, as we may conjecture, muſt conſequently lye to the right Hand of the Wilderneſs of *Etham.* Whereas had they continued their Marches all along, through the Mountains of *Egypt,* in one and the ſame Road, both theſe Geographical Circumſtances will be difficult to account for. The ſecond Station therefore may be fixed about fifty Miles from *Kairo,* at the Breach which I have mentioned: the Northern, or nigher Range of Mountains, as I have called it, continuing afterwards, without any Interruption, to the Banks of the *Red Sea,* a little to the Southward of *Suez.*

*The Valley betwixt* Etham *and* Pihahhiroth.

That the *Iſraelites* had travelled hitherto in an open Country, (the ſame Way perhaps which their Forefathers took in coming into *Egypt,*) appears to be further illuſtrated from this Circumſtance, that, immediately upon their being ordered to remove from the Edge of the Wilderneſs, and to *encamp before Pihahhiroth*; it followeth, that then *Pharaoh* ſhould ſay, *they are intangled in the Land, the Wilderneſs* (betwixt the Mountains of *Moc-catte* and *Suez,*) *have ſhut them in.* (*Ex.* 14. 3.) In theſe Circumſtances indeed, the *Egyptians* might very well imagine that the *Iſraelites* had no Way to eſcape; inaſmuch as the Mountains of *Moc-catte* would deny them a Paſſage to the Southward, as thoſe in the Neighbourhood of *Suez* would be a Barrier, to the Northward, towards the Land of the *Philiſtines*; the *Red Sea* was before them to the Eaſt, whilſt

1 *And they departed from* Succoth *and pitched in* Etham, which is in the Edge of the Wilderneſs. *Numb.* 33. 6. *Exod.* 13. 20. 2 *They went three Days Journey in the Wilderneſs of* Etham *and pitched in* Marah. *Numb.* 33. 8. 3 Μωσῆς, τὸν λαὸν ἐξαγαγὼν, ὑποπτεύσας ἐπιδιώξειν τοὺς Αἰγυπτίους, τὴν ὀλίγην καὶ σύντομον ἀπολιπὼν ὁδὸν, ἐπὶ τὴν ἔρημον ἐτρέπετο. *Clem. Alex.* Strom. p. 417. Edit. *Pott.*

*Pharaoh* closed up the Valley behind them with his Chariots and Horsemen. This Valley ends, at the Sea, in a small Bay, made by the Eastern Extremities of the Mountains I have described: and is called (*Tiah* [تيه] *Beni Israel*) *The Road of the Israelites,* (from a Tradition, kept up by the *Arabs* to this Day, of their having passed through it;) and *Baideah* [بديع [1] perhaps] from the *new* and unheard of *Miracle* that was wrought near it, by dividing the *Red Sea* and destroying therein *Pharaoh,* his Chariots and his Horsemen.

Pihahhiroth. The third notable Encampment then of the *Israelites,* was at this Bay. It was to be *before* [פיהחירות] Pihahhiroth, *betwixt* Migdol *and the Sea, over against* [בעל־צפון] Baal-tzephon. Ex. 14. 2. and in Numb. 33. 7. it was to *be before* Migdol; where the Word [לפני] *Liphne* being applyed alike to them both, may signify no more than that they pitched within Sight of, or at a small Distance from either the one or the other of

Baal-tzephon. them. Now whether *Baal-tzephon* may have Relation to the northern [2] Situation of the Place itself, or to some Watch Tower or Idol Temple that was erected upon it; we may, in all Probability, take it for the eastern Extremity of the Mountains of *Suez,* the most conspicuous of these Deserts, which commands the View of a great Part of the Lower *Thebais,* as well as of the Wilderness that reaches towards the Land of the *Philistines.*

Migdol. *Migdol,* I suppose, lay to the South, as *Baal-tzephon* did to the North of this Station. For the Marches of the *Israelites,* from the Edge of the Wilderness, being to the Seaward, i e. towards the S. E. their Encampments *betwixt* Migdol *and the Sea,* or *before* Migdol, as it is otherwise noted, could not well have another Situation.

Pihahhiroth, *or the Mouth of* Hhiroth. *Pihahhiroth,* or *Hhiroth* rather, may have a more general Signification, denoting the Valley, or that whole Space of Ground, which extended itself from the Edge of the Wilderness to the *Red Sea.* For that particular Part only of this

1 بديع (ὁ τῆς بدع novæ & mirabilis rei conditor.) Casus novus & inauditus. *Gol.*
2 צפון is rendred the *North,* Exod. 26. 20. *Josh.* 8. 11. and in other Places of Scripture. Accordingly *Baal-tzephon* may be interpreted *the God or Idol of the North,* in Contradistinction perhaps to others of the Lower *Thebais,* whose Places of Worship were to the S. or E. If *Tzephon* be related to צפה *to spy out* or *observe,* then *Baal-tzephon* will probably signify the *God of the Watch Tower* or *the Guardian God,* such as was rhe *Hermes* or *Terminus* of the *Romans,* the Ἐφόρος Θεὸς of the *Greeks* &c. *The Worshipping upon Mountains* is mentioned 1 *Kings* 14. 23. *Jer.* 2. 20. &c. The *Persians* worshipped, ἐπὶ τὰ ὑψηλότατα τῶν ὀρέων ἀναβαίνοντες. *Herod. Cl.* §. 131. Hebraice est, *Dominus Speculæ,* quod ostendit loca illa edita fuisse & prærupta. *Menoch.* in locum. Vid. *Seld.* de D. *Syr.* Cap. 3. Synt. 1.

Tract,

Tract, where the *Iſraelites* were ordered to Encamp, appears to have been called *Pihahhiroth*, i. e. *the Mouth of Hhiroth*. For when *Pharaoh* overtook them, it was (with Reſpect to his coming down upon them:) *Ex.* 14. 9. [על פי החירת] *beſides* or *at the Mouth*, or furtheſt Part *of Hhiroth* to the Eaſtward. In the Book of *Numbers* likewiſe Ch. 33. v. 3. where we have the Relation of the Encampment of the *Iſraelites* before *Migdol*, *v.* 7. it follows *v.* 8. that *they departed* [מפני החירת] *from before Hhiroth*, and not *before Pihahhiroth*, as it is rendered in our Tranſlation. And in the ſame Signification it is taken by the LXXII, *Euſebius* and St. *Jerome*, the former interpreting *Pihahhiroth* by (τὸ στόμα Εἰρώθ) *the Mouth of Eiroth*, or *Iroth* as St. *Jerome* writes it. For פי (as *Ben Ezra* criticizeth upon the Word) relateth to what lyeth before us, being called in the *Targum*, [פום] *Phoum* or [פמי] *Phoumi*, as *Hhiroth* is [חירתא] *Hirata*, and therefore both of them are to be conſidered as diſtinct Terms and Appellations.

Hhiroth *denoteth a narrow* Defilé.

*Hhiroth* therefore, if it be taken for an Appellative, may have two Significations. It hath been already obſerved that this Valley is cloſely confined betwixt two rugged Chains of Mountains. If then we deduce *Hhiroth* from [חר] *Hhor*, or [חיר] *Hhour*, a Hole or Gullet, (as the *Samaritan* and *Syriac* Copies underſtand it) it may, by a Latitude very common in theſe Caſes, be interpreted ſuch a narrow *Defilé* or Paſſage, as this is. *Pihahhiroth* therefore, upon this Suppoſition, will be the ſame as the Mouth or the moſt advanced Part of this *Defilé*. But as the *Iſraelites* were properly, at this Place only, delivered from their Captivity and Fear of the *Egyptians*, Ex. 14. 13. we may rather ſuppoſe, that *Hhiroth* denoteth the Place where they were reſtored to their Liberty; both [חרר] *Hhorar* and [חירות] *Hhiroth* being Words of the like Import in the *Chaldee*. In *Raſhi*'s Commentary, we have a further Confirmation of this Interpretation. *Pihahhiroth*, ſays he, *is ſo called, becauſe the Children of Iſrael were made* [בני חרים *Beni Hhorim*] Freemen *at that Place*. In the *Targum* likewiſe [בן-חרין] *Ben Hhorin* is uſed to explain [חפשי] *Hhaphſee*, Ex. 21. 2. and 5. a Word which denoteth Liberty and Freedom in theſe and other Parts of the Scripture. And it may be once more urged in Favour of this Explication, as well as of the Tradition that the *Iſraelites* paſſed through this Valley, inaſmuch as the eaſtern Extremity

*Or the Place of Deliverance.*

S f f f 2 of

of the Mountain, which hath been ſuppoſed to be *Baal-tzephon*, is called (عتاقة *Jibbel At-tackah*) *The Mountain of Deliverance*, even to this Day.

*The* Iſraelites *could not depart either to the N. or S. of* Hhiroth.

There are likewiſe other Circumſtances to induce us to believe that the *Iſraelites* took their Departure from the Valley I have deſcribed, in their Paſſage through the *Red Sea*. For they could not have done it any further to the Northward; becauſe, as this muſt have been on the other Side of the Mountains of *Suez*, where the Wilderneſs, in that Direction, is, for a great Way, plain and level, ſo they could not have been there, either *ſhut in or intangled*. Neither could it have been attempted any further to the Southward; inaſmuch as, upon this Suppoſition, (beſides the inſuperable Difficulties, the *Iſraelites* would have met with, in climbing over Precipices, and the *Egyptians*, in purſuing them) the Deſert of *Arabia* that lyeth over againſt this Part of *Egypt*, would not have been *Shur*, where the *Iſraelites* are ſaid to have landed, *Ex.* 15. 22. but *Marah*, which lay beyond it to the South. *Corondel*, I preſume, made the Southern Portion of the Deſert of *Marah*; from whence to the Port of *Tor*, the Shore, which hitherto was low and ſandy, begins now to be rocky and mountainous, whilſt that of *Egypt* is ſtill more impracticable, and neither of them afford any convenient Place, either for the Departure or the Landing of a Multitude. Moreover, from *Corondel*[1] to *Tor*, the Channel is ten or twelve Leagues broad, too great a Space certainly for the *Iſraelites*, in the Manner at leaſt they were encumbred, to traverſe in one Night. And, at *Tor*, the *Arabian* Shore begins to wind itſelf, (round what we may ſuppoſe to be *Ptolemy*'s Promontory of *Paran*) towards the Gulph of *Eloth*; at the ſame Time the *Egyptian* retires ſo far to the S. W. that it can ſcarce be perceived. The *Iſraelites* therefore could neither have landed at *Corondel* or *Tor*, according to the Conjectures of ſeveral Authors.

*The Deſert of* Sdur *or* Shur.

Over againſt *Jibbel At-tackah*, at ten Miles Diſtance, is the Deſert, as it is called, of *Sdur*, the ſame with *Shur*, Ex. 15. 22. where the *Iſraelites* landed, after they had paſſed through the interjacent Gulph of the *Red Sea*. The Situation of this Gulph,

1 *Ebn Said* (Cod. MS. *Seld.*) makes the Sea at *Corondel* to be ſeventy Miles over, whereas it is little more than ſo many Furlongs. " Amplitudo maris *Alkolzum* ad locum dictum *Berkat el Corondel* eſt circiter ſeptuaginta Milliariorum". Vid. Vol. III. Geogr. *Vet. Min.*

which

which is the [*Jam Suph* ים סוף] *The Weedy Sea*, in the Scriptures, the Gulph of *Heroopolis* in the *Greek* and *Latin* Geography, and the weſtern Arm, as the *Arabian* Geographers call it, of the Sea of *Kolzum*[1], lyeth nearly North and South; in a Poſition very proper to be traverſed by that *ſtrong Eaſt Wind* which was *ſent to divide it.* Ex. 14. 21. The Diviſion that was thus made in the Channel, the *making the Waters of it to ſtand on a Heap* (Pſ. 78. 13.) *their being a Wall to the* Iſraelites *on the right Hand and on the left*, (Ex. 14. 22.) beſides the Diſtance of at leaſt twenty Miles, that this Paſſage lyeth below the Extremity of the Gulph, are Circumſtances which ſufficiently vouch for the Miraculouſneſs of it, and no leſs contradict all ſuch idle Suppoſitions as pretend to account for it, from the Nature and Quality of Tides, or from any ſuch extraordinary Receſs of the Sea, as it ſeems to have been too raſhly compared to by *Joſephus*[2].

In travelling from *Sdur* towards Mount *Sinai*, we come into the Deſert, as it is ſtill called, of *Marah*, where the *Iſraelites* met with thoſe *bitter Waters, or Waters of* Marah, (*Ex.* 15. 23.) And as this Circumſtance did not happen, 'till after they had *wandred three Days in the Wilderneſs*, we may probably fix it at *Corondel*, where there is a ſmall Rill of Water, which, unleſs it be diluted by the Dews and Rains, ſtill continues to be brackiſh. Near this Place, the Sea forms itſelf into a large Bay, called *Berk el Corondel*[3], which is remarkable for a ſtrong Current, that ſets into it, from the Northward. The *Arabs* preſerve a Tradition, that a numerous Hoſt was formerly drowned at this Place, occaſioned, no doubt, by what we are informed of *Ex.* 14. 30. that *the* Iſraelites *ſaw the* Egyptians *dead upon the Sea Shore.*

*The Deſert of* Marah *or* Corondel.

1 *Sues* vulgo non habet *Abulfeda*, ſed ejus loco *Alkolzum*: videntur tamen duo loca diſtincta: nam noſter *Kalkaſhandi* mox poſt *Sues* ponit *Alkolzum* ad meridiem ejuſdem *Sues* in litore *Egyptiaco*: at vero *Mekriſi* expreſſe ait *Alkolzum* eſſe dirutum & loco ejus hodie *Sues* eſſe. V. C. *Joh. Gagn.* Not. in *Abulf.* Geogr. Ad oram extimam brachij orientalis maris *Alkolzum* ſita eſt *Ailah* & ad oram extimam brachij occidentalis fuit Urbs *Alkolzum*; utriuſque Latitudines ferme eædem ſunt. Vid. *Abulf.* Deſcript. maris *Alkolzum.* ** Haud procul ab *Alkolzum* eſt locus in mari ubi demerſus fuit *Faraone.* Id. *Alkolzum*, or *Kolzum* without the Article, ſeems to have ſome Affinity with *Clyſma*, another Name that this Gulph was formerly known by. Thus *Philoſtorgius* l. 3. cap. VI. Ἡ μὲν Ἐρυθρὰ ἐπὶ πλεῖστον μηκυνομένη, εἰς δύο τινὰς ἀπομερίζεται κόλπους, καὶ τὸ μὲν αὐτῆς ἀπ' Αἰγύπτου χωρεῖ Κλῦσμα, καθ' ὃ τελευτᾷ τὸ ἐπώνυμον φέρον, δι' οὗ πάλαι καὶ τὸ Ἰσραηλιτικὸν φυγόντες τοὺς Αἰγυπτίους ἀβρόχῳ τὸ ῥεῖθρον διεπεραιώθησαν ποδί. 2 Θαυμάζῃ δὲ μηδεὶς τοῦ λόγου τὸ παράδοξον, εἰ ἀρχαίοις ἀνθρώποις καὶ πονηρίας ἀπείροις εὑρέθη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, εἴτε κατὰ βούλησιν θεοῦ, εἴτε κατ' αὐτόματον, ὁπότε καὶ περὶ τὸν Ἀλέξανδρον τὸν βασιλέα τῆς Μακεδονίας χθὲς καὶ πρώην γεγονόσιν ὑπεχώρησεν τὸ Παμφύλιον πέλαγος, καὶ ὁδὸν ἄλλην οὐκ ἔχουσιν, παρέσχεν τὴν δι' αὐτοῦ καταλῦσαι τὴν Περσῶν ἡγεμονίαν τοῦ θεοῦ θελήσαντος. *Joſ.* Antiq. l. 2. cap. 7. 3 Vid. Not. 1. p. 348.

Elim *and the* feventy Palm Trees.

There is nothing further remarkable, 'till we fee the *Ifraelites* encamped at *Elim*. Ex. 15. 27. Numb. 33. 9. upon the northern Skirts of the Defert of *Sin*, two Leagues from *Tor*, and near thirty from *Corondel*. I faw no more than nine of the *twelve Wells* that are mentioned by *Mofes*, the other three being filled up by thofe Drifts of Sand, which are common in *Arabia*. Yet this Lofs is amply made up by the great Increafe of the *Palm Trees*, the *feventy* having propagated themfelves into more than two thoufand. Under the Shade of thefe Trees is *The* (*Hammam Moufa*) *Bath of Mofes*, which the Inhabitants of *Tor* have in extraordinary Efteem and Veneration; acquainting us, that it was here, that *Mofes* himfelf and his particular Houfhold, were encamped.

*The Defert of* Sin.

We have a diftinct View of Mount *Sinai* from *Elim*; the Wildernefs, as it is ftill called, of *Sin*, lying betwixt us. We traverfed thefe Plains in nine Hours, being diverted, all the Way, with the Sight of a Variety of *Lizards* and *Vipers*, that are here in great Numbers. I had not the good Fortune to fee the famous Infcription, that is faid to be engraven upon the Rocks, juft as we turn into the Valley that conducts us to Mount *Sinai*. *Sin* was the firft Place where God gave the *Ifraelites Manna*, Ex. 16. 14. and therefore fome Authors have imagined, that thefe Characters were left, as a ftanding Monument of that Bleffing, to future Generations.

*The Plain of* Sinai.

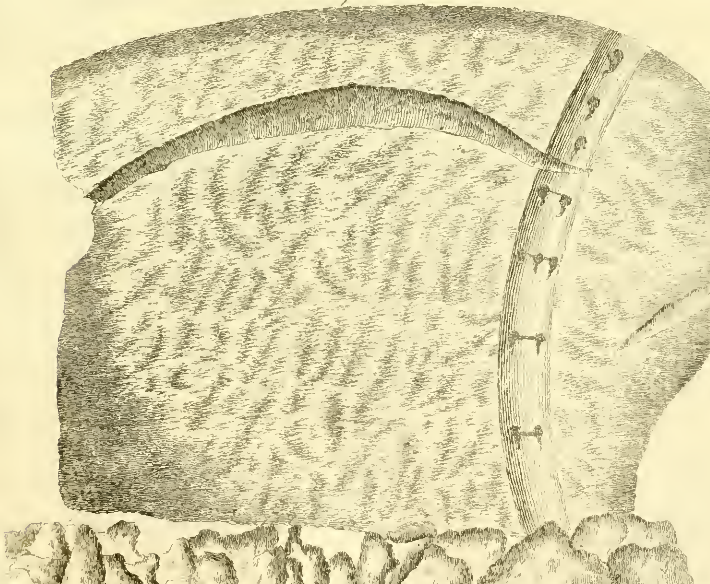
We were near twelve Hours in paffing the many Windings and difficult Ways, which lye betwixt the Deferts of *Sin* and *Sinai*. The latter is a beautiful Plain, more than a League in Breadth, and nearly three in Length, lying open towards the N. E. where we enter it, but is clofed up to the Southward by fome of the lower Eminences of Mount *Sinai*. In this Direction likewife the higher Parts of it make fuch Encroachments upon the Plain, that they divide it into two, each of them capacious enough to receive the whole Encampment of the *Ifraelites*. That which lyeth to the Eaftward of the Mount, may be the Defert of *Sinai*, properly fo called, where *Mofes faw the Angel of the Lord in the burning Bufh, when he was guarding the Flocks of Jethro*. Ex. 3. 2. The Convent of St. *Catharine* is built over the Place of this Divine Appearance. It is near three hundred Foot Square, and more than forty in Height, being partly built with Stone, partly with Mud only and Mortar mixed to-

*The Convent of St.* Catharine.

Obs. p. 350.




The Rock of MERIBAH



To the Reverend Peter Foulkes D.D.
Canon of Christ Church, Oxford.

together. The more immediate Place of the *Shekinah* is honoured with a little Chappel, which this old Fraternity of St. *Basil* hath in ſuch Eſteem and Veneration, that, in Imitation of *Moſes*, *they put off their Shoes from off their Feet*, when they enter or approach it. This, with ſeveral other Chappels, dedicated to particular Saints, are included within the Church, as they call it, of the *Transfiguration*, which is a large beautiful Structure, covered with Lead, and ſupported by two Rows of Marble Columns. The Floor is very elegantly laid out in a Variety of Devices in *Moſaic* Work: of the ſame Workmanſhip likewiſe are both the Floor and the Walls of the *Presbyterium*, upon the latter whereof is repreſented the Figure of the Emperor *Juſtinian*, together with the Hiſtory of the *Transfiguration*. Upon the Partition, which ſeparateth the *Presbyterium* from the Body of the Church, there is placed a ſmall Marble Shrine, wherein are preſerved the Skull and one of the Hands of St. *Catharine*. *The Church of the* Transfiguration.

The Pilgrims are not admitted into this Convent by the Door, (which is never open, unleſs when the Arch-Biſhop, who uſually reſideth at *Kairo*, is to be inſtalled) but we are drawn up, by a Windlaſs, near thirty Foot high, and then taken in, at a Window, by ſome of the Lay Brothers, who attend there for that Purpoſe. Theſe, and the *Papaſſes* or *Presbyters*, who are commonly called *Kalories*[1], make in all, about a hundred and fifty in Number, ſubſiſting chiefly upon ſuch Proviſions as are ſent them monthly from *Kairo*. They live a very ſtrict and auſtere Life, abſtaining not only from Fleſh, but alſo from Butter, Milk, and Eggs; nothing of which we were permitted to bring into the Convent, though we could have purchaſed them of the *Arabs*. The leaſt Mortification they undergo, is upon thoſe Days, (which indeed are not many,) when they receive, from their Siſter Convent at *Tor*, or from *Meenah el Dſahab*, a Quantity of Shell Fiſh, Crabs or Lobſters, all other Fiſh being prohibited by their Inſtitution. For Bread is the main Article of their Suſtenance, to which is added ſuch a Portion, as is meaſured out to each Perſon, either of Olives, Oyl and Vinegar, Sallad and Potherbs; or elſe of Dates, Figs, Almonds, parched Pulſe and ſuch like Food as was the (Ξηροφαγία[2]) *Dry Diet* of the Primitive Chriſtians. *Pilgrims not admitted by the Door.* *The Auſterity of this Order.* *Their Diet.*

1 Καλογέρος. i. e. *a good old Man*. Vid. *Tournef.* Voy. vol. 1. p. 121. 2 Vid. *Tertull.* de Jejunio.

*Mount* Sinai. Mount *Sinai* hangs over this Convent, being called by the *Arabs*, (*Jibbel Mouſa*) *The Mountain of Moſes*, and ſometimes only, by Way of Eminence, (*El Tor*) *The Mountain*. St. *Helena* was at the Expence of the Stone-Stair-Caſe, that was formerly carried up entirely to the Top of it; but, at preſent, as moſt of theſe Steps are either removed, waſhed out of their Places, or defaced, the Aſcent up to it is very fatiguing, and frequently impoſed upon their Votaries as a ſevere Penance. However, at certain Diſtances, the Fathers have erected, as ſo many breathing Places, ſeveral little Chappels, dedicated to one or other of their Saints, who are always invoked upon theſe Occaſions, and, after ſome ſmall Oblation, are engaged to lend their Aſſiſtance.

*The remarkable Places upon it.* The Summit of Mount *Sinai* is ſomewhat conical, and not very ſpacious, where the *Mahometans* as well as *Chriſtians* have a ſmall Chappel for Publick Worſhip. Here we were ſhewn the Place where *Moſes faſted forty Days*, Ex. 24. 18. and 34. 28. where *he received the Law*, Ex. 31. 18. where *he hid himſelf from the Face of God*, Ex. 33. 22. where *his Hand was ſupported by Aaron and Hur, at the Battle with Amalek*, Ex. 17. 9. 12. beſides many other Stations and Places that are taken Notice of in the Scriptures.

*The Valley of* Rephidim. After we had deſcended, with no ſmall Difficulty, down the Weſtern Side of this Mountain, we come into the other Plain that is formed by It, which is *Rephidim*. Ex. 17. 1. Here we *The Rock of* Meribah. ſtill ſee that extraordinary Antiquity, the Rock of *Meribah*, Ex. 17. 6. which hath continued down to this Day, without the leaſt Injury from Time or Accidents. It is a Block of *Granate* Marble, about ſix Yards ſquare, lying tottering as it were and looſe in the Middle of the Valley, and ſeems to have formerly belonged to Mount *Sinai*, which hangs, in a Variety of Precipices, all over this Plain. *The Waters* which *guſhed out, and the Stream* which *flowed withal*, Pſal. 7. 8. 21. have hollowed acroſs one Corner of this Rock, a Channel about two Inches deep, and twenty wide, appearing to be incruſtated all over, like the Inſide of a Tea-Kettle, that hath been long in Uſe. Beſides ſeveral Moſſy Productions, that are ſtill preſerved by the Dew, we ſee all over this Channel, a great Number of Holes, ſome of them four or five Inches deep and one or two in Diameter, the lively and demonſtrative Tokens of their having been

been formerly so many Fountains. It likewise may be further observed, that Art or Chance could by no means be concerned in the Contrivance. For every Circumstance points out to us a Miracle, and, in the same Manner with the Rent in the Rock of Mount *Calvary* at *Jerusalem*, never fails to produce a religious Surprize in all who see it.

*The remarkable Places round about This Mountain.*

The *Monks* shew us several other remarkable Places round about this Mountain; as where *Aaron*'s Calf was molten, *Ex.* 32. 4. (but the Head only is represented and that very rudely) where the *Israelites* danced at the Consecration of it, *Ex.* 32. 19. where *Corah* and his Company were swallowed up, *Num.* 16. 32. where *Elias* hid himself when he fled from *Jezebel*, 1 *Kings* 8. 9. But the History of these and other Places is attended with so many *Monkish* Tales, that it would be too tedious to recite them.

*The Desert of* Paran.

From Mount *Sinai*, the *Israelites* directed their Marches, Northward, towards the Land of *Canaan*. The next remarkable Stations therefore were in the Desert of *Paran*, which seems not to have commenced, 'till after they departed from *Hazeroth*, three Stations from *Sinai*, *Numb.* 12. 16. Now as Tradition hath preserved to us the Names of *Shur*, *Marah*, and *Sin*, so we have also That of *Paran*, which we enter at about the half way betwixt *Sinai* and *Corondel*, in travelling, through the Midland Road, along the *Defilés* of What were probably the *Black Mountains* of *Ptolemy*[1]. In one Part of It, ten Leagues to the Northward of *Tor*, there are several Ruins, particularly of a *Greek* Convent, (called the Convent of *Paran*) which was not long ago abandoned, by Reason of the continual Insults which they suffered from the *Arabs*. Here likewise we should look for the City of that Name, though, according to the Circumstances of it's Situation, as they are laid down by *Ptolemy*[2], *Tor*, a small maritime Village, with a Castle hard by it, should rather be the Place.

*The City of* Paran.

Kadesh Barnea.

From the Wilderness of *Paran*, *Moses sent a Man out of every Tribe, to spy out the Land of Canaan*, Numb. 23. 3. *who returned to him, after forty Days, unto the same Wilderness*,

1 Τὸ κατὰ Φαρὰν ἀκρωτήριον ἐπέχει μοίρας ξε κη ς
Ἐπέχει δὲ καὶ ἡ μετὰ Φάρα κώμη μοίρας ξε κη γο
Διατείνει δὲ ἐν τῇ χώρᾳ, (*Arabia Petræa*) τὰ καλούμενα Μέλανα ὄρη ἀπὸ τοῦ κατὰ Φαρὰν μυχοῦ, ὡς ἐπὶ τὴν Ἰουδαίαν, Καὶ ἀπὸ μὲν δύσεως τῶν ὀρέων τούτων παρὰ τὴν Αἴγυπτον, ἥ τε ΣΑΡΑΚΗΝΗ παρήκει. *Ptolem.* Geogr. l. 5. cap. 17. 2 Vid. Not. ut supra.

*to Kadesh Barnea, Numb.* 33. 8. *Deut.* 1. 19. and 7. 23. *Josh.* 14. 7. This Place, which in *Numb.* 20. 1. 27. 14. and 33. 36. is called *Tzin Kadesh*, or simply *Kadesh*, was *eleven Days Journey from Mount Horeb, Deut.* 1. 3. and, being ascribed both to the Desert of *Tzin* and *Paran*, we may presume that it lay near or upon the Confines of them Both.

Petra. *Petra*, the *Metropolis* of *Arabia*, lying cxxxv Miles to the Eastward of *Gaza*[1], and four Days Journey from *Jericho*[2] to the Southward, may probably be fixed, near the Confines of the Country of the *Midianites* and *Moabites*, at fifty Miles Distance to the Eastward of *Kadesh*. According to *Josephus*, it was formerly called *Arce*[3], which *Bochart* supposeth to be a Corruption of *Rekem*[4], the true and antient Name. The *Amalekites*[5], who are frequently mentioned in Scripture, were once seated in the Neighbourhood of this Place, being succeeded, in Process of Time, by the *Nabathæans*, a People no less famous in profane History.

*The Compassing of Mount* Seir. But to pursue, as far as we are able, the Journeys of the *Israelites*: from *Kadesh*, they were ordered to *turn into the Wilderness, by the Way of the Red Sea, Numb.* 14. 25. *Deut.* 1. 40. i e. They were at this Time, in Punishment of their Murmurings, Infidelity, and Disobedience, to advance no further towards the Land of *Canaan*. Now these Marches are called *the compassing of Mount Seir, Deut.* 2. 1. and *the passing by from the Children of Esau, which dwelt in Seir, through the Way of the Plain of Eloth, and Ezion-gaber.* (v. 8.) The Wandering therefore of the Children of *Israel* for thirty eight Years, (*Deut.* 2. 14.) was confined, in all Probability, to that Neck of Land only, which lyeth bounded by the Gulphs of *Eloth* and *Heroopolis*. For Mount *Seir*, here spoken of, (which

*Mount* Seir *lay between the Gulphs of* Eloth *and* Heroopolis.

1 *Nabathaorum* oppidum *Petra* abest a *Gaza*, oppido litoris nostri DC. M a sinu *Persico* cxxxv. M. *Plin.* l. 6. cap. 28. *Inverte nomina:* a *Gaza* cxxxv &c. *Sic numeri melius constabunt & ceteris, tam geographis quam historicis, conciliari poterunt. Cellar.* Geogr. Antiq. l. 3. p. 418. 2 Μητρόπολις δὲ τῶν Ναβαταίων ἐστὶν ἡ Πέτρα καλουμένη. *Strab.* l. 16. p. 1125. ** ταύτῃ δὲ (*Petræ* sc.) καὶ ἐγγυτάτω ἐστὶ τριῶν ἢ τεττάρων ὁδὸς ἡμερῶν εἰς Ἱεριχοῦντα. ibid. p. 1126. 3 Χωρίον, ὃ μητρόπολιν αὐτῶν Ἄραβες νενομίκασι, πρότερον μὲν Ἀρκην λεγομένην, Πέτραν δὲ νῦν ὀνομαζομένην. *Jos.* Antiq. l. 4. cap. 4. 4 *Rekam* vel *Rakim* est *Petra* Urbs, aliis *Rocom*, *Recem*, *Receme*, & præfixo Articulo *Areceme*, & per apocopen *Arce*, Petrææ scilicet Metropolis חגר *Hagar* i. e. *Petra* a situ dicta, quia *in ea domus excisæ sunt in Petra.* Et *Rekem* a conditore rege *Madian* de quo Num. 31. 8. Hinc Josephus l. 4. cap. 7. ita habet de *Recemo* rege *Madian:* Ῥεκέμος, οὗ πόλις ἐπώνυμος τὸ πᾶν ἀξίωμα τῆς Ἀράβων ἔχουσα γῆς. Et rursus Ἀρεκέμη καλεῖται Πέτρα παρ᾽ Ἕλλησι λεγομένη. Et *Eusebius* de locis: Ῥεκὲμ αὕτη ἐστὶ Πέτρα πόλις τῆς Ἀραβίας ἧς ἐβασίλευσε Ῥοκόμ. Vid. *Boch.* Can. l. 1. cap. 44. 5 Οἱ τὴν Γοβολίτην καὶ τὴν Πέτραν κατοικοῦντες, οἳ καλοῦνται μὲν Ἀμαληκῖται. Jos. Antiq. Jud. l. 3. cap. 2. *Nabatæi* oppidum incolunt *Petram* nomine &c. *Plin.* l. 6. cap. 28. Vid. Not. 2. ut supra.

was

was perhaps the firſt and the proper Poſſeſſion of the Children of *Eſau*, before they extended their Conqueſts further towards *Petra*,) could not lye to the Northward of *Kadeſh*, becauſe then, their Journies would not have been towards the *Red Sea*, but the Land of *Canaan*, which was expreſsly forbidden. This Situation of it likewiſe is further confirmed, by what we read (*Gen.* 14.) of *Chedorlaomer and the Kings that were with him*, how *they ſmote the Horites in their Mount Seir unto* Elparan, and how they *returned from thence to Kadeſh.* Mount *Seir* then, as well as *Elparan*, muſt lye to the S. or S. W. of *Kadeſh*. If then we could adjuſt the true Poſition of *Eloth*, we ſhould gain one conſiderable Point towards the better laying down of this mountainous Tract, where the *Iſraelites* wandred ſo many Years.

Eloth *and* Heroopolis *nearly in the ſame Latitude.*

Now there is an univerſal Conſent among Geographers, that [אילת] *Eloth*, the ſame with *Elana*, *Ailah*, or *Aelana*, as it is differently wrote by them, was ſituated upon the Northern Extremity of the Gulph of the ſame Name[1]. *Ptolemy*[2] indeed placeth it 45′. to the Southward of *Heroopolis*, and near 3°. to the Eaſtward: whereas *Abulfeda*[3], whoſe Authority, I preſume, may be greatly regarded in this Particular, maketh the Extremities of the two Gulphs to lye nearly in the ſame Parallel, though he is altogether ſilent as to the Diſtance between them. I have been often informed by the *Mahometan* Pilgrims, who, in their Way to *Mecca*, paſs by them both, that their Marches are all the Way in an Eaſtern Direction from *Kairo*, 'till they arrive at (*Callah Accaba*) *The Garriſon*, ſituated, below the Mountains of *Accaba*, upon the utmoſt Point of the *Red Sea*. Here they begin to travel directly towards *Mecca*, which they had hitherto kept upon their right Hands, having made in all, from *Adjeroute*, ten Miles to the N.N.W. of *Suez*, to this Garriſon, a Journey of ſeventy Hours. But as this whole Tract is very Mountainous, the Road muſt conſequently be attended with a great Variety of Windings and Turnings, which would hinder them from making any greater Progreſs than at the Rate of about half a League an Hour. *Eloth* then, (perhaps the

*The Situation of* Eloth.

1 Εντεῦθεν δ' (a *Gaza* ſc.) ὑπέρβασις λέγεται χιλίων διακοσίων ἑξήκοντα ςαδίων εἰς Αιλαν πόλιν ἐπὶ τῷ μύχῳ τοῦ Αραβίου κόλπου κειμένην. *Strab.* l.16. p.1102. 2 Η Ελάνα κατὰ τὸν μυχὸν κειμένη τοῦ ὁμωνύμου κόλπου, ἐπέχει μοίρας ξε L'γ κθ δ. Vid. *Ptol.* ut ſupra & Not. 3. p. 342. 3 Vid. Not. 1. p. 349.

very Place of the *Turkish* Garrison, as it was a *Præsidium*[1] of the *Romans* in former Time) will lye, according to this Calculation, about forty six Leagues from *Adjeroute*, in an E. *by* S. Direction. This Position of *Eloth* will likewise receive further Confirmation, from the Distance that is assigned it from *Gaza*, in the old Geography. For, as this was a hundred and fifty *Roman* Miles according to *Pliny*[2], or a hundred and fifty seven according to other Authors[3], *Eloth* could not have a more Southern Situation than where I have placed it, as the bringing it more to the Northward, would so far invalidate a just Observation of *Strabo*'s, who maketh *Heroopolis* and *Pelusium* to be much nearer each other, than *Eloth* and *Gaza*.

Ezion-Gaber. It would be too daring an Attempt to pretend to trace out all the particular Encampments that are mentioned, *Numb.* 33. the greatest Part whereof were confined to this small Tract of *Arabia Petræa*, which I have just now described. However, thus much may be added, that, after the *Israelites* left Mount *Sinai*, the most Southern of their Stations seems to have been at *Ezion-gaber*; which being the Place from whence *Solomon*'s Navy *went for Gold to Ophir*, (1 *Kings* 9. 26. 2 *Chron.* 8. 17.) we may be induced to take it for the same with What is called at present, (*Meenah el Dsahab*) *The Port of Gold*. According to the Account I had of it, from the Monks of *Sinai*, it lyeth in the Gulph of *Eloth*, at the Distance of two Days Journey from them, enjoying a spacious Harbour, which supplyeth them sometimes with Plenty of Lobsters and Shell Fish.

*Mount* Hor, *or* Accaba. From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, (*Numb.* 33. 36.) with an Intent to direct their Marches that Way, into the Land of *Canaan*. But upon *Edom's* refusing to give *Israel Passage through his Border*, (*Numb.* 20. 18. &c.) they *turned away from him*, to the right Hand, towards Mount *Hor*, (*Numb.* 20. 21.) which, as I conjecture, lay to the E. S. E. of *Kadesh*, in the Way from thence to the *Red*

1 Sedet ibi (apud *Ailat*) Legio Romana cognomento Decima: & olim quidem *Ailat* a veteribus dicebatur; nunc vero adpellatur *Aila*. *Hieronym.* in locis Hebraicis. In litore maris inter *Abila* (pro *Ailat* ut supra) posita est, ubi nunc moratur Legio & Præsidium Romanorum. *Id.* in Cap. 47. *Ezech.* 2 *Heroopoliticus* vocatur, alterque *Ælaniticus* sinus Rubri maris in *Ægyptum* vergentis CL millia passuum intervallo inter duo oppida *Ælana* & in nostro mari *Gazam*. Plin. l. 5. cap. 11. 3 Vid. Not. 1. p. 355. Et *Marcian. Heracl.* in *Periplo*. 4 Διττὸς δ' ἐστίν· (sc. Sinus *Arabicus*) ὁ μὲν εἷς ἔχων τὸ πρὸς τῇ Ἀραβίᾳ, καὶ τῇ Γάζῃ μέρος, ὃν Ἐλανίτην προσαγορεύουσιν ἀπὸ τῆς ἐν αὐτῷ πόλεως. ὁ δὲ εἰς τὸ πρὸς Αἰγύπτῳ κατὰ τὴν Ἡρώων πόλιν, εἰς ὃν ἐκ Πηλουσίου ἡ ὑπέρθεσις ἐπιτομωτέρα &c. *Strab.* l. 16. p. 1102.

Sea,

*Sea,* (Numb. 21.4.) Now as the Children of *Israel* are said to have been here *discouraged because of the Way,* it is very probable, that Mount *Hor* was the same Chain of Mountains that are now called *Accaba* by the *Arabs,* where, from the Badness of the Road and the many rugged Passes that are to be surmounted, the *Mahometan* Pilgrims are greatly fatigued and constantly lose a Number of Camels.

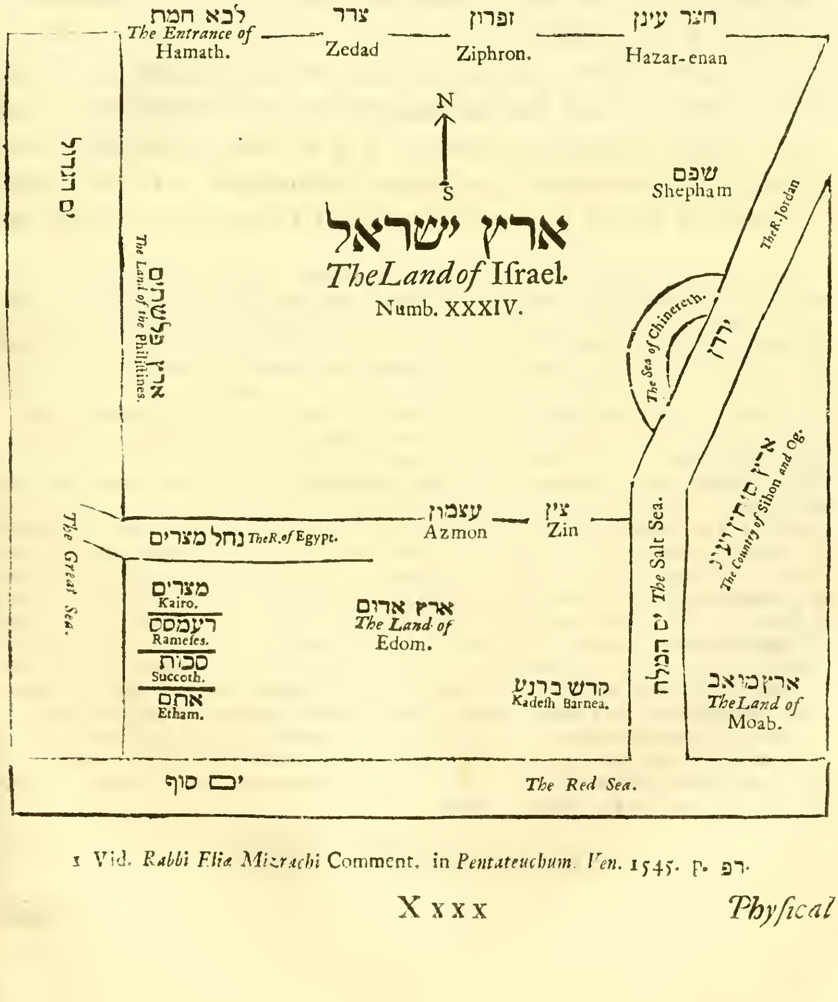
*Mount* Hor *the same with* Accaba.

From Mount *Hor,* the Direction of their Marches, through *Zalmona, Punon,* &c. seems to have been betwixt the N. and N.E. for it does not appear that they were any more diverted out of the direct Road, which was to conduct them, through the Country of *Moab,* (Numb. 33.48, 49.) into the *Land of Promise.*

*The Directi-on of their Marches from Mount* Hor.

In the *Rabbinical* Geography [1], several of the Places, which have been taken Notice of in This and the foregoing Chapter, are laid down in the following Manner.

*The* Rabbinical *Map of the* H. Land, *&c.*




[1] Vid. *Rabbi Elia Mizrachi* Comment. in *Pentateuchum. Ven.* 1545. p. רפ.

# CHAP. III.

## *Physical Observations* &c. *or an Essay towards the Natural History of* Syria, Phœnice, *and the* Holy Land.

*The Air and Weather the same as in* Barbary.

THE Air and Weather, in these Countries, differ very little from the Descriptions that have been given of them in the Natural History of *Barbary*[1]. For, among many other Particulars, of the like Nature and Quality, which need not be repeated, we find the westerly Winds to be here attended with Rain[2]; whilst those from the East, are usually dry, notwithstanding they are sometimes exceedingly hazy, and tempestuous. Now, at these Conjunctures, the easterly Winds are called, by the Sea-faring People, *Levanters*, being not confined to any one single Point, but blowing, in all Directions, from the N. E. to the S. E.

*Strong Easterly Winds called* Levanters.

*The* Euroclydon *was probably one of them.*

The *Euroclydon*[3], which we read of in the History of St. *Paul*, (Acts 27. 14.) was nothing more, as I conjecture, than one of these strong *Levanters*. For it was (as St. *Luke* describeth it) ἄνεμος τυφωνικὸς[4], a violent, or *tempestuous Wind*, bearing away all before it; and, from the Circumstances which at-

1 Vid. p. 217, 218. &c. 2 This Branch of the Natural History is occasionally taken Notice of in the Scriptures. *When ye see a Cloud rise out of the West, straightway ye say, there cometh a Shower and so it is.* Luke 12. 54. *Elijah went up to the Top of Carmel,* ** *and said to his Servant, go up now, look towards the Sea,* (i. e. to the Westward.) ** *And he said, behold there ariseth a little Cloud out of the Sea, like a Mans Hand. And he said, Go up, say unto Ahab, prepare thy Chariot and get thee down that the Rain stop thee not. And it came to pass in the mean while, that the Heaven was black with Clouds, and there was a great Rain.* 3 Εὐροκλύδων, according to the Annotations of *Erasmus*, *Vatablus* and others, is said to be, *Vox hinc ducta, quod ingentes excitet fluctus*; as if those Commentators understood it to have been, as *Phavorinus* writes it (*in voce* Τυφὼν) Εὐρυκλύδων, and, as such, compounded of εὐρὺς, (*latus, amplus* &c.) and κλύδων, *fluctus*. But rather, if an *Etymology* is required, as we find κλύδων used by the LXXII, (*Jon.* 1. 4. 12.) instead of סער, which always denotes a Tempest, as I conjecture, properly so called, Εὐροκλύδων will be the same with Εὔρου κλύδων, i. e. *an Eastern Tempest*, and so far express the very Meaning that is affixed to a *Levanter* at this Time. 4 Though Τυφὼν or Τυφὼς may sometimes denote a Whirlwind, yet it seems in general to be taken for any violent Wind or Tempest. According to an Observation of *Grotius* upon the Place, *Judæis Hellenistis* Τυφὼς *est quævis violentior Procella.* Τοὺς γὰρ καταιγιδώδεις ἀνέμους Τυφὼς καλοῦσι, says *Suidas*. *Aristot.* de Mundo. cap. 4. seems to distinguish it from the Πρηστὴρ, (which he calls *a violent strong Wind*) by not being attended with any Fiery *Meteors*. Ἐὰν δὲ (πνεῦμα) ἔμπυρον ᾖ, σφόδρον δὲ ἄλλως καὶ ἀθρόον, Πρηστὴρ (καλεῖται) ἐὰν δὲ ἄπυρον ᾖ παντελῶς, Τυφών. Τυφὼν as *Olympiodorus*, in his Comment upon the foregoing Passage instructs us, is so called, διὰ τὸ τύπτειν διὰ τοῦ τάχους τοῦ πνεύματος; or διὰ τὸ τύπτειν σφοδρῶς, as we read it in *C. a Lapide.* Act. 27. 14. Τυφὼν γάρ ἐστιν ἡ τοῦ ἀνέμου σφοδρὰ πνοή ὃς καὶ εὐρυκλύδων καλεῖται. *Phavor.* in Lex. One of these *Levanters* is elegantly described by *Virgil* (Geor. 2. l. 107.) in the following Lines.

> ——— Ubi navigijs *violentior* incidit *Eurus*,
> Nosse, quot Jonii veniant ad litora *fluctus*.

tended


To the Reverend
PHILIP BARTON LLD
Canon of Christ Church
Oxford.
MARE INFERUM sive TYRRHENUM
ITALIÆ PARS
SINUS Brundusium
ADRI ATICUS
MACEDON
THESSALIA
EPIRUS
ÆTOLIA
PHOCIS
ACHAIA
PELOPONESUS
MARE AEGAEUM
ASIA PROPRIA
PHRYGIA
MYSIA
LYDIA
CARIA
LYCIA
PISIDIA
PAMPHYLIA
LYCAONIA
CILICIA
CAPADO-CIA
Taurus Mons
SICILIA
Melita
CRETA
Rhodos I.
CYPRUS I.
Euboea I.
DELTÆ PARS
SYRTIS MAJOR
SYRTIS MINOR
The Course in which St. Pauls Ship was driven
Clauda nunc Gozo
Septentrio
Aquilo
Cæcias
Subsolanus
Vulturnus
Euronotus
Auster
Libonotus
Africus
Favonius
Chaurus
Thrascias
A Scale of fifty Leagues

tended it, appears to have varied very little, throughout the whole Period of it, from the true East Point. For after the Ship could not (ἀντοφθαλμεῖν) *bear*, or (in the Mariner's Term) loof *up against it*, (v. 15.) but *they were obliged to let her drive*, we cannot conceive, as there are no remarkable Currents in this Part of the Sea and as the Rudder would be of little Service, that it could follow any other Course, than as the Winds directed it. Accordingly, in the Description of the Storm, we find the Vessel first *under* the Island *Clauda*, (v. 16.) a little to the Southward; then it was *tossed* along the Bottom of *the Gulph of Adria*, (v. 27.) and afterwards broken to Pieces (v. 41.) at *Melita*, a little to the Northward of the Parallel of that Part of the Coast of *Crete*, from whence it may be supposed to have been driven. The Direction therefore of this particular *Euroclydon*, seems to have been first at E. *by* N. and afterwards about eight Degrees to the Southward of the East.

*It varied very little from the East Point.*

But *Grotius*[1], *Cluver*[2] and others, authorized herein by the *Alexandrian* MS. and the *Vulgate Latin*, are of Opinion, that the true Reading should be Εὐροακύλων, *Euroaquilo*, a Word indeed as little known as *Euroclydon*, though perhaps less entitled to be received. Now, we are to suppose this *Euroaquilo*, agreable to the Words of which it is compounded, to be the Name of a Wind, lying betwixt the *Eurus*, (the true East Point) and the *Aquilo*, and to have been substituted in the Place of the Καικίας (*Cæcias*) of the *Greeks*, which, according to *Seneca*[3], had no Name among the *Romans*. But, allowing this Observation to be true, nothing more, I presume, can be intended by it, than that the *Cæcias* had no *Latin* Name assigned to it by the *Romans*, as, among the rest, *Subsolanus* was their Name for the Ἀπηλιώτης, and *Africus* for the Λίψ. For, from the Notice that is taken of the *Cæcias* by the *Roman* Authors, it appears to have been a Term so familiar to them, that it seems, in Fact, to have been adopted into their own Language. Thus we find *Vitruvius*[4], long before *Seneca*, describing the Position of the

Euroclydon *supposed to be* Euroaquilo; *the same with the* Cæcias.

*The* Cæcias *known to the* Romans.

1 Vid. *Grot.* Annot. in *Act.* 27. 14. 2 Ego amplectendam heic omnino censeo vocem quam divus *Hieronymus* & ante hunc auctor Vulgatæ Sacrorum Bibliorum Versionis, in suis exemplaribus legerunt Ευροακύλων, *Euroaquilo*, quod vocabulum ex duabus vocibus, altera Græca Εὖρος, altera Latina *Aquilo*, compositum, eum denotat ventum, qui inter Aquilonem & Eurum medius spirat, qui recta ab meridionali *Cretæ* latere navim infra *Gaudum* versus Syrtin abripere poterat. *Cluv.* Sicil. Antiq. l. 2. p. 442. 3 Ab oriente solstitiali excitatum, Græci Καικίαν appellant: apud nos sine nomine est. *Senec.* Nat. Quæst. l. 5. cap. 16. 4 Euri vero medias partes tenent; in extremis, *Cæcias* & *Vulturnus*. *Vitr.* Arch. l. 1. cap. 6.

*Cæcias,* without distinguishing it, as *Seneca* doth, by *Greek* Characters, or making any Apology for the Introduction of a foreign Name. *Pliny*[1] likewise, who was nearly contemporary with *Seneca,* doth the same[2], calling it also *Hellespontias*[3], as blowing probably from that Quarter. The *Cæcias* therefore must have been known very early in the *Roman* Navigation; and consequently, even provided the Mariners had been *Romans,* there could be no Necessity, at this Time, and upon such an Occasion, for the Introduction of a new Term.

*The Ship navigated by* Græcians. But as we learn, (*Acts* 27. 6.) that the Ship was of *Alexandria,* sailing to *Italy,* we may suppose the Mariners to have been *Græcians,* and, as such, too well acquainted with the received and vernacular Terms of their Occupation, to admit of this *Græco-Latin,* or barbarous Appellation, as they might think it. Euroaquilo *taken Notice of by no Author.* And it may be justly enough objected, that, provided the *Euroaquilo* had prevailed so early, it is much that *Pliny, A. Gellius, Apuleius, Isidore,* and others, who wrote particular Dissertations upon the Names and Diversities of Winds[4], should not have taken the least Notice of it. Whereas *Euroclydon* being perhaps no other, than some peculiar Word among the Mariners, denoting one of the strong *Levanters* which I have been describing, we are to be the less surprized, why St. *Luke,* (who was actually present in the Storm and may be supposed to have heard the very Expression) is the only Author who records it. Besides, when we are told, that this *tempestuous Wind* was *called Euroclydon,* the Expression seems to suppose it, not to have been one of the common Winds, such as were denominated from their Site and Position, but some extraordinary one, with Regard chiefly to the Quality and Circumstances of it.

*The* Euroaquilo *would have drove them into the Gulph of* Sidra. It likewise may be still further insisted upon, in Vindication of the received Reading, that provided the Position of this *Euroaquilo,* even at the Beginning of the Tempest, (how much soever it might have varied afterwards to the Eastward) had been at E. N. E. or N. E. *by* E. (and the *Euroaquilo,* as falling in, by Supposition, betwixt the *Eurus* and the *Aquilo,* could have no other Direction) yet even, upon this *Hypothesis,*

1 Vid. *Plin.* Nat. Hist. l.2. cap.47. 2 *Cæcias* media inter Aquilonem & Exortum Æquinoctialem, ab Ortu Solstitiali. *Plin.* ut supra. 3 *Cæcian* aliqui vocant *Hellespontian. Plin.* ibid. Καικίας, ὃν Ἑλλησποντίαν ἔνιοι καλοῦσι. *Arist.* Meteor. l. 2. cap. 6. 4 Vid. *Plin.* Nat. Hist. l. 2. cap. 47. *Aul. Gell.* Noct. Attic. l. 2. cap. 22. *Apul.* de Mundo. *Isid.* Orig. l. 13. cap. 11.

the

the Veſſel, which, at this Juncture, muſt have been to the Leeward of *Phœnice,* the Port they were endeavouring to make up to, could not have paſſed under the Iſland *Clauda,* which was ſituated, at ſeveral Miles Diſtance, almoſt directly to the Weſtward of it. Upon this Suppoſition likewiſe, the Danger they apprehended of *falling into the* (Syrtis) *Quickſands,* (v. 17.) would have been inevitable, which, by the Event, appeared to be altogether groundleſs, occaſioned no doubt, from their not having been able *to obſerve the Sun or the Stars for many Days,* (v. 20.) and continuing thereby ignorant of the Courſe, wherein they were driven.

*The* Cæcias *of the ſame Quality with other* Levanters.

But to purſue the Natural Hiſtory: I never obſerved any *Phænomena,* that were more peculiar to the *Cæcias,* (the N. E. *by* E. Wind, as we will ſuppoſe it) than to any other *Levanter.* *Ariſtotle* indeed, (who is partly followed herein by *Pliny*[1]) deſcribeth it[2] to have a Property, contrary to all other Winds, ἀνακάμπτειν εἰς αὑτὸν, *of drawing,* as *A. Gellius*[3] interprets it, *the Clouds to itſelf:* an Expreſſion as well as Quality which it will be difficult to comprehend, unleſs we may preſume to explain it, by (what indeed it hath only in common with other *Levanters,*) either the Hazineſs that accompanies it, or elſe by the great Accumulation of Clouds, which, to uſe the Mariners Phraſe, frequently *hang,* without diſſipating, for ſeveral Days together, *in the Winds Eye.* For at other Times, theſe, no leſs than the oppoſite Winds, are, even by *Ariſtotle*'s Confeſſion[4], attended with long Succeſſions of Clouds, driving each other forward with great Force and Velocity.

*Several Rocks laid bare by the* Levanters.

We are to obſerve further with Regard to theſe *Levanters,* that when they are of a long Continuance, the Water is blown away, to ſuch a Degree, from the Coaſt of *Syria* and *Phœnice,* that ſeveral Ranges of Rocks, which, in Weſterly Winds, lye concealed, do now become dry, and leave expoſed, to the Water Fowl, the *Urchins, Limpets,* and ſuch like Shell Fiſh, as ſtick

1 Narrant & in Ponto *Cæcian* in ſe trahere nubes. *Plin.* Nat. Hiſt. l. 2. cap. 48.
2 Ὁ δὲ Καικίας οὐκ αἴθριος, ὅτι ἀνακάμπτει εἰς αὑτόν· ὅθεν καὶ λέγεται ἡ παροιμία, ἕλκων ἐφ' αὑτὸν ὥσπερ Καικίας νέφος. *Ariſt.* Meteorol. l. 2. cap. 6. 3 *Viz.* l. 2. cap. 22. *Ariſtoteles* ita flare dicit *Cæcian,* ut nubes non procul propellat, *ſed ut ad ſeſe vocet,* ex quo verſum iſtum proverbialem factum ait:

Κακὰ
Ἐφ' ἑαυτὸν ἕλκων ὡς ὁ Καικίας νέφος.

4 Νέφεσι δὲ πυκνοῦσι τὸν οὐρανὸν, Καικίας μὲν σφόδρα, Λὶψ δ' ἀραιοτέρως· Καικίας μὲν διά τε τὸ ἀνακάμπτειν πρὸς αὑτὸν, καὶ διὰ τὸ κοινὸς εἶναι Βορέου καὶ Εὔρου. Ὥστε διὰ μὲν τὸ ψυχρὸς εἶναι πηγνὺς τὸν ἀτμίζοντα ἀέρα, εἰς νέφη συνίστησι· διὰ δὲ τὸ τῷ τόπῳ ἀπηλιωτικὸς εἶναι, ἔχει πολλὴν ὕλην καὶ ἀτμίδα ἣν προωθεῖ. *Ariſtot.* ut ſupra.

upon them. I observed, in the Port of *Latikea*, that there was two Foot less of Water, whilst these Winds raged, than afterwards, when the Weather was moderate, and the Winds blew softly from the western Quarter: and it is very probable, that the remarkable Recess of Water, in the Sea of *Pamphylia* [1], may be accounted for from the same Cause, operating only in an extraordinary Manner.

*Ships appear magnified in Easterly Winds.*

We are likewise to observe further with Regard to these strong Easterly Winds, that Vessels or any other Objects which are seen, at a Distance, appear to be vastly magnified, or *loom*, according to the Mariners expression. Neither are we to omit a superstitious Custom, which I have seen practised more than once by the *Mahometans*, during the Raging of these and other tempestuous Winds, that, after having tied to the Mast or Ensign-Staff some apposite Paragraph of their *Koran* [2], they sacrifice a Sheep, and throw it immediately over-board, to aswage the Violence of the Waves, and the Fury of the Tempest. We learn from *Aristophanes* and *Virgil* [3], that the *Greeks*, some thousand Years ago, are said to have made use of the same Ceremony, upon the like Occasion.

*The* Mahometans *sacrifice a Sheep to appease a Tempest.*

*The Winds from Mount* Libanus *exceeding Cold.*

The Mountains of *Libanus* are covered all the Winter with Snow, which, when the Winds are easterly, affects the whole Country, from *Tripoly* to *Sidon*, with a more subtil and piercing Cold, than what is known in our northern Climates. Whereas the other maritime and inland Places, either to the N. or S. of these Mountains, enjoy a Temperature of the Atmosphere, which is much milder and attended with a more regular Change in the Seasons.

*The Frequency of Water Spouts.*

It is observable that in cloudy Weather, especially when the Winds are tempestuous and blow at the same Time in several Directions, Water Spouts are more frequent near the *Capes* of *Latikea*, *Greego*, and *Carmel*, than in any other Part of the *Mediterranean* Sea. Those which I had the Opportunity of seeing,

1 Vid. Not. (2). p. (349). 2 I had the Curiosity once to take down one of these Scrolls, and found it to be of the same Import with the latter Part of our 107 *Psalm*, viz. *Those that go down to the Sea in Ships and occupy their Business in great Waters* &c.

3 Ἀρν' Ἄρνα μέλαιναν παῖδες ἐξενέγκατε·
Τυφὼς γὰρ ἐκβαίνειν παρασκευάζεται. *Arist.* in *Ran.* Act. 3. Sc. 2.

——— Meritos aris mactavit honores:
Taurum Neptuno; taurum tibi, pulcher Apollo:
*Nigram Hyemi Pecudem*, Zephyris felicibus albam. *Virg.* Æn. 3. 118.
Tres Eryci vitulos, & *tempestatibus agnam*
Cædere deinde jubet. *Id.* Ibid. 5. 772.

seemed

ſeemed to be ſo many Cylinders of Water, falling down from the Clouds; though, by the Reflection, as I take it, of the deſcending Columns, or from the actual dropping of the Water contained in them, they may ſometimes appear, eſpecially at a Diſtance, to be ſucked up from the Sea. Nothing more perhaps is required towards the Production of this *Phænomenon*, than that the Clouds ſhould be firſt crowded together; and then, that contrary Winds, whirling them about and preſſing violently upon them, ſhould oblige them to condenſe. They cannot, I preſume, be accounted for, according to *Lemery*'s Suppoſition[1], from ſubmarine Earthquakes and Eructations: neither will the *Siphonic* Winds[2], if there be any ſuch, much better ſolve the Difficulty.

In travelling by Night through the Valleys of Mount *Ephraim*, we were attended, for above the ſpace of an Hour, with an *Ignis fatuus*, that diſplayed itſelf in a Variety of extraordinary Appearances. For it was ſometimes globular, or like the Flame of a Candle; immediately after it would ſpread itſelf, and involve our whole Company in it's pale inoffenſive Light; then at once contract itſelf, and ſuddenly diſappear. But in leſs than a Minute it would again exert itſelf as at other Times, or elſe, running along from one Place to another, with a ſwift progreſſive Motion, would expand itſelf, at certain Intervals, over more than two or three Acres of the adjacent Mountains. The Atmoſphere, from the Beginning of the Evening, had been remarkably thick and hazy; and the Dew, as we felt it upon our Bridles, was unuſually clammy and unctuous. In the like Diſpoſition of the Weather, I have obſerved thoſe luminous Bodies, which, at Sea, skip about the Maſts and Yards of Ships, and are called *Corpuſanſe*[3] by the Mariners. *A remarkable* Ignis fatuus.

The firſt Rains uſually fall about the Beginning of *November*, the latter ſometimes in the Middle, ſometimes towards the End of *April*. It is an Obſervation in the Country round about *Jeruſalem*, that, provided a moderate Quantity of Snow falls in the Beginning of *February* and the Fountains overflow a little afterwards, there is the Proſpect of a fruitful and plentiful Year: the Inhabitants making, upon theſe Occaſions, the like Rejoycings which the *Egyptians do, upon the cutting of the Nile.* *The Former and Latter Rains.*

1 "When *Hurricanes* come from thoſe Places of the Earth which are under the Sea, they "raiſe the Waters into prodigious Pillars, ** the ſame are called *Spouts* at Sea." *Lemery*'s Courſe of *Chymiſtry*. Ed. 4. p. 116. 2 Τυφῶνας κὴ Σίφωνας καλῦσι διὰ τὸ ὕδωρ πολλάκις ἀνασπᾶσαι. *Olymp.* in *Ariſt.* Meteor. 3 A Corruption of *Cuérpo ſanto*, as this Meteor is called by the *Spaniards*.

During the Summer Seaſon, theſe Countries are rarely refreſhed with Rain[1], but enjoy the like Serenity of Air, that hath been taken Notice of in *Barbary*.

*The Earing Time.* In the Beginning of *April*, the Barley, all over the *Holy Land*, was in full Ear, and, about the Middle, began to turn yellow in the ſouthern Diſtricts. For it was as forward near *Jericho*, in the latter End of *March*, as I found it to be, in the Plains of *Acre*, a Fortnight after. But the Wheat was very little of it in Ear, at one or other of thoſe Places: and, in the Fields near *Bethlehem* and *Jeruſalem*, the Stalk was little more than a Foot high.

*The* Boccôre *are hard and ſmall in* April. The *Boccôres* likewiſe, or firſt Ripe Figs, were hard and no bigger than our common Plums; though they have then a Method of making them palatable, by ſteeping them in Oyl. According therefore to the Quality of the Seaſon, (*An.* 1722.) when I travelled in the *Holy Land*, I very much doubt, whether the Firſt-Fruits could have been offered at the Time appointed, without intercalating[2] the [ואדר] *Ve-adar*, and poſtponing thereby the Paſſover, for at leaſt the Space of a Month.

*The Soil and Produce.* The Soil both of the maritime and inland Parts of *Syria* and *Phœnice*, is of a light loamy Nature, rarely requiring more than one Pair of Oxen to plow it. Beſides all Sorts of excellent Grain and ſuch vegetable Diet as hath been deſcribed in the Fruit and Kitchen Gardens of *Barbary*, the chief Produce is Silk and Cotton. The Inhabitants ſend the Eggs of the Silk-Worm, as ſoon as they are ſhed, to *Cannobine*, or ſome other Place upon Mount *Libanus*, where they are kept cool, without Danger of being hatched, 'till the Mulberry Buds are ready for them in the Spring. The ſame Caution is uſed at *Limeſole* and other Places in the Iſland of *Cyprus*, by preſerving them upon what they call (*Jibbel Krim*) *The Great Mountain*. The whole Oeconomy and Management of the Silk Worm is at preſent ſo well known in *England*, that nothing need be ſaid upon that Subject.

1 This known Quality of the Summer Seaſon is appealed to 1 *Sam.* 12. 17. *Is it not Wheat Harveſt to Day? I will call unto the Lord, and he ſhall ſend Thunder and Rain:* which muſt have been looked upon as an extraordinary *Phænomenon* at that Time of the Year.

2 על שלשה סימנין מעברין את השנה. &c. i. e. Propter tres caſus intercalabant in anno; propter Epocham anni Solaris; propter fruges maturas & propter fructus arborum. Si Judices animadvertiſſent nondum maturas eſſe fruges, ſed adhuc ſerotinas eſſe, neque fructus arborum, quibus mos eſt tempore paſchali florere; illis duobus argumentis nitebantur & intercalabant in anno. Ac quanquam Epocha anni antevertebat ſextam decimam menſis Niſan, tamen intercalabant, ut frumentum maturum eſſet, ex quo offerretur manipulus in XVI Niſan, & ut fructus florerent more omnium. ** Judices computo inito ſciebant ſi *Tekupha Niſan* eſſet in ſextadecima Niſan aut poſt; & intercalabant in eo anno, mutato Niſan in *Adar geminum*, nimirum ut Peſach incideret in tempus frugum maturarum &c. *Maimonid.* apud *J. Scalig.* de Emendat. Temp. l. 2. p. 104.

Though

Tobacco *cultivated at* Latikea.

Though the Corn which is produced near *Latikea*, is the beſt and the moſt early of that Part of *Syria*, yet, of late, the Inhabitants have neglected This Branch of Husbandry, together with That of the Vine, (for both which, it was formerly famous [1],) and employ themſelves chiefly in the more profitable Culture of *Tobacco*. This is a very conſiderable, and indeed the only Article of Trade, which hath in a few Years ſo greatly enriched this City, and the Country round about It. For there is ſhipped off, every Year, from hence to *Dami-ata* and *Scandarea*, more than twenty thouſand Bales, to the no ſmall Diminution of that Branch of Trade at *Salonica*.

*The* Holy Land *more fertil than* Syria *and* Phœnice.

The *Holy Land*, were it as well peopled and cultivated, as in former Time, would ſtill be more fruitful, than the very beſt Part of the Coaſt of *Syria* and *Phœnice*. For the Soil itſelf is generally much richer, and, all Things conſidered, yields a more preferable Crop. Thus the Cotton that is gathered in the Plains of *Ramah*, *Eſdraelon* and *Zabulon*, is in greater Eſteem, than what is cultivated near *Sidon* and *Tripoly*; neither is it poſſible for Pulſe, Wheat or any ſort of Grain to be more excellent, than what is commonly ſold at *Jeruſalem*. The Barrenneſs, or Scarcity rather, which ſome Authors [2] may either ignorantly or maliciouſly complain of, does not proceed from the Incapacity or natural Unfruitfulneſs of the Country, but from the Want of Inhabitants, and the great Averſion there is to Labour and Induſtry in thoſe few who poſſeſs it. There are beſides, ſuch perpetual Diſcords and Depredations among the petty Princes, who ſhare this fine Country, that, allowing it was better peopled, yet there would be ſmall Encouragement to ſow, when it was uncertain, who ſhould gather in the Harveſt. Otherwiſe the *Land is a good Land*, and ſtill capable of affording it's Neighbours the like

1 Vid. Not. 1. p. 322. 2 *Michael* (*Villanovanus*) *Servetus*, in his Edition of *Ptolemy*, *Lugd.* 1535. hath, in the Deſcription which he annexes to the Table of the *Holy Land*, the following Words. *Scias tamen Lector optime, injuria aut jactantia pura tantam huic Terræ bonitatem fuiſſe adſcriptam, eo quod ipſa Experientia mercatorum & peregre proficiſcentium, hanc incultam, ſterilem, omni dulcedine carentem depromit. Quare promiſſam Terram pollicitam & non vernacula Lingua laudantem pronuncias* &c. Vid. *New Memoirs of Literature*. Vol. 1. p. 26. *&c.* But among many other Travellers, who have ſtrongly aſſerted the Contrary, I ſhall ſubjoyn the following Obſervations of *P. de La Valle* upon this Country, which agree exactly with mine. *Il paeſe, per donde caminavamo era belliſſima. Tutte collini, valli e monticelli fruttiferi. Le convalle de* Mambre *e a punto comme tutti gli altri paeſi dintorno, che quantunque montuoſi e ſaſſoſi ſono pero fertiliſſimi. Let.* 13. *Le Montagne e Valli bien che ſiano alpeſtri ſono nondimeno tutte frutiffere per la diligenza degli agricoltori.* Id. *Let.* 3.

Supplies of Corn and Oyl, which it is known to have done in the Time of *Solomon*[1].

*The mountainous Country aboundeth with Olive Trees and Vines.*

The Parts, particularly about *Jerusalem*, being described to be rocky and mountainous, have been therefore supposed to be barren and unfruitful. Yet granting this Conclusion, which is far from being just, a Kingdom is not to be denominated barren or unfruitful, from one Part of it only, but from the Whole. Nay further, the Blessing that was given to *Judah*, was not of the same Kind, with the Blessing of *Asher* or of *Issachar*, that *his Bread should be fat*, or *his Land should be pleasant*, but that *his Eyes should be red with Wine, and his Teeth should be white with Milk.* Gen. 49. 12. *Moses* also maketh Milk and Honey, (the chief Dainties and Subsistence of the earlier Ages, as they continue to be of the *Bedoween Arabs*,) to be *the Glory of all Lands:* all which Productions are either actually enjoyed, or at least might be, by proper Care and Application. The Plenty of Wine alone is wanting at present; yet from the Goodness of that little, which is still made at *Jerusalem* and *Hebron*, we find, that these barren Rocks (as they are called) might yield a much greater Quantity, if the abstemious *Turk* and *Arab* would permit a further Increase and Improvement to be made of the Vine.

*The Quantity of Wild Honey.*

The Wild Honey, which is mentioned to have been a Part of the Food of St. *John Baptist*, may insinuate to us the great Plenty there was of It in the Deserts of *Judea*, and that consequently, by taking the Hint from Nature and enticing the Bees into Hives and larger Colonies, a much greater Increase might be made of It. As the Mountains likewise of this Country abound, in some Places, with Thyme, Rosemary, Sage, and such like *Aromatick* Plants[2] as the Bee chiefly looks after; so they are no less stocked in others, with Shrubs and a delicate short Grass[3], both which the Cattle are more fond of, than of such Plants as are common to fallow Ground and Meadows. Neither was this Method of grazing peculiar to this Country; inasmuch

1 Solomon *gave* Hiram *twenty thousand measures of Wheat for food to his Houshold, and twenty measures of pure Oyl: thus gave* Solomon *to* Hiram *year by year.* 1 Kings 5. 11.

2 *Hæc circum* (alvearia) *casiæ virides, & olentia late*
*Serpylla, & graviter spirantis copia thymbræ*
*Floreat: irriguumque bibant violaria fontem.* Virg. Georg. 4. l. 30.

3 *At cui lactis amor, cytisum lotosque frequentes*
*Ipse manu, salsasque ferat præsepibus herbas.* Virg. Georg. 3. l. 394.
*Si tibi lanicium curæ:*
*fuge pabula læta.* Id. ibid. l. 384.

as

as it is ſtill practiſed all over Mount *Libanus*, the *Caſtravan Mountains* and *Barbary*; in all which Places the higher Grounds are ſet apart for this Uſe, and the Plains and Valleys for Tillage. For, beſides the good Management and Oeconomy, there is this further Advantage, that the Milk of Cattle fed in this Manner, is far more rich and delicious, as their Fleſh is more ſweet and nouriſhing. *Mountains more proper for grazing than Plains.* But even laying aſide the Profits that might ariſe from grazing, ſuch as Butter, Milk, Wool, and the great Number of Cattle that were to be dayly diſpoſed of, at *Jeruſalem*, for common Food and Sacrifices; theſe Mountainous Diſtricts, I ſay, would be highly valuable upon other Conſiderations, eſpecially as they ſeem formerly to have been planted all over with Olive Trees; one Acre of which, if rightly improved, is of more Value than twice the Extent of arable Ground. *The Mountains planted with Olive Trees and Vines.* It may be preſumed likewiſe, that the Vine was not neglected, in a Soil and Expoſition [1] ſo proper for it to thrive in. The latter indeed, not being of ſo durable a Nature as the Olive Tree, and requiring moreover a continual Culture and Attendance [2]; the Scruple likewiſe, which the *Mahometans* entertain, of propagating a Fruit that may be applyed to Uſes forbidden by their Religion, are the Reaſons perhaps, why there are not many Tokens to be met with, except at *Jeruſalem* and *Hebron* [3], of the antient Vineyards. Whereas the general Benefit ariſing from the Olive Tree, the Longævity and Hardineſs of it, have continued down, to this Time, ſeveral thouſands of them together, to mark out to us the Poſſibility of greater Plantations. Now if to theſe Productions, we joyn a great many hundred Acres of arable Ground, that lye ſcattered all over the Dales and Windings of the Mountains *Several Vales of arable Ground.*

1 ——*Juvat Iſmara Baccho*
*Conſerere, atque olea magnum veſtire Taburnum.* *Virg.* Georg. 2. l. 37.

2 *Jam vinctæ vites, jam falcem arbuſta reponunt,*
*Jam canit extremos effœtus vinitor antes;*
*Sollicitanda tamen tellus, pulviſque movendus:*
*Et jam maturis metuendus Jupiter uvis.*
*Contra, non ulla eſt oleis cultura: neque illæ*
*Procurvam expectant falcem, raſtroſque tenaces,*
*Cum ſimel hæſerunt arvis.* *Id.* ibid. l. 416.

3 Beſides the great Quantity of Grapes and Raiſins, that are, one or other of them, brought dayly to the Markets of *Jeruſalem* and the neighbouring Villages, *Hebron* alone ſends every Year to *Egypt* three hundred Camel-Loads, (i. e. near two thouſand Quintals) of the *Robb*, which they call دبس (דבש) *Dibſe*, the ſame Word that is rendred *Honey* in the Scriptures. *Hebron* has the Title of *Hhaleel* خليل i. e. the *choſen* or *beloved* among the *Arabs*: the (*Mag-gar* مغار *el Mamra*) Cave of *Mamre* or *Mackpelah*, (*Gen.* 23. 17.) being lighted up with Lamps, and held in extraordinary Veneration by the *Mahometans*.

of *Judah* and *Benjamin*, we shall find that the *Lot*, (even of *these Tribes* which are supposed to have had the most barren Part of the Country,) *fell to them in a fair Ground, and that* Their's *was a goodly Heritage.*

*The Mountains better inhabited than the Valleys.*

The mountainous Parts therefore of the *Holy Land* were so far from being inhospitable, unfruitful, or the Refuse of the Land of *Canaan*, that, in the Division of this Country, the Mountain of *Hebron*, was granted to *Caleb* as a particular Favour. (*Josh.* 14. 12.) We read likewise, that, in the Time of *Asa*, the Hill-Country of *Judah* (2 *Chron.* 14. 8.) muster-ed *five hundred and eighty thousand Men of Valour*; an Argument, beyond Dispute, that the Land was able to maintain Them, besides double the Number, that may be supposed, of old Men, Women and Children. Even at present, notwithstanding the Want there has been for many Ages of a proper Culture and Improvement, yet the Plains and Valleys, though as fruitful as ever, lye almost intirely neglected, whilst every little Hill is crowded with Inhabitants. If this Part therefore of the *Holy Land* was made up only of naked Rocks and Precipices, how comes it to pass, that it should be more frequented, than the Plains of *Esdraelon*, *Ramah*, *Zabulon*, or *Acre*, which, to borrow an Expression from Mr. *Maundrell*, is *a Country very delightful and fertil beyond Imagination*? For it cannot be urged, that the Inhabitants live with more Safety in this Situation, than in the Plain Country; inasmuch, as there being no Walls or Fortifications to secure either their Villages or Encampments; there being likewise few or no Places of difficult Access; both the one and the other lye equally exposed to the Insults and Outrages of an Enemy. But the Reason is this, that they find sufficient Conveniences for themselves, and much greater for their Cattle. For here they themselves have *Bread to the full*, whilst their Cattle brooze upon a richer Herbage, and both of them are refreshed by Springs of excellent Water, too much wanted, in the Summer Season, not only in the Plains of This, but of Other Countries in the same Climate.

*The Plants of* Syria, *&c.*

I travelled in *Syria* and *Phœnice* in *December* and *January*, and therefore had not a proper Season for Botanical Observations. However the whole Country looked verdant and chearful: and the Woods particularly, which abound chiefly with the Gall-

Gall-Oak, were ſtrewed all over with a Variety of *Anemones, Ranunculuſſes, Colchicas,* and *Mandrakes.* Several Pieces of Ground near *Tripoly* were full of the Liquorice-Plant; and at the Mouth of the famous *Grotto* near *Bellmont,* there is an elegant *Species* of the Blew Lilly, the ſame with *Moriſon*'s *Lilium Perſicum florens.* There are ſo many Dangers and Difficulties which attend a Traveller through the *Holy Land,* that he is in too much Haſte to make many curious Obſervations, much leſs to collect the Plants and other Curioſities of that Country. However, in the Beginning of *March,* I could not avoid obſerving, that the Plains betwixt *Jaffa* and *Ramah,* and indeed ſeveral other Places in the Road to *Jeruſalem,* were particularly diſtinguiſhed by ſeveral beautiful Beds of *Fritillaries, Tulips,* and other Plants of the ſame Claſs.

*The Plants of the* H. Land.

The Mountains of *Quarentania* afford a great Quantity of yellow *Polium,* and ſome Varieties of Thyme, Sage, and Roſemary. The Brook likewiſe of *Eliſha* which flows from It and waters the Gardens of *Jericho,* together with it's Plantations of Plum[1] and Date Trees, hath it's Banks adorned with ſeveral *Species* of Brooklime, *Lyſimachia,* Water Creſs, Bettany, and other aquatic Plants; all of them very like thoſe that are the Produce of *England.* And indeed the whole Scene of Vegetables and of the Soil which ſupports them, hath not thoſe particular Differences and Varieties, that we might expect in two ſuch diſtant Climates. For I do not remember to have ſeen or heard of any Plants, but ſuch as were Natives of other Places. The Balſam Tree doth no longer ſubſiſt, and the *Muſa*[2], which ſome Authors[3] have ſuppoſed to be the (*Dudaim* דודאים) *Mandrakes* of the Scriptures, is equally wanting; neither could it, I preſume, ever grow wild[4] and uncultivated as the *Dudaim* muſt be ſuppoſed to have done. What the *Chriſtian* Inhabitants of *Jeruſalem* take at preſent for that Fruit, are the Pods of the *Jelathon,* a leguminous Plant, that is peculiar to the Corn Fields, and, by the many Deſcriptions I had of it, (for it

*The* Dudaim.

1 Of the Fruit of this Tree is made the Oyl of *Zaccone.* Vid. *Maundrell*'s Journ. p. 86. Edit. 2. The Tree is thus deſcribed, *Caſp. Bauh.* Pin. p. 444. *Prunus Hiericonthica folio anguſto ſpinoſo.* Zaccon *dicitur quia in planitie Hierichontis non longe ab Ædibus* Zacchæi *creſcit.* Caſt. 2 موز, *Mouz,* commonly called the *Bananna* or *Plantain Tree.* 3 Vid. *Ludolphi* Hiſt. *Æthiop.* l. 1. cap. 9. & Comment. p. 139 &c. 4 *And Reuben went in the Days of Wheat Harveſt, and found Mandrakes in the Field, and brought them to his Mother Leah.* Gen. 30. 14.

was too early, when I was in the *Holy Land*, to see it,) should be a *Species* of the *Winged Pea*; perhaps the *Hierazune* or the *Lotus tetragonolobus* of the *Botanists*. It is certain that the Bloom of all or most of the luguminous Plants yields a grateful Smell; a Quality which the Scriptures[1] attribute to the Plant we are looking after.

*The middle of* June *the Season for Figs.* The *Boccòre*, as I have before observed, was far from being in a state of Maturity in the latter end of *March*: for, in the Scripture Expression, *the Time of Figs was not yet*, or not before the middle or latter end of *June*. However it frequently falls out in *Barbary*, and we need not doubt of the like Circumstance in this much hotter Climate, that, according to the Quality of the preceding Season, some of the more forward and vigorous Trees will now and then yield a few ripe Figs a Month, six Weeks or more before the full Season. No sooner doth the *Boccòre* draw near to Perfection, than the *Kermez* or Summer Fig (the same that is preserved and sold by the Grocers,) begins to be formed, though it rarely ripeneth before *August*: about which Time the same Tree frequently throws out a third Crop, or the Winter Fig as we may call it. This is usually of a much longer Shape, and darker Complexion than the *Kermez*, hanging and ripening upon the Tree, even after the Leaves are shed; and, provided the Winter proves mild and temperate, is gathered as a delicious Morsel in the Spring. It is well known that the Fruit of this prolific Plant doth always precede the Leaves; and consequently when Our Saviour, *saw one of them*, in full Vigour, *having Leaves*, (*Mar.* 11. 13.) he might, according to the common Course of Things, very justly *look for Fruit*, and *haply* find some, of the former or the latter Kind, in Perfection.

*The Summer Fig is not ripe 'till* August.

*The Winter Fig hangs upon the Tree 'till Spring.*

*The* H. Land *typifyed by a* Palm Tree. Several Parts of the *Holy Land*, no less than of *Idumea*[2] that lyes contiguous to it, are described by the Antients to abound with Date Trees. Thus *Judea*, which denoted the whole Country of the *Jews*, is typified, in several Coins[3] of *Vespasian's*, by a disconsolate Woman sitting under a Palm Tree. Upon the

1 *The Mandrakes give a Smell.* Cant. 7. 13.

2 *Primus* Idumæas *referam tibi* Mantua *Palmas.* *Virg.* Georg. 3. l. 12.
———*Arbustis Palmarum dives* Idume. *Luc.* l. 3.
*Frangat* Idumæas *tristis Victoria Palmas.* *Mart.* Ep. l. 13. Ep. 50.

3 Vid. Occonis Imperat. Roman. Numism. exhibita studio & cura Franc. Mediobarbi &c. p. 110, 111, 112, 113. *Amst.* 1717.

*Greek*

*Greek* Coin likewiſe of his Son *Titus* [1], ſtruck upon a like Occaſion, we ſee a Shield, ſuſpended upon a Palm Tree, with a Victory writing upon it. The ſame Tree is made an Emblem of *Neapolis* [2], (formerly *Sichem*, or *Naploſa*, as it is now called) upon a Medal of *Domitian*; and of *Sepphoris* [3] (or *Saffour* according to the preſent Name,) the *Metropolis* of *Galilee*, upon one of *Trajan's*. It may be preſumed therefore that the Palm Tree was formerly very much cultivated in the *Holy Land*. We have indeed ſeveral of theſe Trees ſtill remaining at *Jericho* [4], where there is the Convenience they require of being often watered: where likewiſe the Climate is warm, the Soil ſandy, and ſuch as they delight to grow in. But at *Sichem* and other Places to the Northward, I rarely ſaw above two or three of them together; and even theſe, as their Fruit doth rarely or ever arrive to Maturity, ſerve more for Ornament than Uſe. Upon that Part of the Sea Coaſt, which I am acquainted with, there were ſtill fewer; and even thoſe I met with, grew either out of ſome Ruin, or elſe ſhaded the Retreat of one or other of their *Shekhs*, as they call the Saints of This Country. From the Condition and Quality therefore of theſe Trees at preſent, it is very probable (provided the Climate and the Sea Air ſhould be, contrary to Experience, aſſiſting to their Increaſe) that they could never be either numerous or fruitful. The Opinion then of ſome Authors [5] that *Phœnice* is the ſame with a Country of Date Trees, doth not appear to be well grounded; for we may juſtly imagine, that in Caſe ſo neceſſary and beneficial a Plant had been once cultivated to Advantage, it would have

Jericho *alone abounds with them.*

Phœnice *not ſo called from being a Country of* Palm Trees.

1 ΙΟΥΔΑΙΑΣ ΕΑΛΩΚΥΙΑΣ. *Victoria ſcribens in clypeo Palmæ appenſo.* Vid. *Vaill.* Numiſ. Imp. Rom. Græc. p.21. 2 ΦΛΑΟΥΙ. ΝΕΑΠΟΛΙ. ΣΑΜΑΡ. L. ΑΙ. *Palma arbor. Id.* p.24. 3 ΣΕΠΦΩΡΗΝΩΝ. *Palma arbor. Id.* p.30. 4 *Hierichus* Palmetis conſita, fontibus irrigua. *Plin.* l.5.cap.14. Exuberant fruges, (*ſays* Tacitus, *ſpeaking of this Country*) noſtrum in morem; præterque eas Balſamum & Palmæ. l. 5. cap.6. *Strabo* deſcribeth *Jericho* to be (πλεονάζον τῷ φοίνικι, l. 16. p.1106.) *abounding with Date Trees.* For *the City of Palm Trees.* Deut.34.3. Judg.1.16. and 3.13. the *Targum* puts the City of *Jericho*. 5 Quod ad nomen attinet *Phœnices*, id a Palmis eſſe ductum mihi videtur veri ſimile; alii a *Phœnice* quodam id ducunt. *Reland.* Palæſt. p. 50. Palma arbor Urbis (*Aradi*) eſt ſymbolum, quo pleræque *Phœniciæ* urbes utebantur, quod ΦΟΙΝΙΞ arbor provinciæ *Phœniciæ* nomen dederit. *Vaill.* de Urbib. p. 257. Of the ſame Opinion was *Caliſthenes*, according to the Author of the *Hiſtory of the World*. p. 205. But the moſt probable Conjecture for the Name is as follows. "*Edom*, *Erythra*, and *Phœnicia*, are "Names of the ſame ſignification, the Words denoting a red colour: which makes it proba-"ble that the *Erythreans* who fled from *David*, ſettled in great Numbers in *Phœnicia*; i.e. in "all the Sea Coaſts of *Syria*, from *Egypt* to *Zidon*: and by calling themſelves *Phœnicians*, in the "Language of *Syria*, inſtead of *Erythreans*, gave the Name of *Phœnicia*, to all that Sea Coaſt, "and to that only. Sir *Iſ. Newton*'s Chron. p.108, 109. *Bochart* very ingeniouſly ſuppoſeth the *Phœnices* to be a corruption of בני ענק *Beni Anak*, (*The Children of Anak.*) Lib. 1. Chan. cap. 1.

been constantly kept up and propagated, in the very same Manner, we find it to have been in *Egypt* and *Barbary*.

*The Rocks upon the Sea Shore hewn into Salt Pans.* From the Vegetable Kingdom, let us pass on to give an Account of such Rocks, Fossils, Fountains, Rivers, and Animals of these Countries, as are the most remarkable. Now the Rocks, in several Places upon the Coast of *Syria* and *Phœnice*, have been hollowed into a great Number of Troughs, two or three Yards Long, and of a proportionable Breadth, seeming to have been originally intended for so many Salt Works; where, by continually throwing in the Sea Water to evaporate, a large Quantity of Salt would in Time be concreted. We see several of these Troughs at *Latikea*, *Antaradus*, *Tripoly* and other Places; which at present, notwithstanding the Hardness of the Rock, are most of them worn smooth, by the Waves continually dashing upon them.

*The higher Rocks are usually white and softer.* Above this Bed of Hard Stone, in the Neighbourhood of *Latikea*, the Rocks are of a soft chalky Substance, from whence probably the adjacent City borrowed the Name of (λεύκα ἀκτη) *The white Promontory*. The *Nakoura*, formerly called the *Scala Tyriorum*, is of the same Nature and Complexion; both of them including a great Variety of Corals, Shells, and other Remains of the *Deluge*. Upon the *Castravan* Mountains, above *Barroute*, there is another curious Bed likewise of whitish Stone, of the Slate Kind, which unfolds, in every Fleak of it, a great Number and Variety of Fishes. These, for the most Part, lye exceeding flat and comprest, like the Fossil Fern Plants, yet are, at the same Time, so well preserved, that the smallest Stroakes and Lineaments of their Fins, Scales, and other specifical Distinctions, are easily distinguished. Among those that were brought to me from this Place, I have a beautiful *Specimen* of the *Squilla*, which, though the tenderest of the *Crustaceous* Fishes, yet hath not suffered the least Injury from Length of Time or other Accidents.

Fossil Fishes.

*Most of the Rocks in the* Holy Land *of the like Quality.* The greatest Part of the Mountains of *Carmel*, and of those in the Neighbourhood of *Jerusalem* and *Bethlehem*, are made up of the like white chalky *Strata*. In the former we gather a great many Stones, which being in the Form, as it is pretended, of Olives, Melons, Peaches and other Fruit; are commonly imposed upon Pilgrims, not only for such Curiosities, but as Anti-

Antidotes likewiſe againſt ſeveral Diſtempers. The Olives, the *Lapides Judaici*[1] of the Shops, have been always an approved Medicine againſt the Stone and Gravel: but little can be ſaid in Favour of their Melons and Peaches, which are only ſo many different Sizes of round hollow Flint Stones, beautified in the Inſide with ſuch ſparry and ſtalagmitical Knobbs as are made to paſs for the like Number of Seeds and Kernels. The little round *Calculi,* commonly called *the Virgins Peas*; the chalky Stone of the *Grotto* near *Bethlehem,*called her *Milk*; the Waters of *Jordan* and *Siloam*; the Oyl of *Zaccone*; the Roſes of *Jericho*; Beads made of the Olive Stones of *Gethſemane*; with various Curioſities of the like Nature, are the Preſents which Pilgrims uſually receive in Return for their Charity.

*Petrifyed Olives, Melons &c.*

In calm Weather, ſeveral Fountains of excellent Water diſcover themſelves, upon the Sea Shore, below *Bellmont.* They are ſuppoſed to have their Sources at a League's Diſtance to the Eaſtward,where there is a large *Grotto,* which is become very remarkable upon Account of a plentiful Stream of Water, that burſts out at once, and loſeth itſelf immediately under the ſame Cave. This Place, which is near half a Mile long, and ſometimes fifty, ſometimes a hundred Yards broad, is vaulted, by Nature, in ſo regular a Manner, that Art alone may ſeem to have been concerned in the Performance. The *Ras el Ayn* near *Tyre,* the Sources of the *Kiſhon,* and the ſealed Fountain of *Solomon,* are of the ſame guſhing Quality with the Fountains of this *Grotto.* To theſe we may add *The* (Nahar el Farah) *River of the Mouſe,* which hath it's Sources about a League to the N. E. of *Jeruſalem.* The Reaſon of the Name may ariſe from hence, that no ſooner doth the Stream begin to run, than it is immediately loſt under Ground, then riſeth again, and in this Manner purſueth it's Courſe, all the Way, into the Valley of *Jericho.* Yet provided all theſe Fountains and Rivulets, which I have juſt now mentioned, together with the *Kardanah,* the *Kiſhon,* the Brook of *Sichem,* and other leſſer ones diſperſed all over the *Holy Land,* ſhould be united together, they would not form a Stream in any degree equal to the *Jordan,* which, excepting the *Nile,* is by far the moſt

*The Fountains and* Grotto *near* Bellmont.

*The River of the Mouſe.*

1 One of them will uſually ſerve for two Doſes, corroding it firſt in ſo much Lemon Juice as will juſt cover it; and afterwards drinking of it up. *Proſper Alpinus* gives us another Method. Hiſt. *Ægypt.* Nat. l.3 cap.*6.* *Ægyptii lapide* Judaico, *ex cote cum aqua ſtillatitia ex* Ononidis *radicum corticibus detrito, utuntur ad calculos in renibus & in veſica comminuendos, atque ad urinam movendam.*

considerable River that I have seen either in the *Levant* or *Barbary.* However I could not compute it to be more than thirty Yards broad, though this is in a great Measure made up by the Depth, which, even at the Brink, I found to be three. If then we take This, during the whole Year, for the *mean* Depth of the Stream, (which, I am to observe further, runs about two Miles an Hour,) the *Jordan* will every Day dis- charge into the *Dead Sea* about 6,090,000 Tons of Water.

*The Quantity of Vapour raised from it in a Day.*

So great a Quantity of Water being daily received, without any visible Increase in the usual Limits of the *Dead Sea,* hath made some conjecture [1], that it must be absorbed by the burning Sands; others, that there are some subterraneous Cavities to receive it; or else that there is a Communication betwixt it and the *Serbonic* Lake; not considering that the *Dead Sea* alone, will lose every Day, near one third more in Vapour, than what this amounts to. For provided the *Dead Sea* should be, according to the general Computation, seventy two Miles long and eighteen broad, then, by allowing, according to Dr. *Halley*'s Observation, 6914 Ton of Vapour for every square Mile, there will be drawn up every Day above 8,960,000 Tons. Nay further, as the Heat of the Sun is of more Activity here than in the *Mediterranean* Sea, exalting thereby a greater Proportion of Vapour than what hath been estimated by our Professor: so the *Jordan* may, in some Measure, make up this Excess, by swelling more at one Time than another· though, without Doubt there are several other Rivers [2], particularly from the Mountains of *Moab*, that must continually discharge themselves into the *Dead Sea.*

*The Extent of the* Dead Sea.

*The* Bitumen *raised from the Bottom of it in Hemispheres.*

I was informed, that the *Bitumen,* for which this Lake hath been always remarkable, is raised, at certain Times, from the

1 Origo Lacus Asphaltitis ex aquis Jordanis derivari potest, quæ delabentes continuo alicubi colligi debuere, quod olim ante natum hunc lacum videtur infra terræ superficiem factum fuisse, ita ut in amplissimas voragines aut ipsum oceanum descenderint. Post incertum, qua ratione, arctioresque videntur facti fuisse illi meatus, sic ut aquæ Jordanis quum non ita copiosæ defluere possent, partem terræ inundaverint, atque ita lacum hunc effecerint, cujus aquæ & ipsæ per meatus aliquos se exonerant, quum aquis Jordanis non augentur. Rel. *Palæst.* p. 257-8. *Sandy*'s Trav. p. 111. 2 *Galenus* quamvis nomen *Arnonis* non adscribit, videtur tamen eum innuere, quum duos ποταμοὺς μεγίστους ϗ πλείστους ἐχόντας ἰχθύας in lacum *Asphaltitem* influere scribit. *Galen.* apud *Reland.* ibid. p. 292. *Jacobus Cerbus* (apud *Reland.* p. 281.) octo hos fluvios illabi monet in lacum *Asphaltitem.* 1. *Jordanem.* 2. *Arnonem.* 3. Flumen cum *Arnone* de magnitudine certans a monte regali procedens, attingens *Oronaim.* 4. Fluvium prope puteos bituminis & vallem salinarum. 5. Fluvium de *Cadesbarne* venientem. 6. Fluvium ab *Artara* egressum qui *Thecuam* irrigat. 7. *Cedronem.* 8. *Charith* torrentem ex monte *Quarentano* ortum & prope Engaddim in lacum *Asphaltitem* se exonerantem. *Sanutus* (ibid. p. 280.) hos fluvios recenset in lacum *Asphaltitem* illabi. *Arnonem* alium qui in principio mare mortuum intrat. Alium qui novem leucis inde mare mortuum ingreditur.

Bottom,

Bottom, in large Hemiſpheres; which, as ſoon as they touch the Surface and ſo are acted upon by the external Air, burſt, at once, with a great Smoke and Noiſe, like the *Pulvis fulminans* of the Chymiſts, and diſperſe themſelves round about in a thouſand Pieces. But this happens only near the Shore; for, in greater Depths, the Eruptions are ſuppoſed to diſcover themſelves only in ſuch Columns of Smoke, as are now and then obſerved to ariſe from the Lake. And perhaps to ſuch Eruptions as theſe, we may attribute that Variety of Pits and Hollows which are found in the Neighbourhood of this Lake, and compared very juſtly by Mr. *Maundrell* to thoſe Places in *England*, where there have been formerly Lime Kilns. The *Bitumen*, in all Probability, is accompanied from the Bottom, with Sulphur, inaſmuch as both of them are found promiſcuouſly upon the Waſh of the Shore. The latter is exactly the ſame with common native Sulphur; the former is friable, heavier than Water, yielding, upon Friction or by being ſet on Fire, a fætid Smell. Neither doth it appear to be, as *Dioſcorides* deſcribeth his *Aſphaltus*[1], of a purpliſh Colour, but is as black as *Jet*, and exactly of the ſame ſhining Appearance. *The Quality of it.*

Game of all Kind, ſuch as Partridge, *Francoleens*, Woodcocks, Snipes, Teal, &c. Hares, Rabbits, *Jackalls*, Antilopes, &c. are in great Plenty all over This Country. The Method made uſe of by the Inhabitants to take them, is either by Courſing or Hawking. For which Purpoſe, whenever the *Turks* and *Arabs* of better Faſhion travel or go out for Diverſion, they are always attended with half a Dozen Hawks, and the like Number of Gray Hounds. The latter are uſually ſhagged and much larger than thoſe of *England*; but the Hawks are for the moſt Part, of the ſame Size and Quality with our Goſs-Hawks, being ſufficiently ſtrong to pin down a Buſtard and ſtop an *Antilope* in full Career. They perform the latter of theſe Actions, by firſt ſeizing the Animal by the Head, and then making a continued fluttering with their Wings, 'till they are relieved by the Gray Hounds. *These Countries abound with all ſorts of Game.*

But the only curious Animals that I had the good Fortune to ſee, were the *Skinkôre*, and the *Daman Iſrael*; both of *The Skinkôre.*

1 Ασφαλτος διαφέρει ἡ Ιουδαϊκὴ τῆς λοιπῆς· Εστι δὲ καλὴ ἡ πορφυροειδῶς στίλβουσα, εὔτονος τῇ ὀσμῇ καὶ βαρεῖα. Η δὲ μέλαινα καὶ ῥυπώδης φαύλη. *Dioſcorid.* l. 1. cap. 100.

which are, I presume, already delineated[1] though not described. The former are found in great Numbers in a Fountain near *Bellmont*, being of the *Lizard* Kind, all over spotted, and differ from the common Water Efts, in the Extent and Fashion of their Fins. These, in the Males, commence from the Tip of the Nose, and running the whole Length of the Neck and Back to the very Extremity of the Tail, are continued afterwards along the under Part of the Tail quite to the Navel; whereas the Tails only of the Female are finned. The Body and Tail of this Animal are accounted to be great Provocatives, and are therefore bought up by the *Turks* at an extravagant Price.

*The* Daman Israel, *the* Saphan *of the Scriptures.*

The *Daman Israel*[2], is an Animal likewise of Mount *Libanus*, though common in other Places of this Country. It is a harmless Creature, of the same Size and Quality with the Rabbet, having the like incurvating Posture and Disposition of the Fore Teeth. But it is of a browner Colour, with smaller Eyes, and a Head more pointed. The Fore Feet likewise are short, and the Hinder near as long in Proportion, as those of the *Jerboa*[3]. Though it is known to burrough sometimes in the Ground; yet, as the usual *Refuge* of it is in the Holes and Clifts of the Rocks, we have so far a more presumptive Proof that this Creature is the *Saphan* of the Scriptures than the *Jerboa*. None of the Inhabitants, whom I conversed with, could inform me why it was called *Daman Israel*, i. e. *Israel's Lamb*, according to their Interpretation.

*The Inhabitants of this Country.*

Besides *Greeks*, *Maronites*, and other Sects of *Christians*, this Country is inhabited by *Turks*, *Turkmans*, *Arabs*, *Suories*, and *Druses*. The *Turks* are the Masters of the Cities, Castles and Garrisons: the *Turkmans* and *Arabs* possess the Plains; the latter living, as usual, in Tents; the other in moveable Hovels: whilst the *Suories*, (the Descendents perhaps of the *Indigenæ* or original *Syrians*,) cultivate the greatest Part of the Country near *Latikea* and *Jebilee*; and the *Druses* maintain a Kind of Sovereignty all over the *Castravan* Mountains.

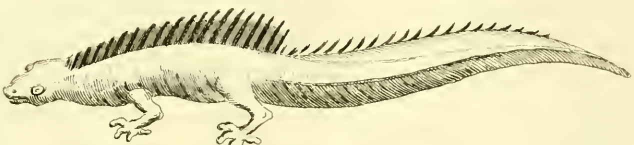
1 Vid. *Thesaur.* Rer. Natural. *Alberti Sebæ.* p. 22. Vol. 1. Pl. 14. fig. 1. & p. 67. Pl. 41. fig. 2. the first exhibits the figure of the *Skinkôre*, calling it *Lacertus Africanus dorso pectinato, amphibios mag. Fœmina pectinata caret pinna in dorso.* The latter gives us the figure of the *Cuniculus Americanus*, which is very like our *Daman Israel.* 2 Animal quoddam humile, cuniculo non dissimile, quod *Agnum filiorum Israel* nuncupant. *Prosp. Alpin.* Hist. Nat. *Ægypt.* pars 1. cap. 20. p. 80. & l. 4. cap. 9. 3 Vid. p. 248.

As

Obs. p. 376

The Ichneumon Obs. p. 249.

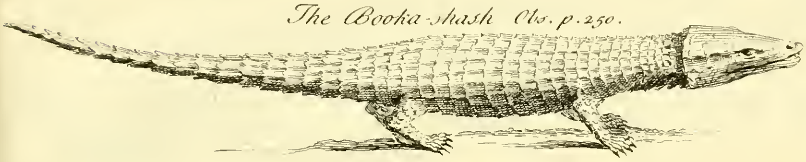


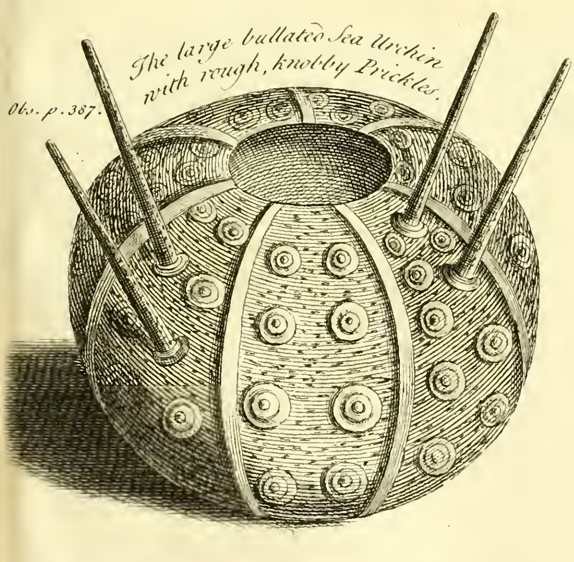
The Male and Female Skinkore Obs. p. 376.



The Booka-shash Obs. p. 250.



The large bullated Sea Urchin with rough, knobby Prickles. Obs. p. 387.





The common Locust of Barbary Obs. p. 257.

To the Reverend Mr. THOMAS HAYTER A. M. Archdeacon of York.

As far as I could learn, the *Druſes* and the *Surees* differ very little in their Religion, which is a mixture of the *Chriſtian* and *Mahometan*, the Goſpels and the *Koran* being equally received as Books of Divine Authority and Inſpiration. For to omit, what is commonly reported, of their being circumciſed, worſhipping the riſing and ſetting Sun, inter-marrying with their neareſt Relations, and making their Children paſs through the Fire, (as ſome of the Eaſtern Nations did formerly to *Moloch*;) we may be convinced, I preſume, from their indulging themſelves in Wine and Swine's Fleſh, that they are not *Mahometans*; at the ſame Time, the Names, they are known by, of *Hanna*, *Touſeph*, *Meriam* &c. (i. e. *John*, *Joſeph*, *Mary* &c.) will not be ſufficient Arguments in Favour of their being *Chriſtians*. *The Religion of the* Surees *and* Druſes.

## CHAP. IV.

### *Phyſical Obſervations* &c. *or an Eſſay towards the Natural Hiſtory of* Arabia Petræa.

IF we leave *Egypt* upon the right Hand, and purſue theſe Obſervations directly forwards into the Land of *Edom*, we ſhall be preſented with a Variety of quite different Proſpects, from thoſe we have met with in the Land of *Canaan*. For we are not here to be entertained with any *Paſtures cloathed with Flocks*, or *Valleys ſtanding thick with Corn*; here are no Vineyards, or Olive Yards; but the whole is a loneſome, deſolate Wilderneſs, no otherwiſe diverſified than by Plains that are covered with Sand, and Mountains that are made up of naked Rocks and Precipices. Neither is this Country, ever, unleſs ſometimes at the *Equinoxes*, refreſhed with Rain; but the few hardy Vegetables, which it produceth, are ſtunted by a perpetual Drought; and the Nouriſhment which is contributed to them, by the Dews, in the Night, is ſufficiently impaired, by the powerful Heat of the Sun, in the Day. The Intenſeneſs of the Cold and Heat at theſe reſpective Times, very emphatically Accounts for the Proviſion of Providence in ſpreading out for the *Iſraelites*, *a Cloud to be a Covering by Day, and Fire to give Light* (and Heat) *in the Night Seaſon*. Pſ. 105. 39. *The Land of* Edom *is of a different Nature from the* H. Land.

*The* Atmoſphere *uſually ſerene.*

But to be more particular: When I travelled in this Country, during the Months of *September* and *October*, the *Atmoſphere* was perfectly clear and ſerene all the Way from *Kairo* to *Corondel*; but from thence to Mount *Sinai*, the Tops of the Mountains would be now and then capped with Clouds, and ſometimes continue ſo for the whole Day. This Diſpoſition of the Air was ſucceeded, ſoon after, by a violent Tempeſt, when the whole Heavens were loaded with Clouds, which diſcharged themſelves, during nearly the Space of a whole Night, in extraordinary Thunderings, Lightnings, and Rain. But theſe *Phænomena* are not frequent, rarely falling out, as the *Monks* informed me, above once in two or three Years.

*A great Storm at Mount* Sinai.

*The Quality of the Winds.*

Except at ſuch extraordinary Conjunctures as theſe, there is the ſame uniform Courſe of Weather throughout the whole Year; the Sky being uſually clear, and the Winds blowing briſkly in the Day and ceaſing in the Night. Of Theſe, the Southerly ones are the gentleſt; though Thoſe in other Directions are the moſt frequent; and, by blowing over a vaſt Tract of this ſandy Deſert and bearing away the ſandy Surface along with them, make continual Encroachments upon the Sea, and frequent Changes upon the Continent. For to theſe we may attribute the many Billows and Mountains of Sand, which lye ſcattered all over theſe Deſerts. For the ſame Cauſe likewiſe, not only the Harbour of *Suez*, is, at preſent, intirely filled up, but the very Channel of the Sea, which extendeth itſelf two or three Miles further to the Northward, nay once perhaps reached as far as *Adjeroute*, (the *Heroopolis* as it is ſuppoſed to be,) is now dry at half Ebb, though ſometimes the Sea floweth here near the Height of a Fathom.

*The Mountains of Sand.*

*The plain Part of the Deſert appears to be a Collection of Water.*

Where any Part of theſe Deſerts is ſandy and level, the *Horizon* is as fit for aſtronomical Obſervations as the Sea, and appears, at a ſmall Diſtance, to be no leſs a Collection of Water[1]. It was likewiſe equally ſurprizing, to obſerve, in what an extraordinary Manner every Object appeared to be magnifyed within it; inſomuch that a Shrub ſeemed as big as a Tree, and a Flock of *Achbobbas* might be miſtaken for a *Caravan* of

1 The like Obſervation is taken Notice of by *Diodorus Siculus* in his Account of *Africa.* l. 3. p. 128. Ἡ δὲ (χώρα) ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, καθ' ἣν τὸ νότιον φῦναι συμβέβηκεν, ἄπορος οὖσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσοψιν ἔχει πελάγει παρεμφερῆ, οὐδεμίαν δὲ περιέχουσαν ποικιλίαν, ἐρήμῳ γῇ περιέχεται, τῆς ὑπερκειμένης ἐρήμου δυσεξίτητον ἐχούσης τὸ πέρας.

Camels.

Camels. This ſeeming Collection of Water, always advances, about a Quarter of a Mile before us, whilſt the intermediate Space appears to be in one continued Glow, occaſioned by the quivering undulating Motion of that quick Succeſſion of Vapours and Exhalations, which are extracted by the powerful Influence of the Sun.

*Carcaſſes rarely putrifie in theſe Deſerts.*

The ſame violent Heat may be the Reaſon likewiſe, why the Carcaſſes of Camels and other Creatures, which lye expoſed in theſe Deſerts, are quickly drained of that Moiſture, which would otherwiſe diſpoſe them to Putrefaction; and, being hereby put into a State of Preſervation [1], not much inferiour to what is communicated by Spices and Bandages, they will continue a Number of Years without mouldring away. To the ſame Cauſe alſo, ſucceeded afterwards by the Coldneſs of the Night, we may attribute the plentiful Dews, and thoſe thick offenſive Miſts, one or other of which we had every Night too ſenſible a Proof of. The Dews particularly, (as we had the Heavens only for our Covering,) would frequently wet us to the Skin: but no ſooner was the Sun riſen, and the *Atmoſphere* a little heated, than the Miſts were quickly diſperſed, and the copious Moiſture, which the Dews communicated to the Sands, would be intirely evaporated.

*Fountains very rarely met with.*

Fountains and Wells of Water are ſo very rare in theſe Parts, that we may very well account for the Strife and Contention [2], that there was formerly about them. In the Midland Road betwixt *Kairo* and Mount *Sinai*, I do not remember to have heard or taſted of more than five, and thoſe were, all of them, either brackiſh or ſulphureous. Yet this Diſagreeableneſs in the Taſte, is vaſtly made up by the wholeſome Quality of the Waters; for they provoke an Appetite, and are remarkably lenitive and diuretick: and it may be owing to theſe Qualities, that few Perſons are ſeized with any Illneſs, during their Travels through theſe loneſome, ſultry Deſerts.

1 I have been credibly informed, that, at *Saibah*, (ſo if I miſtake not the Place was called) which lyeth about the half Way betwixt *Ras Sem* and *Egypt*, there are a Number of Men, Aſſes and Camels, which have been preſerved from Time immemorial in this Manner. They are ſuppoſed to have belong to ſome *Caravan* or other, which, in paſſing over theſe Deſerts, was ſuffocated by the hot burning Winds that now and then infeſt theſe ſandy Countries. 2 *And* Abraham *reproved* Abimelech *becauſe of a Well of Water, which* Abimelech*'s Servants had violently taken away*. Gen. 21. 25. *And the Herdſmen of* Gerar *did ſtrive with* Iſaac*'s Herdſmen, ſaying, the Water is ours: and he called the Name of the Well* Eſeck, (Contention) *becauſe they ſtrove with him*. Gen. 26. 20.

*The Quality of the Waters of* Ain el Mousa. The Fountains called *Ain el Mousa* are lukewarm and sulphureous, boyling up three or four Inches above the Surface, as if they were agitated below by some violent Heat. *Of the Fountain near* Suez. The Fountain, two Leagues to the Westward of *Suez*, where there are several large Troughs for the Convenience of watering their Cattle, is brackish; and therefore the Inhabitants of that Village are obliged to drink of the *Ain el Mousa*, which lyeth, at the same Distance, on the other Side of the *Red Sea*. The Exchange indeed is not extraordinary, yet preferred by being more wholesome. *Of the* Hammam Pharaoune. The Waters of *Hammam Pharaoune*, near *Corondel*, are excessively hot, and send off no small Quantity of a sower, vitriolick Steam: our Conductors affirming, at the same Time, with great Gravity and Seriousness, that they would boyl an Egg in one Minute, and macerate it in the next. But I had not an Opportunity of trying the Experiment. *Of the* Hammam Mousa. The Water of *Hamman Mousa*, among the Wells of *Elim*, is moderately warm and sulphureous: but that of the Wells is brackish, and of a crude Digestion, creating those scrophulous Tumours, that Sallowness of Complexion, and those Obstructions in the Bowels, which are too much complained of by the Inhabitants of *Tor*, who drink them. *Of the Waters of* Corondel *and* Paran. The Waters of *Corondel*, and those near *Paran* were lukewarm, and seemed to be impregnated with a small Mixture both of Salt and Sulphur; though both of them, from being situated in the midst of Mountains, may have their original Tastes and Qualities frequently softned, especially in the Morning, by the plentiful Dews, which are discharged into them in the Night.

*The Situation of these Fountains.* The brackish Waters of *Elim* and *Suez*, and the sulphureous Waters of *Ain el Mousa*, are situated, upon level Ground, a great Way removed from any Range of Mountains. Those particularly of *Ain el Mousa*, cherish and refresh the highest Part of an extensive Plain. The throwing of themselves up therefore in *Jet d'eaux*, will be a Circumstance the more extraordinary; and which perhaps is to be no otherwise accounted for, than by deducing their Origine from the great Abyss. But the Fountain within the Convent of St. *Catharine*, That of the Forty Martyrs, in the Plain of *Rephidim*, and another, which we find in the Valley of *Hebron*, near the half Way from thence to the Desert of *Sin*, are Sources of excellent Water; which the Palate finds to be the more delicious, as it hath for fifteen

fifteen Days before, been acquainted with what was intirely diſagreeable.

If then we may preſume to determine the State of the Earth below, by the Quality of theſe Waters, Salt and Sulphur muſt be reckoned among the principal Minerals of *Arabia*. We might in like Manner conclude from the nauſeous ſower Smell, and the pretended Corroſiveneſs of the Waters of the *Hammam Pharaoune*, that there was lodged in that conſiderable Range of Mountains, ſome large Fund of vitriolick Salts, with a ſmall Portion of Sulphur and *Arſenick*. The Number of Vegetables being too inconſiderable to interfere in the Diſpute; the particular Smell of Sulphur and Arſenick which attend the Miſts I have mentioned, may perhaps give us ſome further Hints with Regard to the Minerals below, from whence they are detached. The ruddy Appearance alſo of the Sun and Moon through this *Medium*, as the like *Phænomenon* is obſerved through the Smoke of Turf and Coal, ſhould no leſs inſtruct us, that there was ſomewhere or other, in this Neighbourhood, a great Quantity of bituminous Matter. Yet I do not pretend to lay any Streſs upon theſe Reaſonings; for I never ſaw either Salt, Sulphur, Vitriol, Arſenick or Bitumen in ſubſtance, or concreted, at or near any of thoſe Places, which, by other Symptoms, ſeem to contain them.

*The Earth ſuppoſed to contain Sulphur &c.*

But of the more fixed and permanent Foſſils, there are ſeveral which are not common in other Places. Thus the *Selenites* is obſerved to ſhoot itſelf ſometimes for the Space of thirty or forty Yards together, in a great Variety of Shapes and Colours. A beautiful Kind of Cawk, the *Pſeudo-Fluor* of the Naturaliſts, gives likewiſe a wonderful Glaring to the Rocks, and frequently diſtinguiſheth itſelf in large Expanſions, like the *Selenites*. The Marble which is called ſometimes *Thebaic*[1], from being dug in the Mountains of that Diſtrict, ſometimes *Granate*, from the Number of little Grains whereof it ſeems to be compounded, is much more common, than the *Pſeudo-Fluor* and *Selenites*. It appears to be nothing elſe than a *Congeries* of *Cawky Nudules*, of different Shapes and Sizes, beautifully united

*Great Quantities of* Selenites, Pſeudo-Fluor, *and* Granate *Marble.*

1 Several of the Quarries are ſtill remaining, from whence the *Egyptians* received their *Obelisks* and other large Pieces of the ſame Kind of Marble. There was a Canal detatched from the *Nile* to each of theſe Quarries, ſo that by putting the *Obelisk* &c. upon a Float, they could eaſily convey it, eſpecially at the Time of the Inundation, to the Place where it was to be erected.

together: which from the Likeneſs they bear to a Compoſition of Mortar and Gravel, might occaſion ſeveral ingenious Perſons to imagine, that *Pompey*'s Pillar, the *Obelisks* at *Rome* and *Alexandria*, with other the like extraordinary Lumps of this Sort of Marble, were factitious, and produced by Fuſion. That Kind of it which I ſaw in the Neighbourhood of Mount *Sinai*, and in the Midland Road from thence to *Corondel*, is generally of a light gray Colour, with little black Spots interſperſed; though, in ſome Places, I have ſeen it much blacker, and, in others, of a reddiſh Complexion. Sometimes alſo the conſtituent Particles were ſo ſmall and well compacted, that the Contexture was not inferiour either to *Serpentine* Marble or *Porphyry*.

*The buſhy Marble of Mt.* Sinai.

That Part of Mount *Sinai*, which lyeth to the Weſtward of the Plain of *Rephidim*, and is called the Mountain of St. *Catharine*, conſiſts of a hard reddiſh Marble, like *Porphyry*, but is diſtinguiſhed from it, by the Repreſentations, which every Part of it gives us, of little Trees and Buſhes. The Naturaliſts call this Sort of Marble *Embuſcatum* or *Buſhy Marble*[1]; and, for the ſame Reaſon, *Buxtorf*[2] deriveth the Word *Sinai*, from the Buſh (or *Rubus*) that was figured in the Stones of it. It ſeems to have been hitherto left undecided to what *Species* of Plants this Buſh is to be referred; yet if theſe impreſſed Figures are to inſtruct us, we may very juſtly rank it among the *Tamarisks*, the moſt common and flouriſhing Trees of theſe Deſerts. I have ſeen ſome Branches of this Foſſil *Tamarisk*, as I ſhall call it, that were near half an Inch in Diameter. Yet the conſtituent Matter, which was of a dark mineral Appearance like the Powder of Lead Ore, was of no Solidity, crumbling away, as the *Armenian* or any other Bole would do, by touching it.

*The* Strata *cloſely joyned.*

The ſeveral *Strata* in theſe and moſt of the other Mountains which I have ſeen in *Arabia*, are generally ſo many Kinds of

1 *Embuſcatum* ex monte *Sinai* (*Hieroſolymitano* male additur) depromptum; quod albicans eſt (*noſtrum rubeſcit*) ad flavedinem tendens; & quocunque modo ſecetur aut dividatur, in eo arbuſta & frutices, colore nigricante, ſubtiliter a Natura depicti apparent. Si ſupra ignem ponatur, brevi evaneſcit pictura &c. Ego Anglice **Boſcage** ſive **Buſhy-Marble of Hieruſalem** nominarem. *Charlt.* Exercit. de Foſſil. p.19. 2 סיני *Sinai* montis nomen, a סנה *Rubus*, *quod lapides inventi in eo figuratum in ſe habuerint rubum*, ut ſcribunt commentatores in librum *More nebhuchim*, p. 1. cap.66. adeo ut etiam in fragmentis lapidum iſtorum, figuræ rubi apparuerint, quod ſe *Ephodeus*, alter iſtorum commentatorum, vidiſſe ſcribit. *Buxtorf.* in voce סנה. *Horeb* חרב, the other Name, by which this Mountain is likewiſe known in Scripture, ſeems very juſtly to expreſs *the barren deſolate Condition* of it, from חרב, *Siccatus, vaſtatus, deſolatus*; *in ſolitudinem redactus fuit* &c.

Marble,

Marble, cemented, as it were together, by thin ſparry Sutures of various Textures and Colours. There are likewiſe a great many remarkable Breaches in theſe *Strata*, ſome of which lye twenty or thirty Yards aſunder, the Diviſions on each Side tallying exactly with each other, and leaving a deep Valley in the Midſt.

Betwixt *Kairo* and *Suez* we meet with an infinite Number of Flints and Pebbles, all of them ſuperiour to the *Florentine* Marble, and frequently equal to the *Moca* Stone, in the Variety of their Figures and Repreſentations[1]. But Foſſil Shells and other the like Teſtimonies of the *Deluge*, (except the Foſſil *Tamariſk* may be reckoned as ſuch) are very rare in the Mountains near *Sinai*, the Original *Menſtruum* perhaps of theſe Marbles being too corroſive to preſerve them. Yet at *Corondel*, where the Rocks approach nearer to our Free Stone, I found a few *Chamæ* and *Pectunculi*, and a curious *Echinus*, of the *Spatagus* Kind, but rounder and flatter. The Ruins of the ſmall Village at *Ain el Mouſa*, and the ſeveral Conveyances we have there for Water, are all of them full of Foſſil Shells. The old Walls of *Suez*, and the Remains that are left us of it's Harbour, are likewiſe of the ſame Materials: all of them ſeeming to have been brought from the ſame Quarry. Betwixt *Suez* and *Kairo* likewiſe, and all over the Mountains of *Lybia*, every little riſing Ground and Hillock that is not covered with Sand[2], diſcovers great Quantities of the *Echini*, as well as of the Bivalve and Turbinated Shells, moſt of which exactly correſpond with their reſpective Families, ſtill preſerved in the *Red Sea*.

*The beautiful Pebbles of theſe Deſerts.*

*Foſſil Shells are rare at Mount Sinai.*

*The Walls of Suez &c. of Foſſil Shells.*

There is no great Variety of Plants to be met with in theſe Deſerts. Thoſe *Acacias*, *Azarolas*, *Tamariſks*, *Oleanders*, *Laureolas*, *Apocynums*, and a few other Plants which I have ſeen, are generally indebted to the Clift of ſome barren Rock or to the ſandy Plains, for their Support; and to the nightly

*Very few Plants in Arabia.*

1 *Proſp. Alpinus* (Hiſt. Nat. *Ægypt.* cap. 6. p.147.) calls theſe Pebbles *Silices Silviferæ*, in quibus lapidibus ſilvæ, herbarum, fruticum &c. pictæ imagines cernuntur. 2 For the ſame Reaſon the moveable Sands in the Neighbourhood of *Ras Sem*, in the Kingdom of *Barca*, frequently conceal a large Scene of *Palm Trees*, *Echini*, and other Petrifications, which otherwiſe are uſually ſeen at that Place. *Ras Sem*, i. e. *The Head of Poyſon*, is what we commonly call the *Petrifyed Village*, where, it is pretended, that they find in different Poſtures and Attitudes, Men, Women and Children, their Cattle alſo, Food, Houſhold-Stuff, &c. turned into Stone. But there is nothing at this Place beſides ſuch Remains of the *Deluge* as are common at other Places: all other Stories being vain and idle, as I was fully inſtructed, not only by M. *Le Maire*, who, when Conſul at *Tripoly*, ſent ſeveral Perſons to make Diſcoveries, but alſo by two grave ſenſible Perſons, who had been upon the Spot.

Dews, for their Nourishment; for Soil, properly so called, is not to be found in these Parts of *Arabia*. The *Monks* indeed of *Sinai*, in a long Process of Time, have covered over with Dung and the Sweepings of their Convent, near four Acres of these naked Rocks; which produce as good Cabbage, Roots, Salad, and all Kinds of Pot-Herbs, as any Soil and Climate whatsoever. They have likewise raised Olive, Plum, Almond, Apple and Pear Trees, not only in great Numbers, but of excellent Kinds. The Pears particularly, are in such Esteem at *Kairo*, that there is a Present of them sent every Season to the *Bashaw*, and Persons of the first Quality. Neither are their Grapes inferiour in Size and Flavour to any whatsoever: it being fully demonstrated by what this little Garden produces, how far an indefatigable Industry can prevail over Nature; and that several Places are capable of Culture and Improvement, which were intended by Nature to be barren, and which the lazy and slothful have always suffered to be so.

*The Garden of* Mount Sinai *very fruitful.*

*The Corals* &c. *of the* Red Sea.

Yet the Deficiencies in the several Classes of the Land-Plants, are amply made up in the Marine Botany: no Place perhaps affording so great a Variety as the Port of *Tor*. In rowing gently over it, whilst the Surface of the Sea was calm, such a Diversity of *Madrepores*, *Fucuses*, and other marine Vegetables presented themselves to the Eye, that we could not forbear taking them, as *Pliny* [1] had done before us, for a Forrest under Water. The branched *Madrepores* particularly, contributed very much to authorize the Comparison; for we passed over several that were eight or ten Foot high, growing sometimes pyramidical, like the *Cypress*; at other Times had their Branches more open and diffused, like the Oak; not to speak of others, which, like the creeping Plants, spread themselves immediately over the Bottom of the Sea.

*The branched* Madrepores.

*The* Fungi, *&c.*

To these *Species*, which are branched, we may joyn the *Fungi*, the *Brain-Stones*, the *Astroite-Madrepores*, with other

1 Nascuntur & in mari (*Rubro*) frutices arboresque, minores in nostro. *Rubrum* enim, & totus Orientis Oceanus refertus est Sylvis. ** In mari vero *Rubro* Sylvas vivere, laurum maxime & olivam ferentem baccas; & cum pluat, fungos, qui sole tacti mutantur in pumicem. Fruticum ipsorum magnitudo, ternorum est cubitorum, caniculis referta, ut vix prospicere e navi tutum sit, remos plerumque ipsos invadentibus. *Plin.* l. 13. cap. 25. * Quod per totam Rubri Maris oram maritimam arbores in profundo nascantur, lauro & oleæ persimiles; quæ in refluxibus ex toto deteguntur, in affluxibus nonnunquam ex toto obruuntur, quod eo sit mirandum magis, quia tota superjacens regio arbustis caret. Quod Mare Rubrum profunditatem non habet; nam duas orgyas non excedit; unde herbida est superficies, dum plantæ sese exserant. *Chrysost.* ex *Strab.* Geogr. l. 16. p. 213. Ed. *Hudf.*

*Coralline* Bodies, which frequently grow into Maſſes of an extraordinary Size, and ſerve, not only for Lime, but alſo for the chief Materials in the Buildings of *Tor.* The *Fungus*, properly ſo called, is always joyned to the Rock, by a ſeemingly ſmall Root, being the Reverſe of the Land Muſhroom, in having it's Gills placed upwards. This and the *Brain-Stone* are obſerved to preſerve conſtantly a certain ſpecifick Form in their Configurations: the other *Coralline* Bodies alſo have each of them their differently figured *Aſterisks* impreſſed upon them, whereby they likewiſe may be particularly diſtinguiſhed. But theſe only regard their Surfaces; for, having not the leaſt Appearances of Roots as the *Fungus* and the *Brain Stone* ſeem to have, they are to be conſidered as certain rude Maſſes only of this *Coralline* Subſtance, which, at the ſeveral Periods of their Growth, mould themſelves into the Figures of the Rocks, Shells, and other Matrices, that lye within the Reach of their Vegetation.

*Of the Vegetation of the* Madrepores.

All theſe *Species* are covered over with a thin glutinous Subſtance, or *Pellicule*, as I ſhall call it; which is more thick and ſpongy near and upon the *Aſterisks*, than in any other Part. For, if we may be allowed to offer a few Conjectures concerning the Method of their Vegetation, it is probable, that the firſt Offices of it are performed from theſe *Aſterisks*; eſpecially if thoſe Setts of little Fibres, which belong to them, ſhould prove to be, as in all Appearance they are, ſo many little Roots. Now theſe little Roots, if carefully attended to, while the *Madrepore* is under Water, may be obſerved to wave and extend themſelves like the little Filaments of Mint preſerved in Glaſſes, or like the Mouths or Suckers of the *Sea Star*, or of the ſmall floating *Polypus.* But the very inſtant they are expoſed to the Air, they become inviſible, by a Power they have then of contracting themſelves and retiring within the Furrows of their *Aſterisks.*

*The Vegetation of* Coral *&c.*

In the true *Coral*, and *Lithophyta*, (to hint ſomething alſo of their Hiſtory) the Method is a little different. For theſe are not marked with *Aſterisks* like the *Madrepores*, but have their little Roots iſſuing out of certain ſmall Protuberances, that are plentifully diſperſed all over their *Pellicules*; ſerving, as the *Aſterisks* do in the other Claſs, for ſo many Valves or Caſes, to defend and ſhut in their reſpective little Roots. We

Eeeee may

may take Notice further, that these Protuberances are generally full of a milky, clammy Juice, (perhaps just secreted by the little Roots) which in a small Time coagulates, then becomes like unto Bees Wax, in Colour and Consistence, and afterwards, as I conjecture, is assimilated into the Substance of the *Coral* or *Lithophyton* itself.

*The different Method of Vegetation betwixt the Land Plants and these* Coralline *Bodies.*

As Nature hath not allowed these marine Plants one large Root, as it hath done to those of the Land, how wisely hath it supplyed That Mechanism by a Number of little ones, which are distributed, all over the Plant, in so just a Proportion, that they are lodged thicker upon the Branches, where the Vegetation is principally carried on, than in the Trunk, where it is more at a Stand, and which therefore is often found naked, and seldom increasing in the same Proportion with the Branches. The *Terrestrial* Plants could not subsist without an *Apparatus* of great and extensive Roots; because they are not only to be hereby supported against the Violence of the Wind, which would otherwise blow them down; but their Food also is to be fetcht at a great Distance. Whereas the marine Vegetables, as they are more securely placed, so they lye within a nearer Reach of their Food, growing as it were in the Midst of Plenty, and therefore an *Apparatus* of the former Kind, must have been unnecessary, either to nourish or support them.

*The* Red Sea *called the* Weedy Sea *in Scripture.*

The *Fucuses*, which I have mentioned, seem to have given the Name of *Suph* or *Souph* to this Sea, being otherwise called, the Sea of *Edom*, and improperly, the *Red Sea*, by taking *Edom*[1] for an Appellative. The Word סוף is also rendred Flags by our Translators, (*Ex.* 2. 8. and *Isa.* 19. 6.) and *Juncus* or *Juncetum* by *Buxtorf.* I did not observe any other *Species* of the Flag-Kind; but there are several Thickets of the Arundinaceous Plants, at some small Distances from, though never, as far as I could perceive, either upon the immediate Banks, or growing out of the *Red Sea.* We cannot then well suppose, that this Sea should receive a Name from a Production, which

1 Ἐρυθρὰ θάλασσα ἐκλήθη, οὐκ ἀπὸ τῆς χροιᾶς τοῦ ὕδατος καθάπερ τινες οἴονται, ἀλλ᾽ ἔκ τινος ἀνδρὸς ΕΡΥΘΡΑ, (i.e. Edom, qui lingua sancta ἐρυθρὸν seu *rubrum* significat) τὴν θαλασσοκρατίαν ἐνδυναστεύσαντος τοῖς δὲ τοῖς τόποις. *Suid.* in voce. Vid. *Nic. Fuller.* Miscell. Sacra. l. 4. cap. 20. *Prideaux*'s Conn. Vol. 1. p. 15. Ed. 10. Μέγα γὰρ τὸ παραλλάττον, Ἐρυθρὰν θάλατταν εἰπεῖν· ἢ θάλατταν ἐρυθράν. τὸ μὲν γὰρ κυριεύσαντα σημαίνει τὴν θάλατταν ἄνδρα· τὸ δὲ τὴν πυρρότητα δηλοῖ τῆς ἐκθείσης φύσεως ἐν τούτοις. Ἔστι δέ φησι, τὸ μὲν ἀπὸ τοῦ χρώματος τὴν κλῆσιν κατασκευάζον, ψεῦδος (οὐ γάρ ἐστιν ἐρυθρὰ) τὸ δὲ ἀπὸ τοῦ δυναστεύσαντος ἀληθές· ὡς Πέρσης λόγος ἐπιστώσατο. *Agatharsid.* apud *Phot.* Biblioth. p. 1324. Ed. *P. Steph.*

doth

doth not properly belong to it. It hath been thought more proper therefore to tranſlate ים סוף *The Sea of Weeds*, or *The Weedy Sea*[1], from the Variety of *Algæ* and *Fuci*, that grow within it's Channel, and, at low Water particularly, are left in great Quantities upon the Sea Shore.

Though the marine *Botany* is very entertaining, yet there *Other marine Productions; as* is an additional Pleaſure in obſerving the great Variety of *Urchins*, *Stars*, and *Shells*, which preſent themſelves at the ſame Time. The Firſt are moſt of them beautiful and un- Urchins. common. We find ſome that are flat and unarmed, of the *Pentaphylloid* Kind: others that are oval, or elſe globular, very elegantly ſtudded all over with little Knobbs, which ſupport ſo many Prickles. This Sort of Armour is ſometimes thicker than a Swan's Quill; ſmooth and pointed in ſome *Species*; but blunt and rough, like the *Lapides Judaici*, in others. The moſt curious *Star* which I ſaw, made, with it's Sea Stars. five Rays, (or Fingers as we may call them) a Circumference of nine Inches in Diameter. It was convex above, guarded all over with Knobbs, like ſome of the *Echini*, but the under Side was flat and ſmoother, having a ſlit or furrow, capable of expanding or contracting itſelf, running the whole Length of each Finger. For this Part of the Fiſh always lyeth open, diſplaying an infinite Number of ſmall Filaments, not unlike in Shape (what we commonly call) the Horns of Snails. Theſe are ſo many Mouths, continually ſearching after Nouriſhment; and as the *Coralline* Bodies have been obſerved to be all Root, the *Star* may be ſaid to be all Mouth; each of the little Filaments, I have mentioned, performing that Office. By applying the Hand to theſe little Mouths, we quickly perceive the Faculty, which each of them hath, of ſucking like a Cupping Glaſs: but no ſooner is the Fiſh removed into the Air, than they let go their Holds, and the Furrow, which was before expanded, is now immediately ſhut up. There would be no End Shells. of enumerating the great Diverſity of Shells which adorn the Banks, or lye in the Shallows of the *Red Sea*. The *Concha*

1 However it ſhould not be omitted, that *Lipenius* furniſheth us with a very ingenious conjecture in ſuppoſing This, in Contradiſtinction perhaps to the ים הגדול *Great Sea* or *Mediterranean*, to be the ſame with *a Sea that is circumſcribed by* (viſible) *Bounds on both Sides. Dicitur* mare Suph *Hebraice ex Rad.* סוף *deficere, finire, unde eſt nomen* סוף finis ſeu extremitas. *Eccl.* 3. 11. *Hinc* mare Suph *eſt in verbi mare* finitum, limitatum, terminis & littoribus circumſeptum. Vid. *Lipenij* Navigat. *Salomonis* Ophirit. Illuſtrat. *Witt.* 1660. p. 286.

*Veneris* is seen in a great Variety of Spots and Sizes: whilst the Turbinated and Bivalve Shells, of all Kinds, are not only common and in a great Luxuriancy of Colours, but are also sometimes so exceedingly capacious, that there have been found some, of the Former Sort, which were a Foot and an half Long, and of the Latter, that were as much in Diameter. I have already observed, that the Port of *Tor* hath greatly contributed towards the Buildings of the adjacent Village. But this is not the only Conveniency and Advantage which the Inhabitants receive from it: inasmuch as they are almost intirely nourished and sustained by that Plenty of excellent Fish which this Port affords them. Neither is this all; for the very Furniture and Utensils of their Houses are all fetched from the same plentiful Magazine; the *Nautilus* supplying the Place of a Cup, and the *Buccinum* that of a Jar, whilst the *Concha Imbricata* is what they usually serve up their Food in.

*Few* Species *of Animals in this Part of* Arabia.

The short Time our Conductors would allow us to stay at *Tor* and *Suez*, would not give me an Opportunity of making any further Observations either in the *Botany* or *Zoology* of the *Red Sea*. As we were likewise frequently obliged, for Coolness, to travel in the Night, several Fossils, Plants and Animals, besides other Curiosities, must undoubtedly have escaped my Notice. Yet I should not omit observing, that we were now and then offended with several little Swarms of Locusts and Hornets, both of them of an unusual Size, though of the ordinary Colours. Vipers, especially in the Wilderness of *Sin*, were very dangerous and troublesome; not only our Camels, but the *Arabs* who attended them, running every Moment the Risque of being bitten. But the *Lizard* Kind, in their Variety of Shapes and spotted Coverings, afforded an Amusement far more innocent and diverting.

*The* Ach Bobba, *or* Percnopterus.

Near *Kairo* there are several Flocks of the *Ach Bobba*[1], which, like the Ravens about our *Metropolis*, feed upon the Carrion and Nastiness, that is thrown without the City. This Bird is the same with the *Percnopterus* or *Oripelargus* of the Naturalists[2], the [رخمة] *Rachamah* of the *Arabs*[3], and the

1 *Ach Bobba*, in the *Turkish* Language, signifies *White Father*; a Name given it partly out of the Reverence they have for it, partly from the Colour of it's Plumage: though, in the other Respect, it differs little from the Stork, being black in several Places. It is as big as a large Capon, and exactly like the Figure which *Gesner* Lib. 3. de Avib. p. 176. hath given us of it. 2 Vid. *Gesn.* ut supra. *Arist.* Hist. Anim. l. 9. cap. 32. Quarti generis (Aquilarum) est *Percnopterus:* eadem *Oripelargus* vulturina specie, alis minimis, reliqua magnitudine antecellens, sed imbellis & degener, ut quam verberet corvus. *Plin.* l. 10. cap. 3.
3 This should be the Same with רחם *Lev.* 11. 18. and רחמה *Deut.* 14. 17. which in our Translation, is rendred in both Places the *Geer Eagle*.

*Egyptian*

*Egyptian Hawk* perhaps, which *Strabo* [1] deſcribeth, contrary to the uſual Qualities of Birds of that Claſs, to be of no great Fierceneſs. For the *Ach Bobbas* are very harmleſs Birds, and eſteemed by the *Mahometans* to be ſacred; upon which Account the *Baſhaw* diſtributeth among them, every Day, two Bullocks; a Relick, as it ſeems to be, of the antient *Egyptian* Superſtition [2]. At *Corondel* I ſaw a Pair of Doves, and the ſame Number of *Antilopes*; beſides which, and ſome few *Species* of Inſects, I did not meet with any other Animal.

Doves. Antilopes.

For there is no Place in the World that abounds leſs with living Creatures than This; and indeed, where hath Nature made leſs Proviſion for their Suſtenance? The Quails muſt have been fed, as well as brought, by a Miracle, if they had continued alive with the *Iſraelites*: and might they not, without the like Miracle, have died of Thirſt in the Wilderneſs? We cannot therefore ſufficiently admire the great Care and Wiſdom of God, in providing the Camel for the Traffick and Commerce of Theſe, and ſuch like deſolate Countries. For, if this ſerviceable Creature was not able to ſubſiſt ſeveral Days without Water; or if it required a Quantity of Nouriſhment in Proportion to it's Bulk, the travelling in theſe Parts would be either cumberſome and expenſive, or altogether impracticable.

*Animals have little to ſubſiſt upon.*

*The Camel providentially created for the Service of theſe Deſerts.*

## CHAP. V.

## *Phyſical and Miſcellaneous Obſervations in* Egypt.

BESIDES the great Variety of Arts and Sciences that were known to the *Egyptians*, we read of no other Nation in Hiſtory that could boaſt of the like Number either of natural or artificial Curioſities. It was the Fame and Reputation, which *Egypt* had acquired, of being the School and Repoſitory of theſe ſeveral Branches of Knowledge and Ingenuity, that engaged *Orpheus*, *Pythagoras*, and other Perſons of the firſt Rank in Antiquity [3], to leave their own Country to be acquainted with This. And theſe Philoſophers were ſo artful

Egypt *the Seat of Learning.*

1 Τῶν ὀρνέων * ἱέραξ ὁ Αἰγύπτιος, ἥμερος γὰρ παρὰ τοὺς ἄλλους. *Strab.* l. 17. p. 566. 2 Ταῦτα γὰρ (Sacra Animalia) ἐν ἱεροῖς μὲν περιβόλοις τρέφεται, θεραπεύουσι δ' αὐτὰ πολλοὶ τῶν ἀξιολόγων ἀνδρῶν, τροφὰς διδόντες τὰς πολυτελεστάτας. *Diod. Sic.* Biblioth. l. 1. p. 53. 3 Such were *Muſæus*, *Melampos*, *Dædalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Democritus* &c. Vid. *Diod.* ut ſupra.

in first introducing themselves [1], they complyed so readily with the Customs of the Country [2], and were so happy in addressing themselves to the Persons [3] who were to instruct them, that, notwithstanding the Jealousy and Reservedness [4], which the *Egyptians* may be supposed to have entertained towards Strangers, they generally returned Home with Success, bringing along with them either some new religious Rites or useful Discoveries.

Greece *received from thence Her Theology, Arts* &c.

Thus *Herodotus* [5] acquaints us, that the *Greeks* borrowed all the Names of their Gods from *Egypt*; and *Diodorus* [6], that they not only derived from thence their Theology, but their Arts and Sciences likewise. For, among other Instances, he tells us, that the Ceremonies of *Bacchus* and *Ceres*, who were the same with *Osiris* and *Isis*, had been introduced very early among them by *Orpheus*: that, from the same Source, *Pythagoras*, received the Doctrine of the Transmigration of Souls; *Eudoxus*, no less than *Thales* [7], Mathematicks; and *Dædalus* Architecture, Sculpture and other ingenious Arts. According to the same Author [8], *Greece* was further obliged to *Egypt*, not only for Physick and Medicines [9], but for a great many Laws, Maxims, and Constitutions of Polity, which had been introduced among them by *Plato*, *Solon*, and *Lycurgus*. Even their more abstracted Learning, such as related to the Essence of the Deity, to the Power and Combination of Numbers, to their ΜΟΝΑΣ [10] and ΤΡΙΑΣ, with other Disquisitions of the like Nature, seem

1 It might be for this Reason that *Plato* &c. took upon him the Character of an Oyl-Merchant; Oyl being always a welcome Commodity to *Egypt*. Ὁ δ' οὖν Σόλων * ὥρμησε νέος ὢν ἔτι πρὸς ἐμπορίαν· καίτοι φασὶν ἔνιοι, πολυπειρίας ἕνεκα μᾶλλον καὶ ἱστορίας, ἢ χρηματισμοῦ πλανηθῆναι τὸν Σόλωνα. *Plut. Solon.* p. 79. Edit. *Par.* Καὶ Θαλῆν δέ φασιν ἐμπορίᾳ χρήσασθαι, καὶ Ἱπποκράτην τὸν μαθηματικόν· καὶ Πλάτωνα τῆς ἀποδημίας ἐφόδιον, ἐλαίου τινὸς ἐν Αἰγύπτῳ διάθεσιν γενέσθαι. *Ibid.* 2 *Clemens Alexandrinus* acquaints us, that *Pythagoras* was circumcised in Order to be admitted into their *Adyta*; Πυθαγόρας τοῖς Αἰγυπτίων προφήταις συμβεβληκέναι εἴρηται· δι' οὓς καὶ περιετέμνετο, ἵνα δὴ καὶ εἰς τὰ ἄδυτα κατελθὼν, τὴν μυστικὴν παρ' Αἰγυπτίων ἐκμάθοι φιλοσοφίαν. *Cl.* Str. Ed. *Pott.* l. 1. p. 354. 3 Ἱστορεῖται δὲ Πυθαγόρας μὲν Σώγχιδι τῷ Αἰγυπτίῳ ἀρχιπροφήτῃ μαθητεῦσαι· Πλάτων δὲ Σεχνούφιδι τῷ Ἡλιοπολίτῃ· Εὔδοξος δὲ ὁ Κνίδιος, Κονούφιδι τῷ καὶ αὐτῷ Αἰγυπτίῳ. *Cl. Alex.* Strom. l. 1. p. 356. 4 Αἰγύπτιοι οὐ τοῖς ἐπιτυχοῦσι τὰ παρὰ σφίσιν ἀνετίθεντο μυστήρια, οὐδὲ μὴν βεβήλοις τὴν τῶν θεῶν εἴδησιν ἐξέφερον, ἀλλ' ἢ μόνοις γε τοῖς μέλλουσιν ἐπὶ βασιλείαν προϊέναι, καὶ τῶν ἱερέων τοῖς κριθεῖσιν εἶναι δοκιμωτάτοις ἀπό τε τῆς τροφῆς καὶ τῆς παιδείας, καὶ τοῦ γένους. *Clem. Alexand.* Strom. l. 5. p. 670. Τίμια γὰρ ἦν ποτε παρ' Αἰγυπτίων μαθήματα τὰ ἱερογλυφικὰ καλούμενα τὰ ἐν τοῖς ἀδύτοις οὐ τοῖς τυχοῦσι, ἀλλὰ ἐν τοῖς ἐγκρίτοις παραδιδόμενα. *Just. Mart.* Quæst. 25. ad Orthod. 5 Σχεδὸν δὲ καὶ πάντα τὰ οὐνόματα τῶν θεῶν, ἐξ Αἰγύπτου ἐλήλυθε. *Herod. Eut.* §. 50. 6 *Diodor. Sicul.* Bibl. l. 1 §. 96. 7 Θάλην παρά τε Αἰγυπτίων γεωμετρεῖν μαθόντα φησί. *Diogen. Laert.* l. 1. in Vita *Thal.* Θάλης δὲ, Φοῖνιξ ὢν τὸ γένος, καὶ τοῖς Αἰγυπτίων προφήταις συμβεβληκέναι εἴρηται. *Clem. Alexand.* Strom. l. 1. p. 221. 8 *Diod. Sic.* Bibl. ut supra.

9 Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
Ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις,
Αἰγυπτίη. &c. *Hom.* Odyss. Δ. l. 227.

10 Πάντῃ γὰρ ἐν κόσμῳ λάμπει τριὰς, ἧς μονὰς ἀρχή. εἰς τρία γὰρ νοῦς εἶπε πατρὸς τέμνεσθαι ἅπαντα &c. *Zoroast.* apud. *Kirch.* Œdip. *Ægypt.* Synt. 1. p. 100.

to have been tranſcribed from thence into the Works of *Plato* and *Pythagoras*.

*None of the Egyptian Hieroglyphicks tranſlated into Greece.*

Their ſymbolical Learning alone, either as it was conveyed, in Sculpture, upon their *Obelisks* &c. or in Colours, upon the Walls of their *Cryptæ* [1], Mummy-Cheſts, Boxes for their ſacred Animals &c. appears not to have been known in *Greece*; though, among the Antiquities of *Hetruria* [2], we meet with ſome faint Imitations of it; enough perhaps to prove, either that this Nation was originally related to *Egypt*, or that *Pythagoras*, or ſome of his School, introduced it among them. However, though none of the *Græcian* Travellers, have tranſlated into their own Country the Figures and Symbols themſelves; yet *Diodorus* in particular, in Conjunction with *Porphyry*, *Clemens Alexandrinus*, and other Authors, hath obliged us with the Deſcription and Interpretation of the moſt remarkable of them. But ſtill, as a proper and faithful Key is wanting to the whole Science, the Purport and Deſign of any ſingle *Specimen* of it, muſt, of Courſe, remain a Secret, or be, at leaſt, exceedingly dubious, uncertain, and obſcure.

*The Difficulty to underſtand them.*

*What Branches of Learning were recorded in this ſacred Writing.*

Now, from what is preſumed to be already known of this ſymbolical Learning, it is ſuppoſed, that the *Egyptians* chiefly committed to it, ſuch Things as regarded the Being and Attributes of their Gods [3]; the Sacrifices and Adorations that were to be offered to them; the Concatenation of the different Claſſes of Beings; the Doctrine of the Elements, and of the good and bad *Dæmons*, that were imagined to influence and direct them. Theſe again were repreſented by ſuch particular Animals [4], Plants, Inſtruments &c. as they ſuppoſed, or had

1 Several of theſe *Cryptæ*, painted with ſymbolical Figures, are ſeen near the Pyramids. *Chryſippus*'s *Antrum Mithræ* ſeems to have been of the ſame Kind. Τὰ τείχεα τοῦ σπηλαίου παντοποικίλοις εἴκοσι κοσμούμενα καὶ τὰ τῶν θεῶν, οὓς μεσίτας καλοῦσι, ἀγάλματα περιεσχόμενα. 2 Vid. Tabb. *Dempſt. Hetruriæ Regalis*. 19. 26. 35. 39. 47. 63. 66. 77. 78. 88. * *Symbolicum* appello, cum quid colitur, non quia creditur Deus, ſed quia Deum ſignificat. ** Quomodo Sol cultus in igne *Veſtali*, *Hercules* in Statuâ &c. *G. J. Voſſ.* de Idolol. l. 1. cap. 5. 3 *Hieroglyphica Ægyptiorum* ſapientia, reſtantibus omnibus veterum ſcriptorum monumentis, nihil aliud erat, quam ſcientia de Deo, diviniſque virtutibus, ſcientia ordinis univerſi, ſcientia intelligentiarum mundi præſidum, quam *Pythagoras* & *Plato*, notante *Plutarcho*, ex *Mercurij* columnis i. e. ex obeliſcis didicerunt. *Kirch. Æd. Ægypt.* Tom. 3. p. 567. *Ægyptii* per nomina Deorum univerſam rerum naturam, juxta Theologiam naturalem intelligebant. *Macrob.* Sat. l. 1. cap. 20. 4 According to an old Obſervation, the great Principle upon which the *Symbolic* Method of Philoſophizing was grounded, was this, τὰ αἰσθητὰ τῶν νοητῶν μιμήματα. *Iamblichus* gives us a fuller Reaſon of this Way of Writing. Αἰγύπτιοι γὰρ τὴν φύσιν τοῦ παντὸς, καὶ τὴν δημιουργίαν τῶν θεῶν μιμούμενοι, καὶ αὐτοὶ τῶν μυστικῶν καὶ ἀποκεκρυμμένων καὶ ἀφανῶν νοήσεων εἰκόνας τινὰς διὰ συμβόλων ἐκφαίνουσιν, ὥσπερ καὶ ἡ φύσις τοῖς ἐμφανέσιν εἴδεσι τοὺς ἀφανεῖς λόγους διὰ συμβόλων, τρόπον τινὰ, ἀπετυπώσατο· ἡ δὲ τῶν θεῶν δημιουργία, τὴν ἀλήθειαν τῶν εἰδῶν, διὰ τῶν φανερῶν εἰκόνων ὑπεγράψατο. Εἰδότες οὖν χαίροντα πάντα τὰ κρείττονα ὁμοιώσει τῶν

actually found, by a long Course of Observations, to be emblematical of, or to bear some typical, or physical Relation to them. Every Portion therefore of this Sacred Writing, may be presumed to carry along with it some Points of Doctrine, relating to the Theology or Physicks of the *Egyptians*; for History doth not seem capable of being delivered in such Expressions.

Osiris's *Symbols, were the* Serpent.

In order therefore to give a few Instances of this mystical Science, I shall begin with such of their Sacred Animals as were symbolical of their two principal Deities, *Osiris* and *Isis*; who are the same with *Bacchus* and *Ceres*; the Sun and the Moon; and the Male and Female Parts of Nature[1]. The Serpent[2] therefore, which is sometimes drawn with a turgid Neck[3], as it was observed to be an Animal of great Life and

ὑποδεεστέρων, καὶ βουλόμενοι αὐτὰ ἀγαθῶν οὔπω πληροῦν διὰ τῆς κατὰ τὸ δυνατὸν μιμήσεως, εἰκότως καὶ αὐτοὶ τὸν πρόσφορον αὐτοῖς τρόπον τῆς κεκρυμμένης ἐν τοῖς συμβόλοις μυσταγωγίας προφέρουσιν. *Iambl.* de Myst. Sect. 7. cap. 1. Hæc miranda naturæ vis elevare eorum animos debuerat ad mundi Architectum ** naturamque ob mirandas vires & admirabilem ordinem colere cœperunt veluti principem Deum: partes vero Naturæ venerati sunt, veluti Deos minores, quos & ipsos pro præstantia & mensura in varios gradus partiebantur. *Ger. Joan. Vossius* de Idolol. l. 1. Τὰ δ' ἄλλα ἄτοπα συμβαίνει, καὶ εἴ τινας τῶν ἡμῖν ἀριθμοὺς ὡς ἐπὶ τοῦ κροκοδείλου λαμβάνουσι τὴν ἑξηκοντάδα ὡς οἰκείαν ἡλίῳ· ἢ λόγους φυσικοὺς, ὡς τὰς τῶν ζώων δυνάμεις καὶ ἐνεργείας, οἷαν κυνὸς, κυνοκεφάλου, μυγαλῆς, κοινὰς οὔσας πρὸς σελήνην. *Iamb.* Sect. 5. cap. 8. Ἔτι δὲ ἐκ περιττῆς σοφίας, καὶ τῆς περὶ τὸ θεῖον συντροφίας κατέλαβόν τισι τῶν θεῶν, προσφιλῆ τῶν ζώων τινὰ μᾶλλον ἀνθρώπων, ὡς ἡλίῳ ἱερὰ καὶ σύμπασαν μὲν τὴν φύσιν ἐξ αἵματος ἔχοντα καὶ πνεύματος. *Porphyr.* apud *Euseb.* Præp. Evang. p. 58. Ἀσπίδα δὲ καὶ γαλῆν καὶ κάνθαρον, εἰκόνας τινὰς ἑαυτοῖς ἀμαυρὰς, ὥσπερ ἐν σταγόσιν ἡλίου τῆς τῶν Θεῶν δυνάμεως κατιδόντες. *Plut.* de *Isid.* & *Osirid.* p. 380. Ipsi, qui irridentur, Ægyptij, nullam belluam, nisi ob aliquam utilitatem, quam ex ea caperent, consecraverunt. *Tull.* Nat. Deor.

1 Πανταχοῦ δὲ καὶ ἀνθρωπόμορφον Ὀσίριδος ἄγαλμα δεικνύουσιν, ἐξορθιάζον τῷ αἰδοίῳ, διὰ τὸ γόνιμον καὶ τὸ τρόφιμον. ** Ἡ γὰρ Ἶσις ἐστι μὲν τὸ τῆς φύσεως θῆλυ, καὶ δεκτικὸν ἁπάσης γενέσεως, καθὸ τιθηνὴ καὶ πανδεχὴς ὑπὸ τοῦ Πλάτωνος, ὑπὸ δὲ τῶν πολλῶν μυριώνυμος κέκληται, διὰ τὸ πάσας ὑπὸ τοῦ λόγου τρεπομένη μορφὰς δέχεσθαι καὶ ἰδέας. *Pl.* de *Isid.* & *Os.* p. 372. Παρ' Αἰγυπτίοις Νεῖλον εἶναι τὸν Ὄσιριν, Ἶσιν συνόντα τῇ γῇ· Τυφῶνα δὲ τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀφανίζεται, καὶ διασπᾶται. *Id.* p. 363. Ὡς δὲ Νεῖλον Ὀσίριδος ἀπορροὴν, οὕτως Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν, οὐ πᾶσαν ἀλλ' ἧς ὁ Νεῖλος, ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος· ἐκ δὲ τῆς συνουσίας ταύτης γεννῶσι τὸν Ὧρον· ἔστι δὲ Ὧρος ἡ πάντα σώζουσα καὶ τρέφουσα τοῦ περιέχοντος ὥρα, καὶ κρᾶσις ἀέρος. *Id.* p. 366. Γένεσις δὲ, ἡ εἰς ἥλιον καὶ φῶς ἐκ σκότους πορεία. Ζεὺς, τουτέστιν ἡ θερμὴ καὶ πυρώδης δύναμις. Ἥρα, τουτέστι, ἡ ὑγρὰ καὶ πνευματικὴ φύσις. *Eus.* Præp. Ev. p. 52. *Lut.* 1544. Isis est vel terra vel natura rerum subjacens Soli. *Mac.* Sat. l. 1. cap. 20.

2 Πνευματικώτατον γὰρ (ὄφις) τὸ ζῶον πάντων τῶν ἑρπετῶν, καὶ πυρῶδες ὑπ' αὐτοῦ παρεδόθη, παρ' ὃ καὶ τάχος ἀνυπέρβλητον διὰ τοῦ πνεύματος παρείσησι, χωρὶς ποδῶν τε καὶ χειρῶν, ἢ ἄλλου τινὸς τῶν ἔξωθεν. *Euseb.* Præp. Evang. p. 26. Ἀσπίδα δὲ, ὡς ἀγήρω, καὶ χρωμένην κινήσεσιν ἀνοργάνοις μετ' εὐπετείας καὶ ὑγρότητος ἄστρῳ ἢ προσείκασαν. *Pl.* de *Isid.* p. 381. Ut virescunt dracones per annos singulos pelle senectutis exuta, propterea & ad ipsum Solem species draconis refertur, quia Sol semper velut a quadam imæ depressionis senecta in altitudinem suam ut in robur revertitur juventutis. *Macrob.* Sat. l. 1. cap. 20. Solis meatus, licet ab ecliptica linea nunquam recedat, sursum tamen ac deorsum ventorum vices certa deflexione variando iter suum velut flexum draconis involvit. *Id.* ibid. cap. 17. Unde *Euripides*

Πυριγενὴς δὲ δράκων ὁδὸν ἡγεῖται ταῖς τετραμόρφοις
Ὥραις ζευγνὺς ἁρμονίᾳ πολύκαρπον ὄχημα.

3 Aspida somniferam tumida cervice levavit. *Luc.* l. 9. Cymbij ansulæ insurgebat Aspis, caput extollens arduum, cervicibus late tumescentibus. *Apul.* Met. l. 11. p. 258. Aspis, squameæ cervicis striato tumore sublimis. *Id.* ibid. p. 262. *This Description agrees with the female* Aspics *according to the following Observation of* Solinus. Subtiliora sunt capita fœminis, alvi tumidiores, pestis nocentior: masculus æqualiter teres est, sublimior etiam, mitiorque. *Solin.* Polyhist. l. 40. de Aspide.

Spright-

Sprightlineſs, moving along with many winding, circulatory Girations, and waxing young again, every Year, by the caſting of it's Skin, was one of the ſymbolical Repreſentations of the Sun. The Beetle [1] was alſo ſubſtituted for the ſame Deity; *The* Beetle. inaſmuch, as among other Reaſons, all the Inſects of this Tribe were ſuppoſed to be Males; that, in Imitation of the Sun's continuing ſix Months in the Winter Signs, they continued the ſame Time under Ground; and again, in Conformity alſo to the Sun's Motion, after having incloſed their *Embryos* in Balls of Dung, they rolled them along, with their Faces looking the contrary way. The Hawk [2], the *Thauſtus* and *Baieth* *The* Hawk. as the *Egyptians* called it, was another Symbol, being a Bird of great Spirit and Vivacity, having a moſt piercing Eye, looking ſtedfaſtly upon the Sun, and ſoaring, as they imagined, into the Region of Light. In like Manner, the Wolf [3], upon *The* Wolf, Account of it's penetrating Sight and Voracity, was another *The* Lyon *and* Emblem; as were alſo the Lyon [4], and the Gooſe [5], both of *the* Gooſe.

1 Τοῖς δὲ μαχίμοις κάνθαρος ἦν γλυφὴ σφραγῖδος. οὐ γάρ ἐστι κάνθαρος θῆλυς, ἀλλὰ πάντες ἄρσενες. τίκτουσι δὲ τὴν γόνον ὡς σφαιροποιοῦσιν, οὐ τροφῆς μᾶλλον ὕλην ἢ γενέσεως χώραν παρασκευάζοντες. *Plut.* de *Iſ.* & *Oſ.* p. 355. Τὸ δὲ κανθάρων γένος οὐκ ἔχειν θήλειαν, ἄῤῥενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην ἣν κυλινδοῦσιν ἀντιβάδην ὠθοῦντες, ὥσπερ δοκεῖ τὸν οὐρανὸν ὁ ἥλιος ἐς τοὐναντίον περιφέρειν, αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος. *Id.* ibid. p. 381. Αἰγύπτιοι δὲ ἐσέφθησαν (Scarabæum), ὡς εἰκόνα ἡλίου ἔμψυχον· κάνθαρος γὰρ πᾶς ἄῤῥην καὶ ἀφιεὶς τὸν θορὸν ἐν τέλματι, καὶ ποιήσας σφαιροειδῆ, τοῖς ὀπισθίοις ἀνταναφέρει ποσίν, ὡς ἥλιος οὐρανόν, καὶ περίοδον ἡμερῶν ἐκδέχεται σεληνιακήν. *Porphyr.* apud *Euſeb.* Præp. Evang. p. 58. Τὸν δὲ ἥλιον (ἀπείκαζον τῷ τοῦ κανθάρου σώματι) ἐπειδὴ κυκλοτερὲς ἐκ τῆς βοείας ὄνθου σχῆμα πλασάμενος, ἀντιπρόσωπος κυλίνδει. Φασὶ δὲ καὶ ἑξάμηνον μὲν ὑπὸ γῆς· θάτερον δὲ τοῦ ἔτους τμῆμα, τὸ ζῶον τοῦτο ὑπὲρ γῆς διαιτᾶσθαι. σπερμαίνειν τε εἰς τὴν σφαῖραν καὶ γεννᾷν· καὶ θῆλυν κάνθαρον μὴ γίνεσθαι. *Cl. Alex.* Strom. l. 5. p. 657. Ἔχει δὲ πᾶς κάνθαρος καὶ δακτύλους τριάκοντα διὰ τὴν τριακονταήμερον τοῦ μηνός, ἐν αἷς ὁ ἥλιος ἀνατέλλων τὸν ἑαυτοῦ ποιεῖται δρόμον. *Horap.* Hierogl. l. 1. cap. 10. 2 Αἰγύπτιοι τὸν ἱέρακα Ἀπόλλωνι τιμᾷν ἐοίκασι, καὶ τὸν μὲν θεὸν Ὧρον καλοῦσι τῇ φωνῇ τῇ σφετέρᾳ· τοὺς δὲ ὄρνιθας λέγουσι Θαυμαστοὺς (ΘΑΥΣΤΟΥΣ *Gell.*) καὶ προσήκειν τῷ θεῷ τῷ προειρημένῳ φασίν· ὁρῶσι γὰρ ἱέρακες ὀρνίθων μόνον ἀεὶ ἐν ταῖς ἀκτῖσι τοῦ ἡλίου ῥᾳδίως καὶ ἀβασανίστως βλέποντες· καὶ δυσωπέμενοι ἥκιστα, πορείαν τε τὴν ἀνωτάτω ἴασι· καὶ αὐτοὺς ἡ θεία φλὸξ λυπεῖ οὐδὲν καὶ ἀνάπαλιν μέν τοι πέτεσθαι τὸν ἱέρακα οἱ ἰδόντες φασὶν ὡς ἐξ ὑπτίας νέοντα· ἔνθα τοι καὶ πρὸς τὸν οὐρανὸν ὁρᾷ, καὶ πρὸς τὸν πάντα ἐφορῶντα ἄλλα ἐλευθέρως καὶ ἀτρέπτως ὁ αὐτός. *Ælian.* Hiſt. Anim. l. 10. cap. 14. Εἰκάζουσι δὲ τὸν μὲν κροκόδειλον ἐκεῖνοι ὕδατι, ἔνθεν τοι καὶ σέβουσιν· οἱ δὲ τὸν ἱέρακα πυρί, ταύτῃ τοι καὶ προσκυνοῦσι. *Æl.* x 24. Ἀντὶ ψυχῆς ὁ ἱέραξ τάσσεται ἐκ τῆς τοῦ ὀνόματος ἑρμηνείας· καλεῖται γὰρ παρ' Αἰγυπτίοις ὁ ἱέραξ, ΒΑΙΗΘ. Οὕτω γὰρ τὸ ὄνομα διαιρεθέν, ψυχὴν σημαίνει καὶ καρδίαν. ἔστι γὰρ τὸ μὲν ΒΑΙ, ψυχή· τὸ δὲ ΗΘ, καρδία. Η δὲ καρδία κατ' Αἰγυπτίους, ψυχῆς περίβολος. *Horap.* Hierog. l. 1. cap. 7. Ο δὲ ἱέραξ (σύμβολον) ἡλίου· πυρώδης γὰρ καὶ ἀναιρετικός. *Cl.* Strom. l. 5. p. 671. Γράφουσι καὶ ἱέρακι τὸν θεὸν τοῦτον (Osirin) πολλάκις· εὐτονίᾳ γὰρ ὄψεως ὑπερβάλλει, καὶ πτήσεως ὀξύτητι καὶ διοικεῖν αὑτὸν ἐλάχιστα τῇ τροφῇ πέφυκε. *Pl.* de *Iſid.* & *Oſ.* p. 371. Φωτὸς δὲ καὶ πνεύματος ἱέραξ αὐτοῖς σύμβολον, διά τε τὴν ὀξυκινησίαν, καὶ τὸ πρὸς ὕψος ἀνατρέχειν, ἔνθα τὸ φῶς. *Porphyr.* apud. *Euſeb.* Præp. Evang. p. 70. 3 ΛΥΚΟΝ autem Solem vocari etiam *Lycopolitana Thebaidos* civitas teſtimonio eſt: quæ pari religione *Apollinem* itemque Lupum, hoc eſt, λύκον colit, in utroque Solem venerans, quod hoc animal rapit & conſumit omnia in modum Solis, ac plurimum oculorum acie cernens tenebras noctis evincit. *Macrob.* Sat. l. 1. cap. 17. 4 Κεφαλὴν ἔχει μεγάλην ὁ λέων, καὶ τὰς μὲν κόρας πυρώδεις, τὸ δὲ πρόσωπον, στρογγύλον. καὶ περὶ αὐτὸ ἀκτινοειδεῖς τρίχας, κατὰ μίμησιν ἡλίου, ὅθεν καὶ ὑπὸ τὸν θρόνον τοῦ Ὥρου, λέοντας ὑποτιθέασι, δεικνῦντες τὸ πρὸς τὸν θεὸν τοῦ ζώου σύμβολον. Ἥλιος δὲ ὁ Ὧρος ἀπὸ τοῦ τῶν ὡρῶν κρατεῖν· *Horap.* l. 1. cap. 17. Ο λέων ἐν τῷ ἐγρηγορέναι μέμυκε τοὺς ὀφθαλμούς, κοιμούμενος δέ, ἀνεῳγότας τούτους ἔχει. *Id.* cap. 19. 5 Eſt & Anſeri vigil cura, *Capitolio* teſtata defenſio, per id tempus canum ſilentio proditis rebus, quamobrem cibaria Anſerum cenſores in primis locant. *Plin.* l. 10. cap. 22. Anſerem *Ægyptij* Chenoſirin, non a Junco, quem σχοῖνον Græci vocant, eo quod thyrſis junceis hedera circumplicatâ ſolennitatem *Dionyſij* ſeu *Oſiridos* peragere ſolebant; ſed a voce *Ægyptiaca* ⲠⲒϪⲎⲚⲞⲤ ſive χῆν, quæ anſerem ſignificat, nuncupant. *Oſirim* itaque dicebant *Chenoſirim*, quaſi diceres *Oſirin* Anſerinum, eo quod ſumma, uti Anſer, rebus fidei ſuæ commiſſis cura invigilare ſoleat. *Kirch.* Ædip. *Ægypt.* Synt. 3. p. 242.

them moſt watchful Animals; the former whereof was obſerved to ſleep with his Eyes open. To theſe we may add the *Crocodile* [1], which, like the Supreme Being, had no need of a Tongue, and lived the ſame Number of Years, as there were Days in the Year. And again, as *Oſiris* was the *Nile* [2], He was typified alſo, in that Reſpect, by the *Crocodile*, which otherwiſe was looked upon as a Symbol of Impudence [2a]; of an evil *Dæmon* [3]; and of *Typhon* [4], who was always ſuppoſed to act contrary to the benign Influences of *Iſis* and *Oſiris*. However the Bull [5], the *Apis* [6] or *Mnevis*, and *the fruitful Deity* [7], *of the all-teeming Earth*, as *Apuleius* calls it, was the principal Symbol of *Oſiris*. It was accounted ſacred, for the great Benefit and Service it was of to Mankind; and becauſe, after *Oſiris* was dead, they ſuppoſed his Soul to have paſſed into it.

*The* Crocodile.

*The* Bull.

The Bull too was one of *Iſis*'s Symbols; who was alſo repreſented by the *Ibis* [8] and the Cat [9], the former whereof bringeth forth, in all, the ſame Number of Eggs, the latter of young Ones, as there are Days in one Period of the Moon. The Mixture alſo of black and white Feathers in the Plumage of

Iſis's *Symbols, were the* Ibis *and the* Cat.

1 Φάσι δὲ ὅτι τὸν ἀριθμὸν τυγχάνουσιν, ὅσας ὁ Θεὸς εἰς ὅλον ἔτος ἀναλάμπει τὰς ἡμέρας. *Achill. Tatius.* l. 4. de Crocodil. Vid. Not. 3. p. 391. & 392. Μακρόβιον μέν ἐστιν ὡς κατ' ἄνθρωπον, γλῶτταν δὲ οὐκ ἔχει. ** Τῶν μὲν γὰρ ἐγχωρείων τοῖς πλείστοις νόμιμόν ἐστι ὡς θεὸν σέβεσθαι τὸν Κροκόδειλον. *Diod.* l. 1. p. 21, 22. Μίμημα θεοῦ λέγεται γεγονέναι μόνος μὲν ἄγλωσσος ὢν ὁ Κροκόδειλος. φωνῆς γὰρ ὁ θεῖος λόγος ἀπροσδεής ἐστι, καὶ δι' ἀψόφου βαίνων κελεύθου καὶ δίκης τὰ θνητὰ ἄγει κατὰ δίκην &c. *Pl.* de *Iſ.* & *Oſ.* p. 381. 2 Εἰκάζουσι δὲ τὸν μὲν Κροκόδειλον ἐκεῖνοι ὕδατι, ἔνθεν τοι καὶ σέβουσιν. *Ælian.* Hiſt. Anim. l. x. cap. 24. 2a Ο κροκόδειλος, (σύμβολον) ἀναιδείας. *Clem. Alex.* Strom. l. 5. p. 670. 3 Ο κροκόδειλος σημαντικός ἐστι πάσης κακίας. *Diodor. Sicul.* l. 3. 4 Η δὲ Τυφῶνος ἐπιβουλὴ καὶ τυραννὶς, αὐχμοῦ δύναμις ἦν ἐπικρατήσαντος, καὶ διαφορήσαντος τήν τε γεννῶσαν ὑγρότητα τὸν Νεῖλον καὶ αὔξουσαν. *Plut.* de *Iſid.* p. 366. Οὐ γὰρ αὐχμὸν οὐδὲ ἄνεμον, οὐδὲ θάλατταν, οὐδὲ σκότος, ἀλλὰ πᾶν ὅσον ἡ φύσις βλαβερὸν καὶ φθαρτικὸν ἔχει μόριον, τοῦ Τυφῶνός ἐστι. *Id.* p. 369. Ημέρᾳ δὲ μιᾷ θηρεύσαντες ὅσους ἂν δύνανται κροκοδείλους, καὶ κτείναντες ἀπαντικρὺ τοῦ ἱεροῦ προβάλλουσι, καὶ λέγουσιν ὡς ὁ Τυφὼν τὸν Ωρον ἀπέδρα κροκόδειλος γενόμενος, πάντα καὶ ζῶα καὶ φυτὰ καὶ πάθη τὰ φαῦλα καὶ βλαβερὰ, Τυφῶνος ἔργα καὶ μέρη καὶ κινήματα ποιούμενοι. *Id.* p. 371. 5 Τῆς δὲ τοῦ βοὸς τούτου τιμῆς αἰτίαν ἔνιοι φέρουσι, λέγοντες ὅτι τελευτήσαντος Οσίριδος, εἰς τοῦτον ἡ ψυχὴ αὐτοῦ μετέστη. *Diod.* l. 1. p. 54. Διὰ τὴν τῆς γεωργίας χρείαν. p. 55. 6 Τοὺς δὲ ταύρους τοὺς ἱερούς, τόν τε ὀνομαζόμενον ΑΠΙΝ καὶ τὸν ΜΝΕΥΙΝ Οσίριδι καθιερωθῆναι, καὶ τούτους σέβεσθαι καθάπερ θεοὺς κοινῇ καταδειχθῆναι πᾶσιν Αἰγυπτίοις. Ταῦτα γὰρ τὰ ζῶα τοῖς εὑροῦσι τὸν τοῦ σίτου καρπὸν συνεργῆσαι μάλιστα πρός τε τὸν σπόρον καὶ τὰς κοινὰς ἁπάντων ἐκ τῆς γεωργίας ὠφελείας. *Diod. Sic.* l. 1. p. 13. 7 Bos, omniparentis Deæ fæcundum ſimulachrum. *Apul.* Met. l. 11 p. 262. 8 Η δὲ Ιβις (σύμβολον) σελήνης· τὰ μὲν σκιερὰ, τῷ μέλανι· τὰ δὲ φωτεινὰ, τῷ λευκῷ τῶν πτίλων εἰκαζόντων. *Clem.* Str. l. 5. p. 671. Η δὲ Ιβις ἀποκτείνουσα μὲν τὰ θανατηφόρα τῶν ἑρπετῶν, ἐδίδαξε πρώτη κενώματος ἰατρικοῦ χρείαν κατιδόντας, οὕτω κλυζομένην καὶ καθαιρομένην ὑφ' ἑαυτῆς· ** Τῇ δὲ τῶν ποδῶν διαβάσει πρὸς ἀλλήλους καὶ τὸ ῥύγχος ἰσόπλευρον ποιεῖ τρίγωνον· ἔτι δὲ ἡ τῶν μελάνων πτερῶν περὶ τὰ λευκὰ ποικιλία καὶ μίξις ἐμφαίνει σελήνην ἀμφίκυρτον. *Plut.* de *Iſid.* & *Oſ.* p. 381. Ibis ſacra *Iſidi* avis, tum quia ad Lunæ rationem, quam pennarum etiam varietate exprimit, ova fingit; tum quia tot diebus ova excludit, quot Lunæ creſcit & decreſcit. cjuſdem inteſtinum Luna deficiente comprimitur. ad hæc extra fines *Ægypti* non progreditur, exportata vitam citius, quam patrij ſoli deſiderium adjicit. Conſecrationis cauſa fuit utilitas. Serpentibus enim alatis ex *Arabia* in *Ægyptum* adventantibus obviam procedens eaſ conficit, earumque ova diſperdit. *Pign.* Menſ. *Iſ.* Exp. p. 76. 9 Τῷ δὲ αἰλούρῳ τὴν σελήνην, διὰ τὸ ποικίλον καὶ νυκτουργὸν καὶ γόνιμον τοῦ θηρίου. Λέγεται γὰρ ἓν τίκτειν, εἶτα δύο καὶ τρία καὶ τέσσαρα, καὶ πέντε, καὶ καθ' ἓν οὕτως ἄχρι τῶν ἑπτὰ προστίθησιν ὥστε ὀκτὼ καὶ εἴκοσι τὰ πάντα τίκτειν, ὅσα καὶ τῆς σελήνης φῶτά ἐστιν. αἱ δὲ ἐν τοῖς ὄμμασιν αὐτοῦ κόραι πληροῦσθαι μὲν καὶ πλατύνεσθαι δοκοῦσιν ἐν πανσελήνῳ λεπτύνεσθαι δὲ καὶ μαραυγεῖν ἐν ταῖς μειώσεσι τοῦ ἄστρου. *Plut.* de *Iſid.* & *Oſ.* p. 376.

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the one, and of Spots in the Skin of the other, were ſuppoſed to repreſent the Diverſity of Light and Shade in the Full Moon; as the Contraction and Dilatation in the Pupil of the Cat's Eye, were looked upon to imitate the different *Phaſes* themſelves of that Luminary. The Dog[1] and the *Cynocephalus*[2] were other Symbols; the Dog, as it was a vigilant Creature, kept Watch in the Night, and had been of great Aſſiſtance to Her, in ſearching out the Body of *Oſiris*; the *Cynocephalus*, as the Females of this *Species* had their monthly Purgations, and the Males were remarkably affected with Sorrow, and abſtained from Food, when the Moon was in Conjunction with the Sun.

*The* Dog, *and the* Cynocephalus *or* Baboon.

Theſe were the principal Animals, which the *Egyptians* accounted ſacred, and ſubſtituted in the Place of their Deities; *not that they directly worſhipped them,* as *Plutarch*[3] obſerveth, *but adored the Divinity only, that was repreſented in them as in a Glaſs, or,* as he expreſſeth it in another Place, *juſt as we ſee the Reſemblance of the Sun in Drops of Water.* But *Lucian*[4] hath recorded ſomething more extraordinary with Regard to the Introduction of theſe Animals into their Theology. For he informs us, that *in the Wars between the Gods and the Giants, the former, for Safety, fled into* Egypt, *where they aſſumed the Bodies of Beaſts and Birds, which they ever afterwards retained, and were accordingly worſhipped and reverenced in them.*

*The* Egyptians *did not worſhip theſe Animals.*

Beſides theſe Animals, there are others alſo which the *Egyptians* received into their Sacred Writings. Such, among the Birds, was the Owl[5], which generally ſtood for an evil *Dæmon:* as the

*The* Owl.

1 Νέφθυς γάρ ἐστι τὸ ὑπὸ γῆν καὶ ἀφανές, Ἶσις δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν· ὁ δὲ τοῦτο ὑποψαύων καὶ καλούμενος ὁρίζων κύκλος, ἐπίκοινος ὢν ἀμφοῖν, Ἄνουβις κέκληται, καὶ κυνὶ τὸ εἶδος ἐπεικάζεται· καὶ γὰρ ὁ κύων χρῆται τῇ ὄψει νυκτός τε καὶ ἡμέρας ὁμοίως. καὶ ταύτην ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύναμιν ὁ Ἄνουβις οἵαν ἡ Ἑκάτη παρ' Ἕλλησι, χθόνιος ὢν ὁμοῦ καὶ ὀλύμπιος. *Plut.* de *Iſid.* & *Oſ.* p. 368. Ἄνουβις λεγόμενος τοὺς θεοὺς φρουρεῖν, ὥσπερ οἱ κύνες τοὺς ἀνθρώπους. *Id.* p. 356. 2 Ἐν τοῖς ἱεροῖς τρέφονται κυνοκέφαλοι, ὅπως ἐξ αὐτῶν γινώσκηται τοῦ ἡλίου καὶ σελήνης μέρος τῆς συνόδου. Ὅταν γὰρ ἐν τινὶ μέρει τῆς ὥρας ἡ σελήνη συνοδεύουσα ἡλίῳ ἀφώτιστος γένηται, τότε ὁ μὲν ἄρσην κυνοκέφαλος, οὐ βλέπει, οὐδὲ ἐσθίει. ἄχθεται δὲ εἰς τὴν γῆν νενευκώς, καθάπερ πενθῶν τὴν τῆς σελήνης ἁρπαγήν. Ἡ δὲ θήλεια μετὰ τοῦ μὴ ὁρᾶν, καὶ ταυτὰ τῷ ἄῤῥενι πάσχειν, ἔτι καὶ ἐκ τῆς ἰδίας φύσεως αἱμάσσεται. *Horap.* Hierogl. l. 1. cap. 14. Σελήνης δὲ ἀνατολὴν γράφειν βουλόμενοι κυνοκέφαλον ζωγραφοῦσι ἑστῶτα καὶ τὰς χεῖρας εἰς οὐρανὸν ἐπαίροντα· βασίλειον τε ἐπὶ τῆς κεφαλῆς ἔχοντα, προσευχόμενον τῇ θεῷ, ἐπειδὴ ἀμφότεροι φωτὸς μετειλήφασι. *Id.* cap. 15. Ἰσημερίας δύο πάλιν σημαίνοντες, κυνοκέφαλον καθήμενον ζωγραφοῦσι ζῶον· ** ὅτι ἐν ταῖς ἰσημερίαις, μόνος τῶν ἄλλων ζώων δωδεκάκις τῆς ἡμέρας κράζει καθ' ἑκάστην ὥραν. *Id.* cap. 16. 3 Ἀγαπητέον οὖν οὐ ταῦτα τιμῶντας, ἀλλὰ διὰ τούτων τὸ θεῖον, ὡς ἐναργεστέρων ἐσόπτρων καὶ φύσει γεγονότων, ὡς ὄργανον ἢ τέχνην ἀεὶ τοῦ πάντα κοσμοῦντος θεοῦ νομίζειν καλῶς. *Plut.* de *Iſid.* p. 382. Ἀσπίδα δὲ καὶ γαλῆν καὶ κάνθαρον, εἰκόνας τινὰς ἑαυτοῖς ἀμαυρὰς, ὥσπερ ἐν σταγόσιν ἡλίου, τῆς τῶν θεῶν δυνάμεως κατιδόντες. *Id.* p. 380. 4 Τῶν γιγάντων τὴν ἐπανάστασιν οἱ θεοὶ φοβηθέντες, ἧκον ἐς τὴν Αἴγυπτον, ὡς δὴ ἐνταῦθα λησόμενοι τοὺς πολεμίους. εἶθ' ὁ μὲν αὐτῶν ὑπέδυ τράγον, ὁ δὲ κριὸν ὑπὸ τοῦ δέους, ὁ δὲ θηρίον, ἢ ὄρνεον. διὸ δὴ εἰσέτι καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς. *Lucian.* de Sacrif. p. 5. 5 Τύφων δὲ μετασχηματιζόμενος εἰς γλαῦκα τερατολεγούμενος ἔτυχε. *Hecat.* apud *Malchum.* Credebant quod Noctua nuncia ſit numinis *Hempbta*, quæ eſt prima apud eos divinitas, & annunciatrix omnium, quæ eventura eſſent hominibus. *Abenephius* item apud *Kirch.* Obel. Pamph. p. 317.

*The* Cornix *or* Jack Daw, *and the* Quail *or* Rail.

*Cornix*[1] did for Concord; and the Quail, for Impiety[1a]: alledging these Reasons, that *Typhon* had been transformed into the first; that the second kept constantly to it's Mate; whilst the latter was supposed to offend the Deity with it's Voice. The

*The* Hoopoe.

*Upupa*[2], from being dutiful to it's aged Parents, was an Emblem of Gratitude; or else, upon Account of it's party-coloured Plume, of the Variety of Things in the Universe. The same

*The* Guinea Hen *or* Pintado.

Quality was supposed to be denoted by the *Meleagris*[3]: though *Abenephius*[3a], makes it to represent the Starry Firmament.

*The* Goat.

By the Goat, their *Mendes*[4] or *Pan*, was understood the same generative Faculty and Principle, that was expressed by the

*The* River Horse.

*Phallus*[5]. By the *Hippopotamus*[6], they either typified Impudence, from the Cruelty and Incest which this Creature was guilty of, or else *Typhon*, i. e. the West which devoureth and

*The* Frog.

drinketh up the Sun. An *Embryo* or the imperfect Productions of Nature, were expressed by the Frog[7]; an Animal which appears in different Shapes, before it arrives to Perfection, and

A Fish.

was supposed to be ingendred of the Mud of the *Nile*. *A Fish*[8], says *Plutarch, was typical of Hatred, because of the Sea,* i. e. *Typhon*, wherein the *Nile* is lost and absorbed. The Butterfly[8a],

1 Ακούω δὲ τοὺς πάλαι καὶ ἐν τοῖς γάμοις μετὰ τὸν ὑμέναιον τὴν κορώνην καλεῖν, σύνθημα ὁμονοίας τοῦτο τοῖς συνιοῦσιν ἐπὶ παιδοποιΐᾳ διδόντες. *Ælian.* Hist. Anim. l. 3. cap. 9. *Idem.* & *Horap.* Hierogl. l. 1. cap. 8 & 9. Ubi dicitur. Τὰ ἀρσενικὰ τὰς θηλείας γαμήσαντα, οὐ μίσγεται ἑτέρᾳ κορώνῃ. 1[a] Τι ἀναξιώτερον τοῦ ΚΗΠΑΚΗ τῆς ὀρτυγομήτρας κραυγῆς ὦ καταφρονοῦντα ἐστὶ ταύτης τῇ φωνῇ τῶν θεῶν μεγαλότητος. *Hecat.* apud *Kirch.* Ob. Pamph. p. 322. Vid. *Horap.* l. 1. cap. 49. Ubi pro ὄρυγα legunt nonnulli ὄρτυγα. 2 Ευχαριστίαν γράφοντες, Κουκούφαν ζωγραφοῦσι· διότι τοῦτο μόνον τῶν ἀλόγων ζώων, ἐπειδὰν ὑπὸ τῶν γονέων ἐκτραφῇ, γηράσασιν αὐτοῖς, τὴν αὐτὴν ἀνταποδίδωσι χάριν. * Οθεν καὶ τῶν θείων σκήπτρων Κουκούφα προτίμησις ἐστι. *Horap.* l. 1. cap. 55. *Upupa* est septicolor, regimen habens in capite, altitudine digitorum duorum, quod aperitur & contrahitur, estque quatuor colorum, convenientium ad quatuor anni tempora. *Keranides* apud *Kirch.* Obel. Pamph. p. 329. 3 *Meleagris* avis propter pennas diversicolores varietatem universæ naturæ denotat. *Kirch.* Ædip. *Ægypt* Synt. 1. p. 91. 3a Gallina *Pharaun*, illud est signum firmamenti sive stellarum fixarum. *Abeneph.* Uti enim Firmamentum variis stellis ornatum est, sic Gallina *Pharaonis* maculis veluti stellulis quibusdam variegata est. *Kirch.* Æd. *Ægypt.* Theatr. Hierogl. p. 64. 4 Καλεῖται δὲ ὅ τε τράγος καὶ ὁ Πὰν Αιγυπτιστί, Μένδης. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι, τοῦ Πανὸς τὤγαλμα, κατάπερ Ἕλληνες, αἰγοπρόσωπον καὶ τραγοσκελέα· οὔτι τοιοῦτον νομίζοντες εἶναί μεν, ἀλλ' ὅμοιον τοῖς ἄλλοισι θεοῖσι. *Herod.* Eut. §. 46. 5 Τὸν δὲ τράγον ἀπεθέωσαν, ** διὰ τὸ γεννητικὸν μόριον. ** Τὸ δὲ μόριον τοῦ σώματος τὸ τῆς γενέσεως αἴτιον τιμᾶσθαι προσηκόντως, ὡς ἂν ὑπάρχον ἀρχέγονον τῆς τῶν ζώων φύσεως. *Diod.* l. 1. p. 55 Εν τοῖς ἱεροῖς εἴδωλον αὐτοῦ (αἰδοίου Οσίριδος) κατασκευάσατο, (Ισις) τιμᾶν καταδεῖξαι, καὶ κατὰ τὰς τελετὰς καὶ τὰς θυσίας τὰς τῷ θεῷ τούτῳ γινομένας ἐντιμότατον ποιῆσαι, καὶ πλείστου σεβασμοῦ τυγχάνειν. *Diod.* l. 1. p. 13. *Phallo*, res omnes seminalibus rationibus refertæ indigitabantur. *Kirch.* Ædip. *Ægypt.* Synt. 1. p. 152. 6 Ιπποποτάμῳ δὲ ἀναίδειαν (φράζουσιν.) λέγεται γὰρ ἀποκτείνας τὸν πατέρα, τῇ μητρὶ βίᾳ μίγνυσθαι. *Plut.* de *Isid.* p. 363. Φασὶ τὸ Τύφωνα ἀντίθεον καὶ ἀντίτεχνον ἱπποποταμόρφον, μετὰ τοῦ Οσίριδος συνεχῶς πολεμίζειν; φύσιν μὲν κακοῦργον διὰ Τύφωνος, καὶ εὔδικον δὲ Οσίριδος σημαίνοντες. *Hecat.* Lib. de Sacra Philosoph. Ο δὲ ἱπποπόταμος, τὸν δυτικὸν δηλοῖ πόλον, παρὰ τὸ καταπίνειν εἰς ἑαυτὸν τοὺς περιπολοῦντας. *Porph.* apud *Euseb.* Præp. Evang. p. 70. 7 Η τοῦ βατράχου γένεσις ἐκ τῆς τοῦ ποταμοῦ ἰλύος ἀποτελεῖται. *Horap.* l. 1. cap. 26. *Embryonis* nota fuit, ut quæ esset Telluris ac si dicas *Isidis* filia, quam Nilus altricibus aquis fæcundat. *Pign.* Mons. *Is.* Exp. p. 48. 8 Τὸ μισεῖν ἰχθὺϊ γράφουσιν, διὰ τὴν θάλατταν. Ουτοι δὲ εἰσιν οἱ λέγοντες * Νεῖλον εἶναι τὸν Οσιριν, Ισιδι συνόντα τῇ γῇ. Τυφῶνα τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀφανίζεται καὶ διασπᾶται. *Plut.* de *Isid.* p. 363. 8[a] Papilione dracontomorpho pantamorpham seu omniformem naturam seu potentiam denotabant, in quam proxime & immediate supremum numen influit. Adjunctum habet papyraceum seu junceum thyrsum, quo rerum necessariarum ubertas, quam in mundorum entia, pantamorpha Natura confert. *Kirch.* Æd. Ægypt. Synt. 2. p. 183. Vid. plura in Obel. Pamph. p. 500.

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from undergoing a Variety of Transformations, was, according to *Kircher*, expreſſive of the manifold Power and Influence of the Deity. The ſame Author calls it, *Papilio Dracontomorphus*, and, at the ſame Time, very juſtly obſerveth, that The (*Thyrſus Papyraceus* or *Junceus*) Bearded Bullruſh, is uſually placed before it, typifying thereby the Plenty and Affluence which flows from the Divine Being. *The* Butterfly.

Neither were theſe and ſuch like Animals, when whole and entire, made uſe of in their ſymbolical Repreſentations, but the Parts likewiſe and Members of ſome of them. Thus the Horns of the Bull, which are uſually gilded[1], were typical both of the Horns of the Moon[2], and of the Beams of the Sun[3], according as they were placed upon the Head of *Iſis* or *Oſiris*. The Eye[4] denoted Foreſight and Providence; and, being joyned to a Sceptre, ſignified alſo the Power of *Oſiris*. The right Hand[5], with the Fingers open, typified Plenty; but by the left, were underſtood the contrary Qualities. Wings[6] were emblematical of the Swiftneſs and Promptitude, which the Deities, *Genij* and Sacred Perſons, to whom they are given, may be ſuppoſed to make uſe of, for the Service of the Univerſe. *The Parts of Animals were Symbolical.* Horns. *The* Eye. *The* Hands. Wings.

But, beſides the Parts already mentioned, we often ſee the Heads of divers Animals, either alone, fixed to a Rod, or to the Body of ſome other Creature: by the firſt of which Symbols, they probably typified the principal Character of the Creature[7] itſelf; by the other, the united Characters of them both. Thus the Head of the Hawk, *Ibis*, Lyon, Dog, &c. is frequently joyned to the human Body; the Head of a Woman, or *The Head and Bodies of different Animals joyned together.*

1 Ταύρεα δ' ἀμφοτέρωθι δύο χρύσεια κέρατα. *Carm. Orphic.* apud *Euſ.* Præp. Evang. p.61. 2 Ἥλιον γ' οὖν γράψαι βουλόμενοι, κύκλον ποιοῦσι· Σελήνην δὲ, σχῆμα μηνοειδὲς, κατὰ τὸ κυριολογούμενον εἶδος. *Clem. Alexand.* l.5. p.657. 3 *Inui* Panis cornua, barbæque prolixa demiſſio naturam lucis oſtendunt, qua Sol & ambitum cæli ſuperioris illuminat & inferiora colluſtrat. *Macrob.* l. 1. cap.22. Ad indicandam radiorum projectionem aureis cornibus *Liberi* Frontem inſignibant: ex quo cum *Græci* χρυσοκέρων cognominarunt. Sic *Horat.* Carm. l. 2. Od. 19.

*Te vidit inſons Cerberus aureo*
*Cornu decorum.*

Item Sidon. Apollinar.

——*Caput aurea rumpunt*
*Cornua, & indigenam jaculantur fulminis ignem.*

Vid. *Aleand.* Explic. Tab. Heliacæ. p. 23.

4 Ὁ δὲ ὀφθαλμὸς δίκης τηρητὴς, καὶ παντὸς τοῦ σώματος φύλαξ. *Diod. Sic.* l.3. Τὸν δὲ Ὄσιριν αὖ πάλιν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσι, ὧν τὸ μὲν τὴν πρόνοιαν ἐμφαίνει, τὸ δὲ τὴν δύναμιν. *Plut.* de *Iſid.* & *Oſ.* p.371. 5 Ἡ μὲν δεξιὰ τοὺς δακτύλους ἐκτεταμένους ἔχουσα σημαίνει βίου πορισμόν. Ἡ δὲ εὐώνυμος τήρησιν καὶ φυλακὴν χρημάτων. *Diod. Sic.* l.3. Per manum extenſam ſignificabant beneficentiam Geniorum. *Abeneph.* apud *Kirch.* Obel. Pamphyl. p.442. 6 Πτέρυγες δὲ λειτουργίαι τε καὶ ἐνέργειαι αἱ μετάρσιοι δεξιῶν τε ἅμα καὶ λαιῶν δυνάμεων *Cl. Alex.* Strom. l 5. p. 668. de Cherubim. 7 Ἐν ἔθει γάρ εἶναι τοῖς κατ' Αἴγυπτον δυνάσταις περιτίθεσθαι περὶ τὴν κεφαλὴν λεόντων καὶ ταύρων καὶ δρακόντων προτομάς, σημεῖα τῆς ἀρχῆς· καὶ ποτὲ μὲν δένδρα, ποτὲ δὲ πῦρ, ἔστι δ' ὅτε καὶ θυμιαμάτων εὐωδῶν ἔχειν ἐπὶ τῆς κεφαλῆς οὐκ ὀλίγα. *Diod.* l.1. p.39. Hinc tot multiformes Deorum

of a Hawk, to the Body of a Lyon; the Head of *Orus*[1a], who is always represented young, to the Body of a Beetle; and the Head of the Hawk, to the Body of a Serpent. *Now*, according to *Porphyry*[2], *we are to understand by this Mixture and Combination of different Animals, the Extent of God's Care and Providence over all his Creatures, and as we are all bred up and nourished together, under the same divine Power and Protection*, great Tenderness and Regard ought to be shewn to our Fellow Creatures.

*The Reason of it.*

*The Human Body with the* Hawk's *Head,*

Of these compound symbolical Representations therefore, the Human Body[3] with the Hawks Head, was typical of the first, incorruptible, eternal Being. *Porphyry*[4] speaks of an Image of this Kind that was of a white Colour, whereby the Moon was represented, as receiving her (pale) Light from the Sun. When the Head of the *Ibis* was annexed, then it was their *Mercuribis*, or *Hermanubis*, presiding, according to *Kircher*, over the Element of Water[5]. The like Quality and Character might be also implyed, when they added the Head of the Lyon[5a]; a Creature that was typical of the *Nile*'s Inundation. No one Figure certainly is more common than this;

*with that of the* Ibis,

*and the* Lyon.

imagines, quæ quidem nihil aliud, quam multiplicem Dei virtutem diversis animalium proprietatibus adumbratam notat. *Kirch.* Æd. *Ægypt.* p. 214. Cur Genij transformati jam in faciem hominis, modo in accipitrinam, Ibiacam, felinam, bovinam, caninam formam exhibeantur? Respondeo, hôc eos significare voluisse, diversa officia, quibus omnia, quæ in mundo sunt, administrant, & partim insensibiles, partim sensibiles Genij sunt; per illos, qui humana facie pinguntur, insensibiles Genios exhibent, solo intellectu & invisibili quadam assistentia omnia moderantes: per reliqua vero sub formis animalium comparantes, sensibiles Deos indicant, qui sub formis animalium totum orbem circumeuntes, teste *Trismegisto*, humanum genus erudiunt. Sic *Mercurium* sub forma Canis, sub forma Bovis *Osirin*, sub forma Felis *Isidem*: hinc transformatos illos, ut plurimum, indumento tectos videmus, reliquos vero insensibiles nudo & subtili corpore, utpote simplices, & ab omni materiæ contagione disjunctos. *Kirch.* Ob. Pamph. 497. 1a Per Scarabæum, quod ad mundi figuram ejus accedat fætus procreatio, *Ægyptij* mundum, ejusque conversiones ac motus siderum cælorumque indigitare solebant. Facie humana, *Orum* seu Solem, mundi mentem, intellectu & prudentia singula mundi gubernantem designabant. *Kirch.* Prodr. Copt. p. 239. 2 Διὸ εἰς τὴν θεοποιΐαν παρέλαβον πᾶν ζῶον, καὶ ὁμοίως που ἀνέμιξαν θηρία καὶ ἀνθρώπους, καὶ πάλιν ὀρνέων σώματα καὶ ἀνθρώπων. δι' ὧν δηλοῦσιν, ὅτι κατὰ γνώμην θεῶν καὶ ταῦτα ἀλλήλοις κοινωνεῖ, καὶ σύντροφα ἡμῖν καὶ τιθασά ἐστι τῶν θηρίων τὰ ἄγρια, οὐκ ἄνευ τινὸς θείας βουλήσεως. *Porph.* apud *Euseb.* Præp. Evang. p. 57. 3 Τὸ δὲ δεύτερον φῶς τῆς σελήνης ἐν Ἀπόλλωνος πόλει καθιέρωται· ἔστι δὲ τούτου σύμβολον ἱερακοπρόσωπος ἄνθρωπος, ζιβύνῃ χειρούμενος Τυφῶνα, ἱπποποτάμῳ εἰκασμένον, λευκὸν δὲ τῇ χρόᾳ τὸ ἄγαλμα. τῆς μὲν λευκότητος, τὸ φωτίζεσθαι τὴν σελήνην παραστησάσης. τοῦ δὲ ἱερακείου προσώπου, τὸ ἀφ' ἡλίου φωτίζεσθαι, καὶ πνεῦμα λαμβάνειν, *Porph.* apud *Euseb.* Præp. Evang. p. 70. 4 Ὁ θεὸς ἐστι κεφαλὴν ἔχων ἱέρακος. οὗτός ἐστιν ὁ πρῶτος, ἄφθαρτος, ἀγέννητος, ἀμερὴς &c. *Zoroast.* apud *Euseb.* Præp. Evang. l. 1. p. 27. 5 *Ibidis* Caput humanæ figuræ appositum semper *Mercuribin* s. *Hermanubin*, humidæ substantiæ Numen indicat. *Kirch.* Obel. Pamphyl. p. 348. 5a Erat autem *Momphta* nihil aliud, quam Numen quod humidæ Naturæ præsidet, Genius Incrementi Nili &c. Pingebatur varijs modis, nunc sub forma hominis λεοντομόρφου, nunc sub simplici cubantis Leonis figura. *Kirch.* Æd. *Ægypt.* Class. 7. p. 155. Situ est Ypsilomorpho, i. e. in formam literæ Y, ad influxus a supremo Numine immissi receptionem, & in inferiorem Mundum, diffusionem indicandam. *Id.* Synt. 7. p. 321. *Momphta* i. e. aquarum Numen, quod componitur ex ⲙⲱⲟⲩ aqua & ⲫϯ Deus, eundem esse puto cum eo, quem *Nephte Plutarchus* vocat. *Kirch.* Ob. Pamph. p. 284.

being

being usually seen in a sitting inclined Posture, as if cut short by the Legs, and was called *Momphta*, the same with *Emeph* or *Hemphta*, as *Kircher* conjectures. The Κριοπρόσωπον[1b], or Human Figure with a Goat's Head, expressed, among other things, the Conjunction of the Sun and Moon in the Sign *Aries*. But when the Head of the Dog was affixed, then it was the *Anubis* or *Hermes*[1c], representing the *Horizon*[2] and guarding the two Hemispheres.

*The Egyptian* Momphta.

*The Human Figure with a* Goat's *Head; and* Dog's *Head.*

The Head of a Woman, joyned to the Body of a Lyon, was called the *Sphinx*, being, in general, an Emblem of Strength[3], united to Prudence. When such Figures were placed near the *Nile*, they denoted the Inundation to fall out, when the Sun passed through the Signs of *Leo*[3a] and *Virgo*; but when they adorned the Portico's[3b] and Gates of their Temples, then they signified, that the Theology taught and represented within, was cloathed in Types and Mysteries. The (*Aspis* ἱερακόμορφος) Serpent with the Head of a Hawk[4], was the *Agathodæmon* of the *Phœnicians*, and the *Cneph*, (*Kircher* likewise calls it the *Thermutis* of the *Egyptians*,) being supposed to carry along with it greater Marks of Divinity[5] than any other symbolical Figure whatsoever. We sometimes see an Egg, the Symbol of the World[6], issuing out of it's Mouth[7], which the *Egyptians* maintain to be productive of the Deity *Ptha*, but the *Greeks*, of *Vulcan*; who were both the same according to *Suidas*. In

*The* Sphinx.

*The* Serpent *with the* Hawk's *Head.*

1 b Δηλοῖ δὲ ἀπὸ μὲν τοῦ κριοῦ πρόσωπον ἔχειν καὶ αἰγὸς κέρατα, τὴν ἐν κριῷ σύνοδον ἡλίου καὶ σελήνης. *Euseb.* Præp. Evang. l. 3. p. 70. 1 c Ην δὲ ἐς τὴν Αιγυπτον ἔλθῃς τότε δὴ τότε ὄψει * κριοπρόσωπον μὲν τὸν Δία, κυνοπρόσωπον δὲ τὸν βέλτιστον Ερμῆν, καὶ τὸν Πᾶνα ὅλον τράγον &c. *Lucian.* de Sacrif. 2 Vid. Not. 1. p 395. Τὸν θεὸν τὸν παρ᾽ αὐτοῖς καλούμενον Ανουβιν παρεισάγουσι κυνὸς ἔχοντα κεφαλὴν, ἐμφαίνουντες ὅτι σωματοφύλαξ ἦν τῶν περὶ τὸν Οσιριν καὶ τὴν Ισιν. *Diod. Sic.* l. 1. p. 55. Εισὶ γ᾽ οὖν οἱ μὲν κύνες, σύμβολα τῶν δυοῖν ἡμισφαιρίων, οἷον περιπολούντων καὶ φυλασσόντων. *Clem.* Strom. l. 5. p. 413. 3 Αλκῆς τε αὖ μετὰ συνέσεως σύμβολον αὐτοῖς ἡ Σφίγξ· τὸ μὲν σῶμα πᾶν λέοντος, τὸ πρόσωπον δὲ ἀνθρώπου ἔχουσα. *Idem.* ibid. 3 a Νείλου δὲ ἀνάβασιν σημαίνοντες * λέοντα γράφουσι * ἐπειδὴ ὁ ἥλιος εἰς λέοντα γενόμενος, πλείονα τὴν ἀνάβασιν τοῦ Νείλου ποιεῖται. *Horap.* Hierog. l. 1. cap. 21. Inundationem Nili * adumbrabant, vel per Leonem incumbentem, vel per eundem humana seu Virginis facie conspicuum, eo quod hæc inundatio contingeret, Sole & Leone in *Isidis* sive Virginis signum intrante. *Kirch.* Obel. Pamph. p. 286. 3 b Πρὸ τῶν ἱερῶν τὰς σφίγγας ἐπιεικῶς ἱστάντες, ὡς αἰνιγματώδη σοφίαν τῆς θεολογίας αὐτῶν ἐχούσης. *Pl.* de *Isid.* & *Osirid.* p. 354. Αιγύπτιοι πρὸ τῶν ἱερῶν τὰς σφίγγας ἱδρύονται, ὡς αἰνιγματώδους τοῦ περὶ θεοῦ λόγου καὶ ἀσαφοῦς ὄντος. *Clem.* Strom. l. 57. p. 664. 4 Φοίνικες δὲ ὄφιν Αγαθὸν Δαίμονα καλοῦσιν· ὁμοίως καὶ Αιγύπτιοι Κνὴφ ἐπονομάζουσι· προστιθέασι δὲ αὐτῷ ἱέρακος κεφαλὴν, καὶ διὰ τὸ πρακτικὸν τοῦ ἱέρακος. *Euseb.* Præp. Evang. l. 1. p. 26. 5 Τὸ πρῶτον ὂν θειότατον. *Id.* ibid. p. 27. 6 Οθεν οὐκ ἀπὸ τρόπου τοῖς περὶ τὸν Διόνυσον ὀργιασμοῖς, ὡς μίμημα τοῦ τὰ πάντα γεννῶντος καὶ περιέχοντος ἐν ἑαυτῷ, τὸ ᾠὸν συγκαθωσίωται. *Plut.* Symp. l. 2. p. 636. Ερμανεύουσι δὲ τὸ ᾠὸν τὸν κοσμὸν. *Porphyr.* Cælum est testa; item Vitellum terra; inter illa duo humor, quasi ilicinus (f. in limum, f. in sinum) clusus aeri, in quo calor. *Varro* apud Probum in Eclog. 6. Scol. Idol. l. 1. cap. 5. 7 Τὸν δὲ θεὸν τοῦτον, (Κνὴφ) ἐκ τοῦ στόματος προΐεσθαι φάσιν ᾠὸν, ἐξ οὗ γεννᾶσθαι θεὸν, ὃν αὐτοὶ προσαγορεύουσι Φθα· οἱ δὲ Ελληνες Ηφαιστον· ἑρμηνεύειν δὲ τὸ ᾠὸν, τὸν κόσμον. *Porphyr.* apud *Euseb.* Præp. Evang. l. 3. p. 69. Φθὰς ὁ Ηφαιστος παρὰ Μεμφίταις, καὶ παροιμία ὁ Φθάς σοι λελάληκεν. *Suid.* Suspicor vocem Κνὴφ esse μετὰ συγκοπὴν a כנף *canaph* vel *ceneph*, quæ notat alam, subinde etiam τὸ πτερωτὸν alatum. Sic vocitarunt hoc numen a Symbolo, quod ex Serpente & volucre componeretur. *G. J. Voss.* de Idol.

*The Heads added to fright the evil* Dæmons.

like Manner, the Union of the Heads and Bodies of other different Creatures, may, according to their respective Qualities, be presumed to represent so many *Genij*; the Heads, especially of the sacred Animals, being added, as *Kircher* imagines[1], to strike Terror into the Evil *Dæmons*. The Skins of the Dog and the Wolf, which, *Diodorus* tells us[2], *Anubis* and *Macedon* put over their Heads in the Wars of *Osiris*, in Order, as we may suppose, to excite Fear in their Enemies, will probably confirm this Opinion of *Kircher*. *Diodorus* indeed gives us a different Interpretation, and affirms that it was owing to the wearing of these Helmets, that those Animals were esteemed and honoured by the *Egyptians*.

*Their* Symbolical Plants.

After these different *Species* of Animals, we are to take Notice of some of the most remarkable Plants, that were received into their Sacred Writing. Thus *Diodorus* tells us, that the *Agrostis*, in Token of Gratitude[3], was carried in the Hands of their Votaries; but, as this is the general Name for the Culmiferous Plants, it will be uncertain to which of them we are to fix it. The Plants likewise of the *Isiac* Table, called by *Pignorius* and *Kircher*, the *Persea*, *Acacia*, *Melilot*, *Wormwood*, *Purslain* &c. appear to be much liker other Kinds, such probably as were no way concerned in the *Egyptian* Physicks or Theology, than those to which they are ascribed. The Purslain particularly, or *Motmoutin*[4], seems, by the Figure, to be the Sugar Cane, which this Country might anciently, as it doth at this Time, produce. But among those that may be better distinguished; by the Head of the Poppy[5], or Pomegranate, which is divided into a Number of Apartments, full of Seed, they denoted a City well inhabited. By the Reed, (the only Instrument they antiently wrote with, as they continue to do to this Day,) they signified the Invention of Arts and Sciences[6], together with the Culture of the Vine,

*The* Agrostis.

*The* Purslain.

*The* Poppy.

*The* Reed.

1 Omnes Statuæ, sacrorum tantummodo animalium vultibus, ad incutiendum ἀντιτέχνοις ijs terrorem, transformatæ conficiebantur. *Kirch.* Æd. *Ægypt.* Synt. 18. p. 516. 2 Τὸν μὲν γὰρ Ἄνουβιν (Osiridis in bello Socium) περιθέσθαι κυνῆν, τὸν δὲ Μακεδόνα λύκου προτομήν. ἀφ' ἧς αἰτίας καὶ τὰ ζῶα ταῦτα τιμηθῆναι παρὰ τοῖς Αἰγυπτίοις. *Diod. Sic.* l. 1. p. 11. 3 Διὸ καὶ τῆς εὐχρηστίας τῆς περὶ τὴν βοτάνην ταύτην (Ἄγρωστιν) μνημονεύοντας τοὺς ἀνθρώπους, μέχρι τοῦ νῦν ὅταν πρὸς θεοὺς βαδίζωσι, τῇ χειρὶ ταύτης λαμβάνοντας προσεύχεσθαι. *Diod.* l. p. 28. 4 ⲘⲞⲦⲘⲞⲨⲦⲒⲚ idem significat, quod *liberans a morte*, ita *Ægyptij* Portulacam vocabant. *Hierophantes* vero αἷμα Ἄρεος. &c. Vid. *Kirch.* Ædip. p. 78. 5 Ἐκ δὲ τοῦ μήκωνος τὸ γόνιμον, καὶ τὸ πλῆθος τῶν εἰσοικιζομένων εἰς αὐτὴν ψυχῶν, ὥσπερ εἰς πόλιν· ὅτι πόλεως ὁ μήκων σύμβολον. *Euseb.* Præp. Evang. p. 68. 6 Αἰγύπτια δὲ γράμματα δηλοῦντες, ἢ ἱερογραμματέα, ἢ πέρας: μέλαν καὶ κόκκινον καὶ σχοινίον ζωγραφοῦσιν. Αἰγύπτια μὲν γράμματα, διὰ τὸ τούτοις πάντα παρ' Αἰγυπτίοις τὰ γραφόμενα ἐκτελεῖσθαι. σχοίνῳ γὰρ γράφουσι καὶ οὐκ ἄλλῳ τινί. *Horap.* Hierogl. l. 1 cap. 38.

according to *Kircher* [1]. This Plant is frequently ſeen, with the Top of it bending down [2], in the Hands of their Deities, and was the ſame Symbol, according to *Kircher* [3], with the Bullruſh and *Papyrus*, expreſſive likewiſe, of the various Neceſſaries of Life. *The Bullruſh and Papyrus.* The Palm Tree [4], from ſhooting forth one Branch every Month, i. e. twelve in a Year, ſignified That Period of Time. *The Palm Tree.* The Boughs of it, that were equally emblematical with thoſe of other Kinds, of the firſt Productions of Nature [5] or of the Primitive Food of Mankind, were probably the (Θαλλοὶ) Branches [6], which the Votaries carried in their Hands, when they offered up their Devotions. It is certain, that other Nations made uſe of theſe Boughs in particular, upon a civil [7], as well as religious [8] Account. The *Perſea* [9], miſtaken for the Peach Tree, was ſacred to *Iſis*, as the Ivy was to *Oſiris* [9a]. *The Perſea.* Now the Leaves of the former being made uſe of to typify the Tongue, and the Fruit the Heart, intimate the Agreement there ought to be betwixt our Sentiments and Expreſſions; and, that the Deity is to be honoured with both. The Figure [9b], which we often ſee, among the *Hieroglyphicks*, not unlike a Trident, is ſuppoſed by *Kircher*, to be a triple Branch of this Tree, typical of the three Seaſons, the Spring, the Summer and Winter, into which the *Egyptians* divided

1 Thyrſus ferulaceus *Oſiridi* ſeu *Dionyſio* Ægyptio attribuitur, eo quod docuerit primo vitem plantare ac eam thyrſo ferulaceo veluti ſtatumini ſuſtentandæ viti aptiſſimo applicare. *Kirch.* Æd. *Ægypt.* Synt. 3. p. 232. 2 Sceptro recurvo non obſcure potentiam rerumque ab *Oſiride* & *Iſide* inventarum vini & muſicæ ſeu harmoniæ præſtantiam ſignificare voluerunt. *Idem.* ibid. p. 234. 3 Junco Nilotico, ſcirpo levi & enodi papyro, *Ægyptij* nihil aliud ſignificare voluiſſe videntur, niſi literarum ac ſcriptionis nobilem inventionem, a *Mercurio Ægyptio*, ſeu mavis, *Oſiride* & *Iſide* primo repertum, ut teſtatur *Diodorus*: ſecundo rerum omnium neceſſariarum ſuppeditationem; ſi quidem ex papyro & ſcirpo, omnium prope rerum uſui humano neceſſariarum copia ſuppeditabatur; unde eum ſemper *Dæmoni Polymorpho*, per *Papilionem* dracontomorphum indicato, tanquam rerum neceſſariarum præſidi, oppoſitum ſpectamus. *Idem* ibid. p. 234. 4 Ενιαυτὸν γράφοντες, φοίνικα ζωγραφοῦσι, διὰ τὸ δένδρον τοῦτο μόνον τῶν ἄλλων κατὰ [τὴν] ἀνατολὴν τῆς σελήνης, μίαν βαὶν γεννᾷν, ὡς ἐν ταῖς δώδεκα βάϊσιν ἐνιαυτὸν ἀπαρτίζεσθαι. *Hor. ap.* Hierog. l. 1. cap. 3. 5 Οἱ παλαιοὶ ἄνθρωποι οὔτε λιβανωτὸν, οὔτε ἄλλο θῦμα προσέφερον, ἀλλὰ χλοὴς οἷον τίνα τῆς γονίμου φύσεως χνοῦν ταῖς χερσὶν ἀράμενοι κατῆκαιον. *Porph.* de *Abſtin.* 6 Διὰ δὲ συμβόλων ὡς ὅ τε τροχὸς ὁ στρεφόμενος, ἐν τοῖς τῶν Θεῶν τεμένεσιν, ἑλκυσμένος παρὰ Αἰγυπτίοις, καὶ τὸ τῶν θαλλῶν τῶν διδομένων τοῖς προσκυνοῦσι. * οἱ θαλλοὶ ἤτοι τῆς πρώτης τροφῆς σύμβολον ὑπάρχουσιν, ἢ ὅπως ἐπιστῶνται, οἱ πολλοὶ τοὺς μὲν καρποὺς δι' ὅλου θάλλειν καὶ αὔξεσθαι διαμένοντας ἐπιπλεῖστον· σφᾶς δὲ αὐτοὺς ὀλίγον εἰληχέναι τὸν τῆς ζωῆς χρόνον. *Clem. Strom.* l. 5. p. 672--3. 7 Τὰς κεφαλὰς τῷ Νειλώῳ λωτῷ καταστέψαντες καὶ φοινίκων πτόρθους ταῖς χερσὶ κατασείοντες, * τὴν νίκην καὶ μόνῳ τῷ σχήματι δημοσιεύοντες. *Heliod. Æthiop.* Hiſt. l. 10. 8 Ὁλοκαυτεῖν τε, καὶ θύειν τῷ Θεῷ, τότε χαριστήρια φέροντας ἐν ταῖς χερσὶν εἰρεσιώνην μυρσίνης καὶ ἰτέας σὺν κράδῃ φοίνικος πεποιημένην τοῦ μήλου τοῦ τῆς περσέας προσόντος. *Joſ.* Antiq. *Jud.* l. 3. cap. 10. 9 Τῶν δ' ἐν Αἰγύπτῳ φυτῶν μάλιστα τῇ Θεῷ καθιερῶσθαι λέγουσι τὴν περσέαν, ὅτι καρδίᾳ μὲν ὁ καρπὸς τῆς περσέας, γλώττῃ δὲ τὸ φύλλον ἔοικεν. *Plut.* de *Iſ.* & *Oſ.* p. 378. Διὰ τῷ μὲν εἰς τὸ χρηστήριον ἐνταῦθα κατιόντι παρεγγυῶμαι, ὅσια φρονεῖν, εὔφημα λέγειν. *Id.* ibid. Αἱ μὲν ὀνομαζόμεναι Περσέαι, καρπὸν διάφορον ἔχουσι τῇ γλυκύτητι, μετενεχθέντος ἐξ Αἰθιοπίας ὑπὸ Περσῶν τοῦ φυτοῦ καθ' ὃν καιρὸν Καμβύσης ἐκράτησεν ἐκείνων τῶν τόπων. *Diod.* l. 1. p. 21. 9[a] Φασὶ τὸν κιττὸν φυτὸν Ὀσίριδος. *Diod.* l. 1. p. 10. 9[b] Per triplicem ramum Perſeæ tres anni partes ſignificabant, quorum primus *Oſiridi*, i.e. ſoli; ſecundus *Iſidi*. i. e. lunæ; tertius *Mercurio* ſ. *Oro* ſacer fuit. Per 12 folia duodecim menſes ſignificabantur. Vid. *Kirch.* Æd. *Ægypt.* Synt. 3. p. 228.

*The* Lotus.

the Year. But the *Lotus* [1] is the most common and significative among the Vegetable Symbols, being observed to attend the Motion of the Sun, to lye under Water in it's Absence, and to have the Flowers, Leaves, Fruit, and Root of the same round Figure with that Luminary. *Osiris* therefore was not only supposed to be represented, in an extraordinary Manner, by the *Lotus*, but to have his Throne [2] likewise placed upon

Flowers.

it. By a Flower [3], (it is not material perhaps of which *Species*) the Power of the Deity was typified, as having thereby conducted a Plant (and therein emblematically any animal or vegetable Production) from a Seed (or small Beginning) to

*The* Anemone.

a perfect Flower (or State of Maturity.) However we read, that the *Anemone* [4], in particular, was an Emblem of Sickness.

*The* Onion.

The Onion [4a] too, upon Account perhaps of the Root of it, (which consisteth of many Coats, envelopping each other, like the Orbs in the planetary System,) was another of their Sacred Vegetables. The Priests [5] would not eat it, because, among other Reasons, it created Thirst, and, contrary to the Nature of other Vegetables, grew and increased when the Moon was in the Wain.

Utensils *&c.*

Among the great Variety of Utensils, Instruments, Mathematical Figures &c. that we meet with upon their *Obelisks* and other Pieces of Sacred Writing, we may give the first Place

*The* Calathus.

to the (*Calathus*) Basket. This is usually placed upon the Head of *Serapis*, who was the same [6] with *Osiris*, and denoted [7] the various Gifts that were received from and conveyed back to

*The* Situla.

the Deity. The (*Situla*) Bucket, which *Isis* carrieth sometimes in her Hand, might probably denote the Fæcundity of the *Nile*; differing very little, in Shape, from the (Σπονδεῖον) Cup of

1 Φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτιοι καλέουσι λωτόν· *Herod*. Eut. §. 92. Ἔστι δὲ καὶ ἡ ῥίζα τοῦ λωτοῦ τούτου ἐδωδίμη καὶ ἐγγλύσσει, ἐπιεικέως ἐὸν στρογγύλον, μέγεθος κατὰ μῆλον. ibid. Κυκλοτερῆ γὰρ πάντα ὁρᾶται τὰ τοῦ λωτοῦ, καὶ τά ἐν τοῖς φύλλοις εἴδη, καὶ τὰ ἐν τοῖς καρποῖς φαινόμενα ἥπερ δὴ μόνη κινήσει τῇ κατὰ κύκλον τοῦ ἐνέργειά ἐστι συγγενής. *Iamb*. de Myst. Sect.7. cap.2. 2 Ἐπὶ λωτῷ καθέζεσθαι. *Id*. ibid. 3 Floris species, florem rerum protestatur, quas hic Deus inseminat, progenerat, fovet, nutrit, maturatque. *Mac*. Sat.1. l.17. 4 Ἄνθη δὲ ἀνεμώνης, νόσον ἀνθρώπου σημαίνει. *Horap*. Hierogl. l. 2. cap. 8.

4a Porrum & cepe nefas violare & frangere morsu.
O sanctas gentes quibus hæc nascuntur in hortis
Numina. *Juv*. Sat.15. l.9.

5 Οἱ δὲ ἱερεῖς ἀφοσιοῦνται καὶ δυσχεραίνουσι καὶ τὸ κρόμμυον παραφυλάττοντες, ὅτι τῆς σελήνης φθινούσης μόνον, εὐτραφεῖν τοῦτο καὶ τεθηλέναι πέφυκεν. *Plut*. de *Is*. & *Os*. p. 353. 6 Ἄμφω (Σάραπις καὶ Ὄσιρις) ἑνὸς θεοῦ καὶ μιᾶς δυνάμεως. *Plutarch*. de *Isid*. & *Os*. p. 376. 7 Serapidis vertex insignitus Calatho & altitudinem sideris monstrat & potentiam capacitatis ostentat; quia in eum omnia terrena redeunt, dum immisso calore rapiuntur. *Macrob*. Sat. l. 1. cap. 20. Ὁ δὲ κάλαθος, ὃν ἐπὶ τοῖς μετεώροις φέρει, τῆς τῶν καρπῶν κατεργασίας, οὓς ἀνατρέφει κατὰ τὴν τοῦ φωτὸς περίζευξιν· *Euseb*. Præp. Evang. p.68. Calathus aureus surgens in altum monstrat ætheris summam; unde Solis creditur esse substantia. *Macr*. ut Supra. *Isidis* capiti insidet calathus cum manubrio, *Osiridis* communis, ut amborum vis frugifera & capacitas omnia in sublime trahentium declaretur. *Pignor*. Tab. *Is*. Exp. p.49.

Liba-

Libation[1], that was one of the Attributes of the (Στολιτὴς) *Ornator.* The (*Crater*) Bowl[2] was another Emblem of the same Kind, being also placed sometimes upon the Heads of their Deities, thereby typifying the great Plenty and Beneficence, that flowed from them. The *Canopus*[3] was of the same Class, representing, in all Probability, the Element, or Divinity of Water[4]. Under a *Sphyngopedes*[5], upon the *Isiac* Table, we see three of them together, denoting the three Causes[6], that were then assigned, for the Inundation of the *Nile.*

*The* Crater.

*The* Canopus.

Instruments, and such Things as may be referred to that Class, are in great Numbers. Among those of Musick, we see the *Sistrum*[7], and the *Plectrum*[8], the former whereof was used, in their religious Ceremonies, to fright away the evil *Dæmons*, being at the same Time expressive of the Periods of the *Nile*'s Inundation, and that all Things in the Universe are kept up by Motion. The *Plectrum* was either emblematical of the Poles, upon which the Globe of the Earth is turned, or else of the Air, which communicated Life and Motion to the Universe. Instruments of Punishment, such as the Hook and the *Flagellum*, are sometimes seen in the Hands of their *Genij Averrunci*, expressive, no doubt, of the Power, they are supposed to make use of, in driving away the evil *Dæmons*. But the *Flagellum*, in the Hands of *Osiris*[9], may further denote his Character, as guiding the Chariot of the Sun. The Σχοῖνος, and Sacred Cubit, (the latter[10] whereof was the Badge of the Στολιτὴς, the former[11], of the Ιερογραμματεὺς or Sacred Scribe,) may

Instruments *&c.*

*The* Sistrum.

*The* Plectrum.

*The* Flagellum.

*The* Σχοῖνος *and* Sacred Cubit.

1 Στολιτὴς * ἔχων τόν τε τῆς δικαιοσύνης πῆχυν, καὶ τὸ σπονδεῖον. *Clem. Alexand.* Strom. l. 6. p. 456.
2 Crater supremi Numinis, ex quo bonorum omnium profluit Ubertas. *Hermes* in Pirmandro, apud *Kirch.* p. 97. Mens. *Isiac.* 3 Ipsius (Canopi) simulachrum pedibus perexiguis, attracto collo, & quasi sugillato, ventre tumido in modum hydriæ, cum dorso æqualiter tereti formatur. *Euseb.* Eccl. Hist. l. 2. apud *Rufinum.* 4 Ὕδωρ δὲ καὶ πῦρ σέβονται τὰ κάλλιστα τῶν στοιχείων, ὡς ταῦτα αἰτιώτατα τῆς σωτηρίας ἡμῶν· καὶ ταῦτα δεικνύντες ἐν τοῖς ἱεροῖς. *Porph.* apud *Euseb.* Præp. Evang. p. 57. 5 *Orus* decumbit in quem *Callixenus Rhodius Sphingopedem* apud *Athenæum* appellavit. l. 5. 6 Νείλου δὲ ἀνάβασιν σημαίνοντες γράφουσι τρεῖς ὑδρίας μεγάλας * ἐπειδὴ ἡ τῆς ἀναβάσεως ἐργασία κατ' αὐτοὺς τριμερὴς ὑπάρχει. ἓν μὲν ὑπὲρ τῆς Αἰγυπτίας γῆς τάξαντες, ἐπειδὴ ἐστι καθ' αὐτὴν ὕδατος γεννητική· ἕτερον δὲ ὑπὲρ τοῦ ὠκεανοῦ, καὶ γὰρ ἀπὸ τούτου ὕδωρ παραγίνεται εἰς Αἴγυπτον ἐν τῷ τῆς ἀναβάσεως καιρῷ. Τρίτον δὲ ὑπὲρ τῶν ὄμβρων, οἳ γίνονται κατὰ τὰ νότια τῆς Αἰθιοπίας μέρη, κατὰ τὸν τῆς ἀναβάσεως τοῦ Νείλου καιρόν. *Horap.* Hierogl. cap. 21. l. 1. 7 Ἐμφαίνει καὶ σεῖστρον, ὅτι σείεσθαι δεῖ τὰ ὄντα καὶ μηδέποτε παύεσθαι φορᾶς, ἀλλ' οἷον ἐξεγείρεσθαι καὶ κλονεῖσθαι καταδαρθάνοντα καὶ μαραινόμενα. Τὸν γὰρ Τυφῶνα φασὶ τοῖς σείστροις ἀποτρέπειν καὶ ἀποκρούεσθαι, δηλοῦντες ὅτι τῆς φθορᾶς συνδεούσης καὶ ἱστάσης, αὖθις ἀναλύει τὴν φύσιν καὶ ἀνίστησι διὰ τῆς κινήσεως ἡ γένεσις. *Plut.* de *Is.* & *Os.* p. 376. Sistrum indicabat *Nili* accessum & recessum. *Serv.* in *Virg.* Æn. 8.
8 Πλῆκτρον οἱ μὲν τὸν πόλον· οἱ δὲ τὸν ἀέρα τὸν πάντα πλήσσοντα καὶ κινοῦντα εἰς φύσιν τε καὶ αὔξησιν, ἢ τὸν πάντων πληρωτικόν. *Clem.* Strom. l. 5. p. 415. 9 Simulachrum (Solis) instat dextra elevata cum flagro in aurigæ modum, læva tenet fulmen & spicas quæ cuncta Jovis solisque consociatam potentiam monstrant. *Macrob.* Sat. l. 1. cap. 23. 10 Vid. Not. 1. ut supra. 11 Ἑξῆς δὲ ὁ ἱερογραμματεὺς προέρχεται, ἔχων πτερὰ ἐπὶ τῆς κεφαλῆς, βιβλίον τε ἐν χερσὶ καὶ κανόνα, ἐν ᾧ τό τε γραφικὸν μέλαν καὶ σχοῖνος ᾧ γράφουσι. *Clem. Alex.* Strom. l. 6. p. 757.

be likewise placed among the Instruments of Justice; to which we may add the Sceptre, that hath before been taken Notice of, as the Symbol of Government, Steadiness and Conduct. But the Wheel[1], was the Reverse of the Sceptre, signifying the Instability of human Affairs. A long Rod, like the *Hasta pura* of the *Romans*, was probably a Symbol of the same Importance with the Sceptre. It is generally ascribed to the Sun[2], though we see it held in the Hands of their other Deities. The Top of it also is frequently adorned with the Head of the *Upupa*, Goat, *Orus*, *Isis*, or the *Lotus*, whereby it may be presumed, that some new Character is superadded. Thus, among other Instances, a Rod with the Head of *Isis* or *Orus* upon it, expressed, in all Probability, some Branch of Power and Authority, which we may suppose the Person who holds it, to have received from one or other of those Deities.

*The* Sceptre.

*A* Wheel.

*The* Hasta pura.

*The Top of it with the Head of* Isis *&c.*

Among the Mathematical Figures, we meet with the Circle and Crescent, which represent the Sun and the Moon (Κυελολογικῶς) as *Clemens Alexandrinus*[3] expresseth it, i. e. properly speaking, or without any *Ænigmatical* Meaning. But the Circle, denoting the Year, is equally symbolical with the Serpent, biting his Tail. A Globe or Disk is often placed upon the Heads of their Deities, as all of them bear some Relation to the Sun: it is fixed also, upon the Head[4], and between the very Horns of *Isis*, whose Attributes and Ceremonies were frequently the same[4a] with those of *Osiris*. Wings are often added to the Globe, with a Serpent hanging from it, being all of them together symbolical of what is presumed to be the *Anima Mundi*[5]; i. e. a Power, Spirit, or Faculty, that diffuseth Life, Vigour, and

Mathematical Figures; *as the* Circle, Crescent,

Globe.

*Wings given to the* Globe.

1 Ει μὴ νὴ διὰ τοῖς Αιγυπίοις τροχοῖς αἰνίτεται τι ϰὶ διδάσκει παραπλήσιον ἢ μεταβολὴν τῦ σχήματος, ὡς ὐδενὸς ἑςῶτος τῶν ἀνθρωπίνων. *Plut.* in Numa. 2 Hasta symbolum *Osiridis*, tænijs multicoloribus obvoluta; hæ *Lunam* denotabant, hasta *Solem*. *Pigh.* in Μυθολογια de Horis. p. 170. Arcu & sagittis Apollinis simulachra decorantur, ut per sagittas intelligatur vis emissa radiorum. *Macrob.* Sat. l. 1. cap. 17. 3 Ηλιον γ' ὖν γράψαι βυλόμενοι, κύκλον ποιῦσι· σελήνην δὲ, σχῆμα μηνοειδὲς, κατὰ τὸ κυειολογύμενον εἶδ@. *Clem. Alexand.* Strom. l. 5. p. 657. 4 Corona multiformis, varijs floribus sublimem distrinxerat verticem (Isidis) cujus media quidem super frontem plana rotunditas in modum speculi vel immo argumentum Lunæ candidum, lumen emicabat. *Apul.* Metamorph. l. 11. p. 258. Crines intorti per divina colla passim dispersi. *ibid.* 4a Quanquam enim connexa, immo vero unica ratio numinis religionisque esset, (viz. *Isidis* & *Osidis*) tamen teletæ discrimen interesse maximum. *Apul.* Met. *l.* 11. p. 27. 5 Cum vellent indicare tres divinas virtutes seu proprietates, scribebant circulum alatum, ex quo Serpens egrediebatur: per figuram circuli significantes naturam Dei incomprehensibilem, inseparabilem, æternam, omnis principij & finis expertem; per figuram Serpentis, virtutem Dei creatricem omnium; per figuram alarum duarum, virtutem Dei motu, omnium, quæ in mundo sunt, vivificatricem. *Abeneph.* lib. de Relig. *Ægyptiorum.* apud. *Kirch.* Obel. Pamph. p. 403. Jupiter sphæra est alata, ex ea producitur Serpens: circulus divinam naturam ostendit sine

Perfection

Perfection throughout the Univerſe. A Serpent, ſurrounding a Globe, carried along with it the ſame Meaning [1]. When the Circle hath within it a Serpent, either lying in a ſtraight Line, or forming the Figure of a Croſs, by the expanding of it's Wings, then it is ſuppoſed to be the Symbol of an *Agathodæmon* [2], otherwiſe expreſſed by the Greek [ ⊙ ] *Theta.* The *Hieralpha* ⩍ [3] likewiſe, which is frequently held in the Hands of their Deities and *Genij,* might carry along with it the like Signification. Of the ſame Kind alſo was the [♀] *Crux Anſata* [4], which conſiſted of a Croſs, or ſometimes of the Letter T only, fixed to a Circle. Now as the Croſs [5] denoted the four Elements of the World, the Circle will be ſymbolical of the Influence, which the Sun may be ſuppoſed to have over them: or, as *Kircher* [6] explains it, by the Circle is to be underſtood

*The* Serpent *ſurrounding the* Globe, *or lying within it.*

*The Sacred* Alpha.

*The* Crux Anſata.

principio & fine: Serpens oſtendit verbum ejus quod mundum animat & fæcundat: ejus ala Spiritum Dei, qui mundum motu vivificat. *Fragm.* Sanchun. de Religione *Phœnicum.* ibid. Per Globum, infinitum, æternum, immenſum; per Alas, motum quo omnia penetrat; per Serpentem, vitam omnium: per Sceptrum rectilineum, omnia in illo, curvum, rectum, magnum, parvum &c. unum eſſe: per tres nodos, unitatem, æqualitatem, & connexionem; item principium, medium & finem omnium innuebant. *Kirch.* OEdip. *Ægypt.* Claſ. 7. cap. 1. p. 96. Globus alatus, Serpentibus circundatus dum pingebatur, ſymbolum erat animæ ſeu ſpiritus mundi. *Abeneph.* Lib. de Religione *Ægyptiorum* apud *Kirch.* OEdip. *Ægypt.* Claſ. 7. cap. 4. p. 117. 1 Per figuram ſphæræ, virtutem igneam in ſole eluceſcentem, & per figuram Aſpidis ſphæram circumdantem, vitam & motum & fæcunditatem mundi deſignabant. *Abeneph.* apud *Kirch.* Ob. Pamph. p. 420. 2 Ἐπὶ μὲν οἱ Αἰγύπτιοι ἀπὸ τῆς αὐτῆς ἐννοίας τὸν κόσμον γράφοντες περιφερῆ κύκλον ἀεροειδῆ καὶ πυρωπὸν χαράσσουσι, καὶ μέσον τεταμένον ὄφιν ἱερακόμορφον· καὶ ἐστι τὸ πᾶν σχῆμα, ὡς τὸ παρ' ἡμῖν Θῆτα· τὸν μὲν κύκλον, κόσμον μηνύοντες· τὸν δὲ μέσον ὄφιν συνεκτικὸν τούτου, ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ σημαίνοντες. *Philo* Bibl. apud *Euſeb.* Præp. Evang. 3 Hoc μονόγραμμον ⩍, ex Δ & A compoſitum, in nullo non obeliſco frequentiſſimum, *Ægyptiacarum* vocum Ⲁⲅⲁⲑⲟⲥ Ⲇⲉⲙⲟⲛ quibus bonum Genium *Deltæ* Nili ſeu *Ægypti* ſignant, index; cum præter dictarum vocum capitales literas, ejus quoque *Ægypti* portionis figuram quam Δ paſſim vocant, clare dictum μονόγραμμον exprimat. *Kirch.* Prodr. Copt. p. 231. 4 Figuram Crucis, in cujus capite Circulus in modum anſæ, accepit *Meſra* a *Chamo,* & *Cham* a *Noe* & *Noe* ab *Hanuch,* ( ipſe *Idris,*) *Hanuch* a *Seth, Seth* ab *Adamo, Adam* ab *Angelo* ſuo *Raziel. Cham* vero ope ejus fecit mirabilia magna & ab eo accepit *Hermes,* & poſuit eum inter literas avium; eſt autem hic character ſignum proceſſus motuſque Spiritus mundi: (ſ. divinæ mentis in rerum omnium productione motus & diffuſionis. *Kirch.* p. 369.) & fuit magicum ſigillum & ſecretum in teleſmatis eorum, & annulus contra dæmones & malignas poteſtates. *Abeneph.* apud *Kirch.* Obel. Pamph. p. 440. 5 *Philoſophi & Medici* Ægyptij, *partium* Indiæ & Græciæ, *indicaturi quatuor Elementa, Quadratum ſub figura Crucis pingebant.* Cabala Saracenica *apud* Kirch. *Obel. Pamph.* p. 372. Οὕτως ἔδωκεν ἀναγνοὺς Πλάτων, καὶ μὴ ἀκριβῶς ἐπιστάμενος, μηδὲ νοήσας τύπον εἶναι σταυροῦ, ἀλλὰ χίασμα νοήσας, τὴν μετὰ τὸν πρῶτον θεὸν δύναμιν κεχιάσθαι ἐν τῷ παντί. *Juſtin. Mart.* Apolog. Per Circulum denotabant, divinæ mentis diffuſionem in mundum ſidereum & per Crucem, diffuſionem in Elementa. *Id.* p. 370. 6 Sicut nomen Dei יהוה juxta Rab. *Hakadoſch,* Deum generantem ſignificat, ſic & hoc (Ⲫϯ) non apud *Coptitas* tantum; ſed apud *Ægyptios* antiquos quoque *Emepht,* ſeu cum aſpiratione *Hemepht,* ſeu Ϩⲉⲙⲫϯ quod nos ex *Copto* interpretamur (in *Phtha*), quaſi diceres, Deum omnia peragentem in *Phtha* filio, quem produxit; vel, ut cum *Iamblicho* loquar, *Emepht* nimirum producentem ex ovo *Phtha,* hoc eſt, intelligentiam ad exemplar ſuum ⲓⲭⲑⲟⲛ generantem ſapientiam, omnia cum veritate artificioſe diſponentem, nempe *Taautum*; quem proinde appoſite per hos Characteres ſeu μονογράμματα ⊕, ♀ repræſentabant: per Circulum primum mundi genitorem, æternamque conſervatorem, divinitatemque ejus ubique diffuſam, per ϯ vero ſapientiam mundum gubernantem intelligentes. *Kirch.* Prod. Cop. p. 169.

*The Meaning of the* ☥ Crux Ansata.

the Creator and Preserver of the World, as the Wisdom, which is derived from Him, and directs and governs it, is signified by the +, T, or †, as He writes it, the *Monogram*, as He further conjectures, of *Mercury*, *Thoth*, *Taaut*, or (☥†) *Phtha*. It is certainly extraordinary, that this Figure should be so often found in their symbolical Writings, being seen alone, held in the Hands, or suspended over the Necks of their Deities. I have often observed, that Beetles and such other Sacred Animals and Symbols, as were bored through and intended for Amulets, had this Figure impressed upon them. The *Crux Ansata* therefore, was, in all Probability, *The Name of the Divine Being*, as *Iamblichus* records it[1], *that travelled through the World*. We may further suppose it to be *the venerable* Effigies *of the Supreme Deity, which, Apuleius*[2] informs us, *was not made in the Likeness of any Creature*; or, the *Phylactery* of *Isis*, which, not unlike the *Thummim* in the Breast Plate of the High Priest, signified, according to *Plutarch*[3], *The Voice of Truth*. But the Interpretation of this Figure, (the Cross-Part of it at least,) is recorded, in *Sozomen* and other *Christian* Authors, as expressive of *The Life to come*[4]: being the same, with *the ineffable Image of Eternity*[4a], that is taken Notice of by *Suidas*; and which the learned *Herwart*, in a very elaborate Dissertation, hath endeavoured to prove to be the *Acus Nautica*, or the Mariner's Compass of the Antients[4b].

But to return to the Mathematical Figures. The *He-*

1 Ὑφηγήσατο δὲ καὶ ταύτην τὴν ὁδὸν Ἑρμῆς· ἡρμήνευσε δὲ Βίτυς προφήτης Ἄμμωνι βασιλεῖ, ἐν ἀδύτοις εὑρὼν ἀναγεγραμμένην ἐν ἱερογλυφικοῖς γράμμασιν, κατὰ Σάϊν τὴν ἐν Αἰγύπτῳ, τό, τε τοῦ Θεοῦ ὄνομα παρέδωκε ΤΟ ΔΙΗΚΟΝ ΔΙ ΟΛΟΥ ΤΟΥ ΚΟΣΜΟΥ. *Iambl.* Sect. 8. cap. 5. 2 Gerebat alius felici suo gremio summi numinis venerandam effigiem, non pecoris, non avis, non feræ, ac ne hominis quidem ipsius consimilem: sed solerti repertu, etiam ipsa novitate reverendam altioris utcunque & magno silentio tegendæ religionis argumentum ineffabile. *Apul.* Metam. l. 11. p 262. 3 Διὰ καὶ λέγεσθαι, τὴν Ἶσιν, αἰσθομένην ὅτι κύει, περιάψασθαι φυλακτήριον &c. ἐξερμηνεύεται ΦΩΝΗ ΑΛΗΘΗΣ. *Plut.* de *Isid.* & *Osirid.* p. 377. & 378. 4 Φασὶ δὲ, τοῦ ναοῦ (Serapidis) χαρακτῆρων σταυροῦ σημείῳ ἐμφερεῖς ἐγκεχαραγμένους τοῖς λίθοις ἀναφανῆναι, παρ' ἐπιστημόνων δὲ τὰ τοιάδε ἑρμηνευθεῖσαν σημαίνειν ταύτην τὴν γραφὴν ΖΩΗΝ ΕΠΕΡΧΟΜΕΝΗΝ. *Sozomen* l. 7. Eccl. Hist. cap. 15. *Ruffin.* Eccl. Hist. l. 2. cap. 29. *Suid.* in *Theodos. Socrat.* l. 9. Hist. Tripar. 4[a] Διέγνω (ὁ μὲν Ἡραΐσκος) τὸ ἄῤῥητον ἄγαλμα ΤΟΥ ΑΙΩΝΟΣ ὑπὸ τοῦ θεοῦ κατεχόμενον, ὃν Ἀλεξανδρεῖς ἐτίμησαν Ὄσιριν ὄντα, Ἄδωνιν ὁμοῦ κατὰ μυστικήν, ὡς ἀληθῶς φάναι θεοκρασίαν. *Suid.* in voce Ἡραΐσκος. Porro idem *Suidas* eadem repetit in verbo Διαγνώμων. Quo ex utroque loco rite colligas, ipsissimum hoc esse signum, T scilicet Ansatum, AEVI, sæculi ineffabile, quod *Serapis Alexandriæ* manu teneat: quod *Alexandrini* pro *Serapide* & *Adonide* junctim colant. Idque præsertim cum ἄῤῥητον, seu ineffabile signum vocetur perinde uti Προπάτωρ, princeps pater, seu Βυθὸν, profundum Hæresiarchæ Valentini, & Tetragrammaton *Jehova*: sitque signum τοῦ αἰῶνος *Seculi*, atque ævi; quorum 4. & 8. primæva; & deinde 30. & 2. idem Valentinus describit. *Herw.* Theolog. Ethnic. p. 11. 4[b] Apud me constitui, illud signum T veteribus fuisse præstitisseque, quicquid nostris modo gubernatoribus est, præstatque *Acus Nautica*. *Id* ibid. p. 60.

*mispheres*

*The Hemispheres represented by half Disks.*

*misspheres* of the World, were probably represented by half Disks, which, according as the circular Parts of them were placed upwards or downwards, might denote the upper or the lower *Hemisphere*.

*Pyramids and Obelisks were Symbols of Fire.*

A *Pyramid* or *Obelisk*, i. e. an equilateral, or an acute angled Triangle with two equal Sides, denoted the Nature and Element of Fire[1]; but, by a right angled Triangle[2], was understood the Nature and Constitution of the Universe, the perpendicular expressing *Osiris*, or the Male; the *Basis*, *Isis*, or the Female; and the *Hypotheneuse*, *Orus*, i.e. the Air or sensible World, the Offspring of them both.

*The World represented by a Square.*

The *Mundus Hylæus*, as *Kircher* calls the material or elementary World[3], was typified by a Square, each Side, (as in the Table[4] of the *Jewish* Tabernacle,) representing one Quarter of it.

*The Posture, Dress &c. of the Egyptian Deities were Symbolical. viz. Sitting.*

But there was not only a Mystery couched under these and such like Images themselves, but the very Posture, Dress, and Matter of some of them, were not without a Meaning. For when *Isis*, *Osiris* &c. are represented sitting, This is a Type of the Deity's *being retired within itself*[5]; or, that his Power is firm and immoveable: as the Throne itself, when chequered with black and white, might be emblematical of the Variety of sublunary Things[6].

*Standing.*

When the Deities and *Genij* stand upright, as if they were ready for Action, but, at the same Time, have their Legs placed close together, This[7] is to represent them gliding, as it were, through the Air, without either Let or Impediment[8]. But, when the World is typified by a Human Figure, with it's Legs in the same Posture, This is a Token of it's Stability. No less symbolical was the Dress of their Deities.

1 Πυραμίδας δὲ καὶ ὀβελίσκους, τῇ πυρὸς οὐσίᾳ (ἀπένειμαν.) *Porph.* apud *Euseb.* Præp. Evang. p. 60.
2 Αἰγυπτίους δ' ἄν τις εἰκάσειε τῶν τριγώνων τὸ κάλλιστον, μάλιστα τούτῳ τὴν τοῦ παντὸς φύσιν ὁμοιοῦντας· * εἰκαστέον οὖν τὴν μὲν πρὸς ὀρθὰς, ἄῤῥενι, τὴν δὲ βάσιν, θηλείᾳ, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγόνῳ. καὶ τὸν μὲν Ὄσιριν ὡς ἀρχὴν, τὴν δὲ Ἶσιν ὡς ὑποδοχὴν, τὸν δὲ Ὧρον ὡς ἀποτέλεσμα. *Plut.* de *Isid.* & *Os.* p. 373-4. 3 Mundus corporeus, ex elementis compositus, in quo processus rerum fit per lineas rectas, per quadrangulum fuit indigitatus a priscis. *Plat.* in Alcinoo. cap. 11. & 12. apud *Kirch.* OEd. *Ægypt.* Clas. 7. p. 103. Γῆς δ' οἶμαι εἰκόνα ἡ τράπεζα δηλοῖ· (Τέσσαρσιν ἐπερειδομένη ποσὶ, θέρει, μετοπώρῳ, ἔαρι, χειμῶνι. *Clem. Alex.* Strom. l. 6. p. 474. 4 Μένων ἐν ἑαυτῷ, ὥσπερ τὸ καθέζεσθαι βούλεται σημαίνειν, *Iamb.* Sect. 7. cap. 2. 5 Οἱ παλαιοὶ ἔγραψεν τὸν Δία καθίζοντα, πρὸς σημαίνειν ἀκίνητον τοῦ θεοῦ δύναμιν. *Appollod.* Κάθηται δὲ, τὸ ἑδραῖον τῆς δυνάμεως αἰνιττόμενος. *Porph.* apud *Euseb.* Præp. Evang. p. 61. 6 Qui mundi habenas tenet, variegata sede splendidus. *Orph.* de *Mercurio* apud *Kirch.* Synt. 1. p. 95. Hinc, arbitror, *Græci Mercurio* virgam ex albo & nigro variatam attribuunt. *ibid.* 7 Καὶ τῷ βαδίσματι πλέον, οὐ κατὰ διάστασιν τοῖν ποδοῖν οὐδὲ μετάθεσιν ἀνυομένῳ, ἀλλὰ κατά τινα ῥύμην ἀέριον καὶ ὁρμὴν ἀπαραπόδιστον, τεμνόντων μᾶλλον τὸ περιέχον ἢ διαπορευομένων. διὸ δὴ καὶ τὰ ἀγάλματα τῶν θεῶν Αἰγύπτιοι τὼ πόδε ζευγνύντες καὶ ὥσπερ ἑνοῦντες ἱστᾶσιν. *Heliod.* *Æth.* Hist. l. 3. p. 148. 8 Ἀνθρωποειδές ἐστιν ἄγαλμά τοῦ κόσμου, τοὺς μὲν πόδας συμβεβληκότας ἔχων, ἄνωθεν δὲ μέχρι ποδῶν ποικίλον ἱμάτιον περιβεβλημένον, ἐπὶ δὲ τῆς κεφαλῆς σφαῖραν ἔχει χρυσῆν, διὰ τὸ μὴ μεταβαίνειν, καὶ διὰ τὴν τῶν ἄστρων ποικίλην φύσιν, καὶ ὅτι σφαιροειδὴς ὁ κόσμος. *Euseb.* Præp. Evang. p. 69.

*The* Sun *of a light Colour.* For the Sun, being a Body of pure Light, his Garment, according to *Plutarch* [1], was to be of the ſame Colour, uniformly bright and luminous: though *Macrobius* [2] cloaths the winged Statues of the Sun, partly with a light, partly with a blue Colour, the latter whereof was emblematical of that Luminary in the lower *Hemiſphere*. *Iſis's Garments variegated.* Whereas *Iſis* being conſidered as the Earth, ſtrewed over with a Variety of Productions; being alſo Light and Darkneſs &c. Her Dreſs, agreeable to theſe Qualities, was either to conſiſt of a Leopard's Skin, or elſe to be otherwiſe ſpotted and variegated with diverſe Colours [3]. *Iſis's Fillets.* The Fillets [4], which make part of her Dreſs or are held in her Hands, repreſent the *Phaſes* of the Moon; as the Treſſes of her Hair [5], when they are of a dark blue Colour, do the Hazineſs of the *Atmoſphere*. *The Ornaments upon the Heads of their Deities.* The Rays, Flames [6], Horns, Veils [7], &c. that are placed immediately upon the Heads of theſe Figures; the Serpents [8], which ſtand upright upon them, or iſſue out of their Hair [9]; together with the Globes, Mitres [10], Fea-

1 Στολαὶ δ' αἱ μὲν Ἴσιδος, ποικίλαι ταῖς βαφαῖς· (περὶ γὰρ ὕλην ἡ δύναμις αὐτῆς, πάντα γινομένην, φῶς, σκότος· ἡμέραν, νύκτα· πῦρ, ὕδωρ· ζωὴν, θάνατον· ἀρχὴν, τελευτὴν) ἡ δὲ Ὀσίειδος οὐκ ἔχει σκιὰν, οὐδὲ ποικιλόν, ἀλλὰ ἓν ἁπλοῦν τὸ φωτοειδές. *Plut.* de *Iſid.* & *Oſir.* p. 382. 2 Solis ſimulachris (quæ *Ægyptii* pinnata fingunt) color non unus eſt, alterum enim cærulea ſpecie, alterum clara fingunt: ex his clarum ſuperum & cæruleum inferum vocant. Inferi autem nomen Soli datur cum in inferiore hemiſphærio i.e. hyemalibus ſignis curſum ſuum peragit: ſuperi, cum partem Zodiaci ambit æſtivam. *Macrob.* Sat. l.1. cap. 19. 3 Vid. Not. 1. 4 Multicoloribus tæniis ſive faſciis ſtatuam *Iſidis* veſtiebant, ad ſignificandum varias Lunæ φάσεις. *Heliodor.* Candidæ vittæ candorem Lunæ denotabant. *Pigh.* in μυθολογία de Horis. p. 171. Hinc tæniæ illæ variæ multipliceſque *Iſidi* dedicatæ, non ſeptem tantum eas Lunæ facies, quas *Heliodorus* nuncupat σύνοδον, μῆναν, &c. nuncupat, ſed etiam vim ejus quæ circa materiam verſatur, indicant, quæ ſc. gignit omnia & omnia concipit, lucem quippe & tenebras, diem, noctem, vitam, mortem, principium, finem. *Pier.* Hiergl. l.39.cap.3. 5 Ἡ δ' περικειμένη κόμη τοῖς κάτω μέρεσιν αὐτοῦ, ὑπόδειγμα τῆς περιγείου περὶ τὸν ἀέρα παχύτητος. *Euſeb.* Præp. Evang. p. 66. Οὗτος ὁ χιτὼν σύμπας ἐστὶν ὑακίνθινος, ἀέρος ἐκμαγεῖον· φύσει γὰρ ὁ ἀὴρ μέλας. *Philo* de Vit. *Moſ.* l. 3. p. 671. Ἀέρος δὲ, ὑάκινθος· μέλας γὰρ οὗτος φύσει· *Philo.* de congreſſu quærendæ erudit. gr. p. 441. de Tabernaculi aulæis agens. apud *Clem. Alex.* p.665.

6 ——Caput aurea rumpunt
Cornua & indigenam jaculantur fulminis ignem. *Sidon. Apollin.*
Ἀστροφαῆ Διόνυσον ἐν ἀκτίνεσσι πυρωπόν. *Bacch.* Carm. apud *Diod.* l.1.
Sic *Apollo*, deinde *Liber* ſic videtur ignifer.
Ambo ſunt flammis creati, proſatique ex ignibus.
Ambo de comis calorem, & ambo radios conſerunt.
Noctis hic rumpit tenebras, hic tenebras pectoris. *Vetus* Poeta apud *Aleand.* Explic. Tab. *Heliaca* p. 22. 7 Vertex velatus divinitatis latentis Symbolum eſt. *Kirch.* Synt.17. p.490. 8 Ὁ καὶ (ὄφις) προσφυσῆσαν ἑτέρῳ παντὶ ζώῳ δίχα καὶ τοῦ δακεῖν, ἀναιρεῖ. ὅθεν ἐπειδὴ δοκεῖ ζωῆς καὶ θανάτου κυριεύειν, διὰ τοῦτο αὐτὸν ἐπὶ τῆς κεφαλῆς τῶν θεῶν ἐπιτιθέασιν. *Horapoll.* l. 1. cap. 1.
9 Jo——*aſpide cincta comas. Val. Flacc.* Argon. l.4.
10 Tutulos, (mithras, cydares) in capita gerebant, floribus, pennis, ſerpentibus, ſtellis, animalibus, flammis, circulis, vaſis aliiſque ſimilibus, quibus Geniorum proprietates & ideales rationes exprimuntur, compactos: quos in ſacrificiis pariter imitabantur ſacerdotes, illiſque notabatur, ſacerdotem continuo ſupernas Deorum ideas, quæ per tutulos notantur, ſpeculari debere: hoc enim facto, ſe in eam intelligentiam, quam continuo mente volvebant, transformari, eidemque uniri & quodammodo identificari ſibi perſuadebant; unitos vero & jam conſortio Deorum adſcriptos, omnem ſe felicitatis metam θεομόρφους attigiſſe rebantur. *Kirch.* Synt.1. p.157.

thers,

thers[1], Palm-Leaves[2] &c. that are set above them, have each their symbolical Meaning and Design; being, in general, so many Types of the Power, Nature and Attributes of that Deity or *Genius*, upon which they are placed[3]. The Beard, that is sometimes given to *Osiris*[4], hath likewise it's Meaning, being symbolical of the Summer Solstice, at which Time the Sun, having ascended to it's greatest Height, is, as it were, arrived at a State of Puberty. But *Silenus*'s bushy Beard[5] was the same Symbol with the Tresses of *Isis*'s Hair. Nay, the very black Marble, out of which some of these Figures are made[6], typified, by it's Colour, the Invisibility of their Essence; as in others, the Head and Feet being black and the Body of a lighter Colour, might probably be symbolical of the Deity's lying concealed to us in his Designs and Actions, though he is apparent in his general Providence and Care of the Universe.

Osiris's *Beard.*

*Statues of* Black Marble.

Thus have I given a short Sketch, and That chiefly from the Antients, of the symbolical and hieroglyphical Learning of the *Egyptians*; a small Portion, no Doubt, of what still remains to be discovered. *Kircher* indeed, an Author of extraordinary Learning, indefatigable Diligence, and surprizing Invention, hath attempted, in his *OEdipus* and *Obeliscus Pamphylius*, to interpret[7] all the Sacred Characters and Figures that came to his Hands. But as it cannot certainly be known, whether He might not take the outward Figures themselves, for such Things as they were not intended, by the Sacred Scribes, to represent, mistaking, for Instance, one Animal, Plant, Instrument, Utensil &c. for another; all Reasonings and Inferences, drawn from thence, can be little more than mere Conjectures, and therefore the remarkable Boast of *Isis*, will still hold true, that *no mortal hath* hitherto *taken off her Veil.*

Kircher *hath attempted to interpret these Characters.*

1 Ἐπὶ δὲ τῆς κεφαλῆς (τοῦ Κνὴφ) πτερὸν βασίλειον περικείμενον, ὅτι λόγος δυσεύρετος καὶ κεκρυμμένος, καὶ οὐ φανὸς καὶ ὅτι ζωοποιὸς, καὶ ὅτι Βασιλεὺς, καὶ ὅτι νοερῶς κίνεται. *Euseb.* Præp. Evang. l. 3. p. 69. Penna, quod cœleste est, declarat * propterea quod sursum feratur. *Dionys.* Areop. Ἱερογραμματεὺς προσέρχεται, ἔχων πτερὰ ἐπὶ τῆς κεφαλῆς, βιβλίον τε ἐν χερσὶ καὶ κανόνα. *Clem.* Strom. l. 6. p. 269. Κρόνῳ τε πάλιν ἐπὶ τῆς κεφαλῆς πτέρα δύο; ἓν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἓν ἐπὶ τῆς αἰσθήσεως. *Euseb.* Præp. Evang. l. 1. cap. 7. circa finem. 2 Caput decora corona cinxerat, Palmæ candidæ folijs in modum radiorum prosistentibus. *Apul.* Metam. l. 11. p. 269. sic ad instar solis exornato & in vicem simulachri constituto &c. 3 Vid. Not. 10. p. 408. 4 Statuitur Solis s. Bacchi ætas plenissima effigie barbæ solstitio æstivo, quo tempore summum sui consequitur argumentum. *Macrob.* Sat. l. 1. cap. 18. 5 Τοτὲ δὲ τὴν περὶ τὸν ἀέρα παχύτητα διὰ τῆς λασίας κόμης τοῦ γενείου, (ἐπιδεικνυμένην.) *Euseb.* Præp. Evang. p. 67. 6 Πολλοὶ δὲ ἂν, καὶ μελανιλίθῳ, τὸ ἀφανὲς αὐτοῦ τῆς οὐσίας ἐδήλωσαν. *Porphyr.* apud *Euseb.* Præp. Evang. p. 60. 7 Τὸ δ' ἐν Σάει τῆς Ἀθηνᾶς (ἣν καὶ Ἶσιν νομίζουσιν) ἕδος ἐπιγραφὴν εἶχε τοιαύτην, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ, ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ. *Plut.* de *Isid.* & *Osir.* p. 354. Ed. *Par.*

*This Sacred Writing conveyed chiefly upon* Obelisks.

If we except the *Isiac* Table [1], and a few other *Egyptian* Antiquities, the *Obelisks*, that still remain in *Egypt*, or have been removed from thence to *Rome*, are the principal Archives and Repositories [2], to which this Sacred Writing hath been committed. These Pillars, notwithstanding the extraordinary Length of several of them, have been hewn out of the Parent Rock without the least Flaw or Imperfection: all of them likewise that I have seen, were of a reddish *Granate* (πυροποίκιλον) Marble, finely polished: though the *Hieroglyphical* Characters, that are engraved, sometimes to the Depth of two Inches, upon them, are rough and uneven: no Attempt, at least, seems to have been ever made to polish them. Now as there are no Traces of the Chissel to be seen either upon the *Obelisks* themselves, or the *Hieroglyphical* Writing; it is probable, that the latter was performed by a Drill, whilst the *Obelisk* itself might receive both it's Figure and Polish from Friction.

*The Shape and Fashion of these* Obelisks.

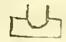
The Pillars I am speaking of, consist of two Parts, the Shaft, and the *Pyramidion*. As for the Pedestals, (I mean of those two that continue standing, the one at *Alexandria*, the other at *Matta-reah*,) they lye so concealed under Soil and Rubbish, that I had no Opportunity to see them. I have been told indeed, that when the Pedestal of the former was some Years ago laid open by M^r. *Consul Le Maire*, they found it to be eight (*French*) Foot high, and in the like Fashion, with those of the *Græcian* and *Roman* Architecture. But this perhaps will require a further Examination; although the Draught, which I had the Perusal of (and from whence I borrowed the Characters in the following Page,) was agreeable to such Ornaments and Proportions.

*The* Pedestal.

To reassume therefore the Description of what is more in View: it is observed [3], that the Shaft is in a decuple Proportion of it's greatest Breadth; as the whole Figure is nothing more than the *Frustum* of a *Pyramid*, whose Sides incline towards each other

*The* Shaft.

1 This is likewise called the *Tabula Bembina*, from being once in the Possession of *Cardinal Bembo*. It has been published by *Pignorius*, *Herwart* and others, and is now in the Possession of the *Dukes* of *Savoy*. Vid. *Kirch*. OEd. *Ægypt.* in mensa *Isiaca*. 2 *Iamblichus* instructs us (Sect. 1. cap. 2. de Mysterijs *Ægypt.*) that *Plato* and *Pythagoras* learned their Philosophy from thence. Φιλόσοφον δ' εἴπι προβάλλεις ἐρώτημα, διακρινοῦμέν σοι καὶ τοῦτο κατὰ τὰς Ἑρμοῦ παλαιὰς στήλας, ἃς Πλάτων ἤδη πρόσθεν καὶ Πυθαγόρας διαγνόντες, φιλοσοφίαν συνεστήσαντο. This Philosophy is also taken Notice of by *Pliny* (l. 36. cap. 9.) Inscripti (*Obelisci*) rerum naturæ interpretationem *Ægyptiorum* opera philosophiæ continent. 3 *Obelisci* altitudo in decupla proportione constituerunt, ad latus quadratæ basis inferioris. Sic si *Obelisci* cujusquam latus sit 10 palmarum, altitudo erit 100. *Pyramidion* vero terminans *Obeliscum* altitudine sua æquabat latitudinem inferiorem sive latus basis infimæ *Obelisci*. *Kirch*. Ob. Pamph. p. 52.

in an Angle of about one Degree. This *Fruſtum* terminates in a Point, that is uſually made up (by the Inclination) of equilateral Planes, as in the common *Pyramids*, from whence it has received the Name of the *Pyramidion*, or little *Pyramid*. It hath likewiſe been obſerved [1], that the Height of this Part, is equal to the greateſt Breadth of the *Obelisk*; but this, I preſume, will not always hold true, otherwiſe it would be of great Importance in eſtimating the Quantity of any of theſe Pillars that lyes buried under Ground. But the Baſis or Foot, may perhaps be the moſt remarkable Part of theſe *Obelisks*, eſpecially if that at *Alexandria* is to inſtruct us. For This, as the late worthy Perſon, above-mentioned, informed me, had not a ſquare *Baſe*, like thoſe we ſee at *Rome*, but an *Hemiſpherical* one, that was received (in this Manner ) into a correſpondent Cavity in the Pedeſtal; upon which likewiſe were theſe odd Characters, ſuch as the *wheel-like*, *capreolated* ones of *Apuleius* [2] may be ſuppoſed to have been.

*The* Pyramidion.

*The* Foot *of the* Obelisk *round.*



It is certain, that theſe Pillars, by being thus rounded at the Bottom, would bear a nearer Reſemblance to Darts and miſſive Weapons, than if they were ſquare; and conſequently would be more expreſſive of the Rays of the Sun, which they were ſuppoſed to repreſent; as it was the Sun itſelf to which they were dedicated [3]. It may likewiſe be preſumed, as the *Pyramids* [4], which are *Obelisks* only in obtuſer Angles, were equally emblematical of Fire, ſo they may be conſidered under the ſame religious View, to have been no leſs conſecrated to the ſame Deity.

Obelisks *and* Pyramids *dedicated to the Sun.*

1 Vid. Not. 3. p. 410. 2 De opertis adyti profert quoſdam libros, literis ignorabilibus prænotatos; partim figuris cujuſmodi Animalium, concepti ſermonis compendioſa verba ſuggerentes; partim nodoſis & *in modum rotæ tortuoſis*, *capreolatimque* condenſis apicibus, a curioſa profanorum lectione munita. *Apul.* Met. l. 11. p. 268. 3 *Obeliſci* enormitas Soli proſtituta. *Hermut.* apud *Tertull.* de Spect. cap. 3. Trabes ex eo fecere Reges quodam certamine, *Obeliſcos* vocantes, Solis numini ſacratos. Radiorum ejus argumentum in effigie eſt; & ita ſignificatur nomine *Ægyptio*. *Plin.* l. 36. cap. 8. (ⲡⲓⲧⲉⲃⲡⲏⲣⲏ forſan i.e. digitus Solis. *Kirch.* Obel. Pamph. p. 44.) *Meſphres** duos *Obeliſcos* Soli conſecravit. *Iſid.* l. 18. cap. 31. Finis denique principalis, quem *Ægyptij* in *Obeliſcorum* erectione habebant, erat, ut *Oſiridem* & *Iſidem*, hoc eſt, Solem & Lunam in his figuris, veluti myſtica quadam radiorum repreſentatione colerent, quaſi hoc honore tacite beneficiorum, per hujuſmodi ſecundorum Deorum radios acceptorum magnitudinem inſinuantes. *Kirch.* p. 161. ut ſupra. *Other Deities likewiſe, viz.* Jupiter, Venus, Apollo *&c.* *were worſhipped under the Forms of* Obelisks *and* Pyramids. Ἔστι δὲ Ζεὺς Μειλίχιος καὶ Ἄρτεμις ὀνομαζομένη Πατρῴα, σὺν τέχνῃ πεποιημένα οὐδεμιᾷ. Πυραμίδι δὲ ὁ Μειλίχιος, ἡ δὲ κίονι ἐστὶν εἰκασμένη. *Pauſan.* in Corinth. p. 102. Παφίοις ἡ μὲν Ἀφροδίτη τὰς τιμὰς ἔχει, τὸ δὲ ἄγαλμα οὐκ ἂν εἰκάσεις ἄλλῳ τῳ ἢ πυραμίδι λευκῇ. *Max. Tyr.* Διαλέξει λη. *We learn from* Clemens Alexandrinus, *that this method of worſhipping Pillars was of great Antiquity.* Πρὶν γὰρ ἢ ἀκριβωθῆναι τῶν ἀγαλμάτων σχέσεις κίονας ἱστάντες οἱ παλαιοί, ἔσεβον τούτους, ὡς ἀφιδρύματα τοῦ θεοῦ. Strom. l. 1. p. 418. Ἀγυιεὺς δέ ἐστι κίων εἰς ὀξὺ λήγων· ὃν ἱστᾶσι πρὸ τῶν θυρῶν, ἰδίους δέ φασιν αὐτοὺς εἶναι Ἀπόλλωνος, οἱ δὲ Διονύσου, οἱ δὲ ἀμφοῖν. *Suid.* in voce. 4 Vid. Not. 1. p. 407.

*The* Obelisks *of* Alexandria *and* Matta-reah *or* Heliopolis.

The *Obelisks* which I have mentioned at *Alexandria* and *Heliopolis*, have been described by various Authors. The *Hieroglyphicks* upon the latter, (which are the same on all Sides,) are exceedingly fair and legible; and indeed the whole Pillar, is as intire and beautiful, as if it were newly finished. But the *Alexandrian Obelisk*, lying nearer the Sea, and in a moister Situation, hath suffered very much; especially upon that Side, which faceth the Northward: for the Planes of these Pillars, no less than those of the *Pyramids*, seem to have been designed to regard the four Quarters of the World. It may likewise be further observed with Regard to this Pillar, that the Height of it, which is found to be fifty (*French*) Foot, three whereof are buried under Ground, agrees, almost to a Nicety, with the Length of one or other of the *Mesphean Obelisks*[1], that were erected at this Place. Several of the Characters upon the *Heliopolitan Obelisk*, are filled up with a white Composition, as if they had been enamelled; which, at first Sight indeed, engage us to imagine, that all of them, originally, were intended to be so. But, upon a stricter View, this appeared to have been done by the Hornets, that, in the Summer Season, fix here their Nests.

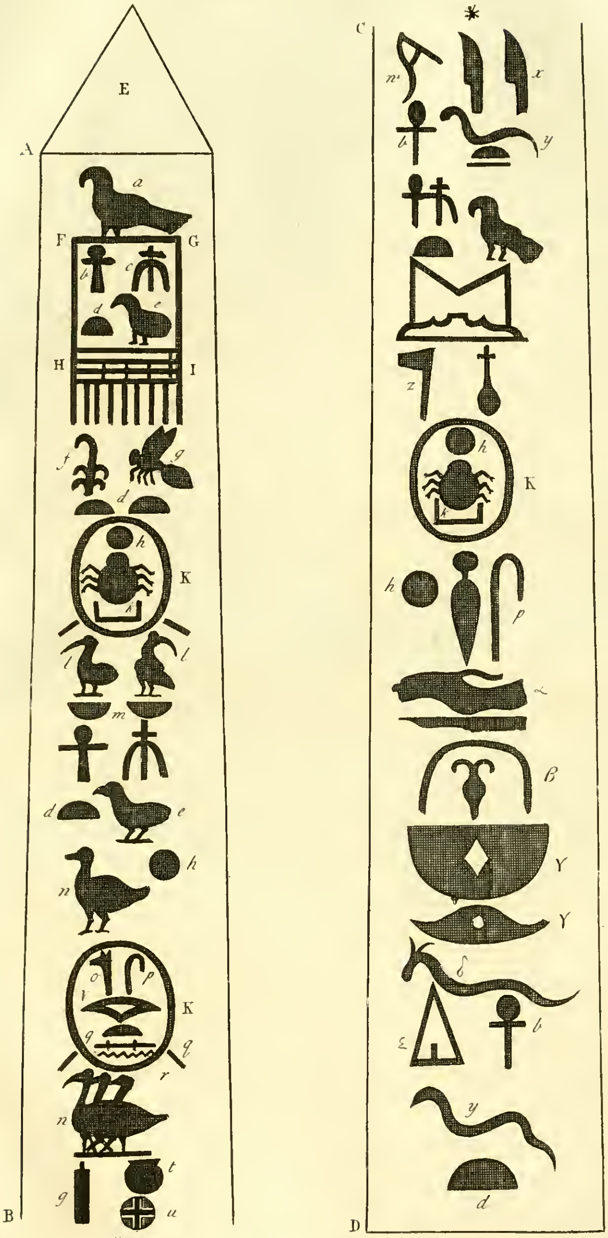
*The* Hieroglyphical *Characters upon the* Heliopolitan Obelisk.

The Copy which I took of this Pillar, is agreeable to the annexed Design; wherein A. B. C. D. represents the Shaft of the *Obelisk*, E. the *Pyramidion*, F. G. H. I. the four Quarters of the World, K. K. K. so many *Amulets* or *Talesmans*. Among the *Hieroglyphicks*, *a*. is *Osiris* or the Sun, *b*. the *Crux Ansata*, *c*. the triple Branch of the *Persea*, *d*. the upper *Hemisphere*, *e*. a Quail, *f*. the *Thyrsus Papyraceus*, *g*. the *Pantamorpha Natura*, *h*. the Disk and Beetle, *k*. a *Favissa* or Cistern, *l*. the *Ibis*, *m*. the lower *Hemisphere*, *n*. the Goose, *o*. the *Sceptrum Ægimorphum*, *p*. the *Sceptrum Arundinaceum* or Σχοῖνος, *q*. a Sceptre, with two *Ferulas*, denoting the Union of two Powers, *r*. a *Hydroschema* or Water Course, *s*. a Rudder, *t*. the *Situla*, *u*. the Influx of the four Elements, *w*. an *Agathodæmon*, *x*. a Feather, *y*. the Serpent, *z*. a Hatchet, or *Osiris*'s Hook, α. an Arm, with the Tendril of a Vine, β. a Gate, γ. an Eye, δ. the *Cerastes*, ε. a *Pyramid*. But for a particular Explication of these Characters, the greatest Part whereof have received their very Denominations from *Kircher*, the Reader is referred to that learned Author.

1 Et alii duo sunt (*Obelisci*) *Alexandriæ* in portu ad *Cæsaris* templum, quos excidit *Mesphees* rex quadragenûm binûm cubitorum. *Plin*. l. 36. cap. 9.

*Diodorus*

The Obelisk at Mattareah. 




To Sr. ROBERT BURDETT of Formarch in ye County of Derby, Baronet

*Diodorus*[1] inſtructs us, that *Seſoſtris* erected two *Obelisks* at *Heliopolis*, which were an hundred and twenty Cubits high, and eight broad. We learn alſo from *Pliny*[2], that *Sochis* and *Ramiſes* erected each of them four; whereof thoſe of *Sochis* were forty eight, and thoſe of *Ramiſes*, forty Cubits only in Height. The Breadth of the loweſt Part of This, I am ſpeaking of, is ſix Foot, and the whole Height, according as I meaſured it by the Proportion of Shadows, was no more than ſixty four; though other Travellers have found it upwards of ſeventy. Provided then we could know, which of the above-mentioned Pillars This remaining one ſhould be, together with the exact Height of it, we might thereby compute the Quantity of Mud, that hath been left upon the adjacent Soil, ſince the Time it was erected. Now thoſe that were raiſed by *Seſoſtris*, are vaſtly too high, as thoſe of *Ramiſes* are too low, to make any Pretenſions to it. For with Regard to the former, even granting the Pillar, I am deſcribing, to be ſeventy Foot high, yet ſtill as the much greater Part of it muſt remain under Ground, This will exceed, by far, any Acceſſion of Mud or Ruins, that could poſſibly have been accumulated, in the Time, above the Foundation of it. *Ramiſes*'s *Obelisks*, being only forty Cubits (i. e. ſixty Foot) high, are even ſhorter than This is found to be by Obſervation. In all probability therefore, This, which I am deſcribing, muſt be the ſurviving *Obelisk* of thoſe that were erected by *Sochis*, whoſe Height, by taking in alſo what may be allowed for the Pedeſtal, will anſwer in Groſs, to ſuch Accidents and Alterations, as have happened to the Soil of *Egypt* ſince the Erection of it. But further Notice will be taken of This in another Place.

*This* Obelisk *was probably erected by* Sochis.

There is no Point in Hiſtory that hath been ſo often, and at the ſame Time ſo variouſly treated of, as That which relates to the *Pyramids* of *Memphis*. The Antients abound with a Diverſity of Accounts and Deſcriptions concerning them; whilſt the Moderns, after a much longer Courſe of Obſervations, have yet notwithſtanding rather multiplied the Difficulties, than cleared them.

*The* Pyramids *variouſly deſcribed.*

1 Τῷ δ' ἐν Ἡλιουπόλει θεῷ τὰς χάριτας ἀπονέμων τ' εὐεργεσίας, κατὰ τὸν χρησμὸν κ̀ τὴν μαντείαν, ὀβελίσκους ἀνέθηκε δύο μονολίθους, τὸ μὲν πλάτ☉ ὀκτὼ, τὸ ᾿ μῆκ☉ πηχῶν ἑκατόν. *Diod.* l. 1. p. 38. 2 In ſupra dicta urbe (Solis) *Sochis* inſtituit quatuor numero (*Obeliſcos*) quadragenûm octonûm cubitorum longitudine: *Ramiſes* autem is, quo regnante *Ilium* captum eſt, quadraginta cubitorum. *Plin.* l. 36. cap. 8.

*Neither the Antients nor Moderns agree about the Dimensions of the* Great Pyramid.

The Dimensions of the great *Pyramid*, have given Occasion to one Dispute. *Herodotus*[1] makes the *Base* of it to be eight hundred Foot long; *Diodorus*[2] seven hundred; and *Strabo*[3] only six hundred. Among the Moderns, *Sandys*[4] found it to be three hundred Paces; *Bellonius*[5] three hundred and twenty four; our Professor *Greaves*[6], six hundred and ninety three *English*, and *Le Brun*[7] seven hundred and four Feet, (as we may suppose,) of *France*, which make about seven hundred and seventy of our Measure. There is no Way, I presume, to reconcile these Differences, and it would be unjust to charge any of these Authors with a designed Mistake. Thus much then, in general, may be said, in Defence and Vindication of Errors and Disagreements of this Kind, that none of the Sides of this *Pyramid* are exactly upon a Level. For there is a Descent in passing, from the Entrance into it, all along by the eastern Corner, to the southern; there is again an Ascent from This to the western Point; at the same Time the Sides, which regard the West and the North, have been encroached upon by such Drifts of Sand, as the *Etesian* Winds, from Time to Time, have brought along with them. As therefore it will be difficult to find a true *Horizontal Base*; it being likewise uncertain, (which is the chief Thing to be considered,) how far these Drifts of Sand may have been accumulated above the Foundation of it; all Calculations of this Kind must be exceedingly precarious, agreeable only to the Time, and to the particular Circumstances of the Situation, when they were made.

*None of the Sides of it are upon an exact Level.*

*None of the* Pyramids *were ever finished.*

Neither doth it appear that either This, or any other of the three greater *Pyramids*, was ever finished. For the Stones, in the Entrance into the greatest, being placed archwise and to a greater Height than seems necessary for so small a Passage;

1 Τῆς Πυραμίδος πανταχῇ μέτωπον ἕκαστον ὀκτὼ πλέθρα, ἐούσης τετραγώνου, καὶ ὕψος ἴσον. *Herodot.* Eut. §. 124. 2 Ἡ μὲν γὰρ μεγίστη Πυραμὶς τετράπλευρος οὖσα τῷ σχήματι, τὴν ἐπὶ τῆς βάσεως πλευρὰν ἑκάστην ἔχει πλέθρων ἑπτά, τὸ δ' ὕψος ἔχει πλείω τῶν ἓξ πλέθρων. *Diod. Sicul.* Bibl. l. 1. p. 40. 3 Δύο τούτων Πυραμίδων εἰσὶ σταδιαῖαι τὸ ὕψος, τετράγωνοι τῷ σχήματι, τῆς πλευρᾶς ἑκάστης μικρῷ μεῖζον τὸ ὕψος ἔχουσαι. *Strab.* Geogr. l.17. p.555. 4 The greatest of the three *Pyramids*, being Square at the bottom, is supposed to take up eight Acres of Ground; every Square being 300 single Paces in Length. *Sand.* Trav. p.99. Ed.vi. 5 Nos maximæ *Pyramidis* basim dimensi sumus, quæ quatuor angulorum paribus intervallis cum sit, trecentos viginti quatuor passus habet in singula latera, paululum extensis cruribus, gradiendo singulos passus numerantes. *Bellon.* Observat. l. 2. p. 269. 6 See his *Pyramidographia.* 7 Je contai trois cens bons pas d'un coin a l'autre du grand *Pyramide.* Plus je donnai a deux *Arabes* une corde que j'avois pour cet effet prise avec moi & je leur fis mesurer la distance de ces coins de l'un a l'autre, qu'ils trouverent qui montoit a cent vingt brasses qui font sept cens & quatre pieds. La Hauteur par devant cent douze brasses f. six cent seize pieds: un brasse cinque pieds & demi. *Le Brun.* Voyag. cap. 36.

there

there being alſo a large Space left on each Side of it, by diſcontinuing ſeveral of the parallel Rows of Steps, which, in other Places, run quite round the *Pyramid*; theſe Circumſtances, I ſay, in the Architecture of this Building, ſeem to point out to us ſome further Deſign, and that originally there might have been intended a large and magnificent *Portico*. Neither were the Steps or *little Altars*, as *Herodotus* [1] calls them, to remain in the ſame Condition they have been in from the earlieſt Records of Time. For theſe were all of them to be filled up, in ſuch a Manner, with priſmatical Stones, that each Side of the *Pyramid*, as in That of *Ceſtius* at *Rome*, was to be ſmooth and upon a Plane. Now nothing of this Kind appears to have been ever attempted in the leſſer or greater of theſe *Pyramids*, (the latter of which wants likewiſe a great Part of the Point, where this filling up was probably to commence;) but in the ſecond, commonly called *Chephrenes's Pyramid*, which may hint to us what was intended in them all, we ſee near a Quarter of the whole Pile, very beautifully filled up, and ending, at the Top, like the Point of a Diamond. Theſe Stones, agreeable perhaps to the Depth of the *Strata* from whence they were hewn, are from five to thirty Foot [2] long; and from three to four Foot high. Yet, notwithſtanding the Weight and Maſſineſs of the greateſt Part of them, they have all been laid in Mortar, which, at preſent, is eaſily crumbled to Powder, though originally perhaps it might be of greater Tenacity, as the Compoſition of it ſeems to be the ſame with That of *Barbary* [3].

*The Steps to be filled up with* priſmatical *Stones.*

The Antients [4] inform us, that the Stones of the *Pyramids* were brought from the Mountains of *Arabia*. Yet, notwithſtanding the great Extravagance and ſurprizing Undertakings of the *Egyptian* Kings, it doth not ſeem probable, that they would have been at the vaſt Labour and Expence of bringing Materials from ſo great a Diſtance, when they might have been ſupplyed from thoſe very Places, where they were to employ them. Now the Stone which makes the Bulk and

*The* Pyramidal *Stones not brought from the* Arabian *or* Trojan *Mountains.*

1 Ἐποιήθη δὲ αὕτη ἡ Πυραμὶς ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας, οἱ δὲ βωμίδας ὀνομάζουσι. *Herod.* Eut. §. 125. 2 *Herodotus* affirms that none of theſe Stones were leſs than thirty Foot *long*. Οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσων. §.124. 3 Vid. p. 286. 4 Τοῖσι μὲν δὴ ἀποδεδέχθαι, ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ ὄρεϊ, ἐκ τουτέων ἕλκειν λίθους μέχρι τοῦ Νείλου. *Herod.* Eut. §.124. Λέγεται δὲ τὸν μὲν λίθον ἐκ τῆς Ἀραβίας ἀπὸ πολλοῦ διαστήματος κομισθῆναι, τὴν δὲ κατασκευὴν διὰ χωμάτων γενέσθαι, μήπω τῶν μηχανῶν εὑρημένων κατ᾽ ἐκείνους τοὺς χρόνους. *Diod. Sic.* l. 1. p. 40. *Pyramis* ampliſſima ex *Arabicis* lapidicinis conſtat. *Plin.* l.36. cap. 12.

*They were taken from the Mountains upon which they are employed.*

Outside, at least, of all these *Pyramids*, is of the same Nature and Contexture, hath the like Accidents and Appearances of Spars, Fossil Shells, *Coralline* Substances[1] &c. as are common to the Mountains of *Lybia*. In like Manner *Joseph*'s Well, the Quarries of *Moccat* near *Kairo*, the *Catacombs* of *Sakara*, the *Sphinx*, and the Chambers, that are cut out of the natural Rock, on the East and West Side of these *Pyramids*, do all of them discover the specifick Marks and Characteristicks of the *Pyramidal* Stones, and, as far as I could perceive, were not to be distinguished from them. The *Pyramidal* Stones therefore, were, in all Probability, taken from this Neighbourhood; nay perhaps they were those very Stones, that had been dug away, to give the *Sphinx* and the Chambers, I have mentioned, their proper Views and Elevations.

*The great* Pyramid *is not all of it a Heap of hewn Stones.*

It may be farther observed, that the *Pyramids*, especially the greatest, is not an intire Heap of hewn Stones; inasmuch as that Portion of it, which lyeth below the *Horizontal* Section of the Entrance, may probably be no more than an Incrustation of the natural Rock, upon which it is founded. For, in advancing through the narrow Passage, the natural Rock is twice discovered: the lower Chamber also, together with the Well, (whose Mouth lyeth upon a Level with it,) appear to be of the same; whereby a considerable Abatement is to be made in such foreign Materials, as would have been otherwise required in the building of this Pile.

*No certain Account when or by whom these* Pyramids *were founded.*

It is very surprizing, that the *Pyramids*, which from their first Foundation, must have been looked upon with Wonder and Attention, should not have preserved a more certain *Æra*, and Tradition of the Time of their Foundations, or of the Name of their Founders. *Pliny*[2] reckons up a Number of Authors, who have wrote of the *Pyramids*; and all of them, He tells us, disagree in the Accounts they give us of those who built them. *Cheops*[3], *Chephrenes*, and *Mycerinus* have been

1 Especially of such as *Strabo* calls petrified *Lentils*, telling us, that they were originally the Food of the Workmen. Ἐκ γὰρ τῆς λατύπης σωροί τινες πρὸ τῶν Πυραμίδων κεῖνται, ἐν τούτοις δ' εὑρίσκεται ψήγματα καὶ τύπῳ καὶ μεγέθει φακοειδῆ· ἐνίοις δὲ, καὶ ὡς ἂν πτίσμα οἷον ἡμιλεπίστων ὑποτρέχει. Φασὶ δ' ἀπολιθωθῆναι λείψανα τῆς τῶν ἐργαζομένων τροφῆς· οὐκ ἀπέοικε δὲ &c. *Strab.* Geogr. l.17. p. 556. 2 Qui de ijs (*Pyramidibus*) scripserunt, sunt *Herodotus*, *Euhemerus*, *Duris Samius*, *Aristagoras*, *Dionysius*, *Artemidorus*, *Alexander Polyhistor*, *Butorides*, *Antisthenes*, *Demetrius*, *Demotiles*, *Apion*: inter omnes eos non constat a quibus factæ sunt, justissimo casu obliteratis tantæ vanitatis autoribus. *The like Account we have in* Diodorus. Περὶ δὲ τῶν Πυραμίδων οὐδὲν ὅλως οὐδὲ παρὰ τοῖς ἐγχωρίοις οὔτε παρὰ τοῖς συγγραφεῦσι συμφωνεῖται· οἱ μὲν γὰρ τοὺς προειρημένους βασιλεῖς (Χέμβην, Κεφρῆν, Μυκερῖνον) φασὶν αὐτὰς, οἱ δὲ ἑτέρους τινάς. *Diod.* l. 1. p. 41. 3 *Diodorus* (l.1. p. 39.) calls him *Chemmis*.

generally

generally taken for the Persons[1]. Now as *Egypt* had been, from Time immemorial, the Seat of Learning; where it was likewise pretended, that a regular and chronological[2] Account had been kept of all the remarkable Transactions of their Kings; it is much, that the Authors of such great Undertakings, should be so much as even disputed. Yet we find there were other Accounts, and Traditions concerning them. For it is said[2a], that *Suphis* built the first, and *Nitocris* the third; that the second was raised, as *Herodotus*[3] acquaints us, from the Money which the Daughter of *Cheops* procured at the Expence of her Chastity; whilst the two greater were the Work of the Shepherd *Philition*; and the least had the Harlot *Rhodope* for it's Foundress. *Herodotus* indeed, who hath preserved these Reports, doth not give much Credit to them; however it may be justly enough inferred from hence, that as the Chronology of the *Pyramids*, (those Wonders of the World,) was thus dubious and obscure, there is sufficient Ground to suspect the Correctness and Accuracy of the *Egyptian* History in other Matters.

*It is not agreed for what Use the* Pyramids *were intended.*

Neither is there an universal Consent, among the Antients, for what Use or Intent these *Pyramids* were designed. For *Pliny*[4] asserts, that they were built for Ostentation and to keep an idle People in Employment; others, which is the most received Opinion, that they were to be the Sepulchres of the *Egyptian* Kings[5]. But if *Cheops*, *Suphis*, or whoever else was the Founder of the great *Pyramid*, intended it only for his Sepulchre, what Occasion was there for such a narrow, crooked Entrance into it; for the Well[6], as it is called, at the End of the Entrance; for the lower Chamber, with a large Nitch or Hole in the eastern Wall of it; for the long narrow Cavities in the

1 Vid. *Herodot.* Euterp. §. 124. 127. & 134. 2 Ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεί τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. *Herod.* ut supra. §. 145. Περὶ ὧν ἁπάντων (βασιλέων) οἱ μὲν ἱερεῖς εἶχον ἀναγραφὰς ἐν ταῖς ἱεραῖς βίβλοις ἐκ παλαιῶν χρόνων ἀεὶ τοῖς διαδόχοις παραδεδομένας, ὁ πηλίκος ἕκαστος τῶν βασιλευσάντων ἐγένετο τῷ μεγέθει, καὶ ὁποῖός τις τῇ φύσει, καὶ τὰ κατὰ τοὺς ἰδίους χρόνους ἑκάστῳ πραχθέντα. *Diod.* Bibl. l.1.p.29. 2[a] Σοῦφις τὴν μεγίστην ἤγειρε Πυραμίδα, ἥν φησιν Ἡρόδοτος ὑπὸ Χέοπος γεγονέναι. *Maneth.* apud *Syncell.* Chronogr. p. 56. Νίτωκρις γεννικωτάτη, καὶ εὐμορφοτάτη τῶν κατ' αὐτὴν γενομένη * τὴν τρίτην ἤγειρε Πυραμίδα. *Id.* ibid. p. 58. 3 Vid. Not. 1. 4 *Pyramides* regum pecuniæ otiosa ac stulta ostentatio; quippe cum faciendi eas causa, a plerisque tradatur, ne pecuniam successoribus aut æmulis insidiantibus præberent; aut ne plebs esset otiosa. *Plin.* l.36. cap. 12.

5 ——*Pyramidum* tumulis evulsus *Amasis*. *Luc.* l. 9. l. 155.
Cum *Ptolemæorum* manes seriemque pudendam
*Pyramides* claudant indignaque *Mausolea*. *Id.* l. 8. l. 698.

Τετταράκοντα δ' ἀπὸ τῆς πόλεως (Memphis) σταδίοις προελθόντι, ὀρεινή τις ὀφρύς ἐστιν, ἐφ' ᾗ πολλαὶ μέν Πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων. Τρεῖς δ' ἀξιόλογοι, τὰς δὲ δύο τούτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταριθμοῦνται. *Strab.* Geogr. l.17. p.1161. Τῶν δὲ βασιλέων τῶν κατασκευασάντων αὐτὰς ἑαυτοῖς τάφους, συνέβη μηδέτερον αὐτῶν ταῖς Πυραμίσιν ἐνταφῆναι. *Diod. Sic.* Bibl. l. 1. p. 40. 6 In *Pyramide* maximâ est intus puteus 86 cubitorum, flumen illo admissum arbitrantur. *Plin.* l.36. cap. 12.

Walls of the upper Room; or for the two Ante-Chambers, and the lofty Gallery [1], with Benches on each Side, that introduce us into it? As the whole of the *Egyptian* Theology was cloathed in mysterious Emblems and Figures, it seems reasonable to suppose, that all these Turnings, Apartments, and Secrets in Architecture, were intended for some nobler Purpose, (for the *Catacombs* are plain, vaulted Chambers, hewn out of the Rock) and that the Deity rather, which was typified in the outward Form of this Pile [2], was to be worshipped within. The great Reverence and Regard, which *Suphis* [3], one of the supposed Founders, is said to have paid to the Gods, will perhaps, in the first Place, not a little favour such a Supposition. Yet even if this at last should not be granted, no Places certainly could have been more ingeniously contrived for the *Adyta*, that had so great a Share in the *Egyptian* Mysteries.

*The Great Pyramid was probably intended for a Temple.*

It has been before observed, that *Chephrenes* built the second *Pyramid*, and *Mycerinus* the third: but for what Intent? not to be their Sepulchres; inasmuch as no Passage being left open into Them, as into the Great *Pyramid*, they must have been pulled down, and built again after their Decease, before their Bodies could have been there deposited. If indeed we had any authentick Tradition, that these *Pyramids* had been built, by some pious Successors, over the Tombs of their Ancestors, there would then be less Occasion to call in Question an Opinion, that hath been so generally received: but if no Report of this Nature occurs in antient History, if the Founders made no Provision in them for their Interments, (which is supposed to be the principal Intent of these Structures,) but contrived them, as far as we know, and are informed from Antiquity, to be close, compact Buildings, it may so far, I presume, be disputed, that the two lesser *Pyramids*, at least, could never have been intended for Sepulchres.

*The second and third Pyramids were not intended for Sepulchres.*

The square Chest likewise of *Granate* Marble, which is placed in the upper Chamber of the Great *Pyramid*, may be supposed to have been rather intended for some religious Use, than for the Coffin of *Cheops*. For among other Uses, which at this Distance of Time, and in so symbolical a Religion, we cannot expect to trace out in History, This Chest may be sup-

*The Chest in the Great Pyramid was intended for some religious Use.*

1 See the Description of these several Places in *Greaves*'s *Pyramidographia*. 2 Vid. p. 407, 411. 3 Οὗτος δὲ καὶ ὁ Περόπτης [Περιόπτης, Contemplator. *Marsh.* Chron. Canon. p. 51.] εἰς θεοὺς ἐγένετο, καὶ τὴν ἱερὰν συνέγραψε βίβλον, ἣν ὡς μέγα χρῆμα ἐν Αἰγύπτῳ γενόμενος (Manetho) ἐκτησάμην. *Syncell.* p. 56.

poſed, to have been concerned either in the myſtical Worſhip of *Oſiris* [1], or to have ſerved for one of their (Κίσαι ἱεραὶ [2]) Sacred Cheſts, wherein either the Images of their Deities, or their Sacred Veſtments [3] or Utenſils were kept; or elſe that it might have been a *Faviſſa* or Ciſtern [4], ſuch as contained the *Holy Water*, made uſe of in their Ceremonies. The Length [4a] of it, which is ſomewhat more than ſix Foot, does indeed favour the received Opinion of it's having been deſigned for a Coffin; yet both the Height and the Breadth, which are each of them about three Foot, very far exceed the Dimenſions, that perhaps were ever obſerved by the *Egyptians*, upon ſuch Occaſions. Thoſe Stone Coffins, which I have ſeen in *Egypt*, (and by them, I preſume, we may judge of others,) were all of them of a quite different Form from this pretended one of *Cheops*; being inſcribed with *Hieroglyphicks*, and made exactly in the Faſhion of the *Mummy* Cheſts, juſt capacious enough to receive one Body. Whereas This, which I am ſpeaking of, is an oblong Square, not ending, as the *Mummy* Cheſts do, in a Kind of Pedeſtal, whereupon it might have been erected; neither is it adorned with any Sacred Characters, which, from the great Number of Coffins that are never known to want them, ſeem to have been a general as well as neceſſary Act of Regard and Piety to the deceaſed.

[*The Stone Coffins of* Egypt *not made in the ſame Form.*]

The Manner likewiſe, in which this Cheſt is placed, is quite different from what was perhaps ever obſerved by the *Egyptians*, in the depoſiting of their Dead. For the *Mummies* always ſtand upright [5], where Time or Accident have not diſturbed them: whereas This Cheſt lyeth flat upon the Floor, and thereby hath not that Dignity of Poſture, which, we may ſuppoſe, this wiſe Nation knew to be peculiar, and therefore

[*The* Mummies *were not placed* horizontally, *but upright.*]

1 Αἰγύπτιοί τε γὰρ Ὀσίριδος πολλαχοῦ θήκας δεικνύουσι. *Plut.* de *Iſid.* & *Oſ.* p.365. Ἡ γὰρ λεγομένη καθείρξις εἰς τὴν σοφὸν Ὀσίριδος, οὐδὲν ἔοικεν ἀλλ' ἢ κρύψιν ὕδατος καὶ ἀφανισμὸν αἰνίττεσθαι. *Id.* p. 366. 2 Ferebatur ab alio *Ciſta ſecretorum capax, penitus cælans operta magnificæ Religionis. Apul.* Met. l.11. p.262. 3 Particularly of ſuch as were carried about in their *Comaſiæ.* Ἤδη δὲ κ' ἂν ταῖς καλουμέναις παρ' αὐτοῖς ΚΩΜΑΣΙΑΙΣ, τῶν θεῶν χρυσᾶ ἀγάλματα· δύο μὲν κύνας, ἕνα δὲ ἱέρακα, καὶ ἶβιν μίαν περιφέρουσι. *Clem.* Strom. l.5. p.413. 4 *Faviſſæ* locum ſic appellabant, in quo erat aqua incluſa circa Templa. Sunt autem, qui putant *Faviſſas* eſſe in *Capitolio* caellis ciſterniſque ſimiles; ubi reponi erant ſolita ea, quæ in Templo vetuſtate erant facta inutilia. *Feſt.* Fuit autem in Templo *Piſcina* ſub figura convenienti myſterijs eorum. *Aveneph.* de Relig. *Ægypt.* apud *Kirch.* Obel. Pamph. p. 473. 4[a] Vid. Not.1. p.421. 5 Ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα· ποιησάμενοι δὲ, ἐσεργνῦσι τὸν νεκρὸν· καὶ κατακληΐσαντες οὕτω θησαυρίζουσι ἐν οἰκήματι θηκαίῳ, ἱστάντες ὀρθὸν πρὸς τοῖχον. *Herod.* Eut. §. 86 Πρὸς τὸν ἀσφαλέστατον τῶν τοίχων ὀρθὼ ἱστᾶσι τὴν λάρνακα. *Diod.* l. 1. p.58.

———————*Ægyptia* Tellus
Claudit odorato poſt funus ſtantia (buſto) ſaxo
Corpora.——— *Sil.* Ital. l.13. l.475.

 would

*The Chest not intended for the Coffin of* Cheops.

would be very scrupulous to deny to the human Body. Now if this Chest was not intended for a Coffin, (and indeed *Herodotus* [1] tells us that *Cheops*'s Tomb was in the Vaults below) we have so far a presumptive Argument, that neither could the *Pyramid* itself have taken the Name of a Sepulchre from it. Nay provided even that *Cheops* and others had been buried within the Precincts of This or any other of the *Pyramids*, yet still this was no more than what was practised in other Temples [2], and therefore would not destroy the principal Use and Design for which they were erected. And indeed, I am apt to think, that there are few, who attentively consider the outward Figure of these Piles; the Structure and Contrivance of the several Apartments in the Inside of the Greatest; together with the ample Provision, that was made on each Side of it, for the Reception, as may be supposed, of the Priests; but will conclude, that the *Egyptians* intended the Latter for one of the Places, as all of them were to be the Objects at least, of their Worship and Devotion.

*The Antients not acquainted with the Inside of the Great* Pyramid.

*Strabo* [3], as far as I know, is the only Person among the Antients, who seems to have been acquainted with the narrow Entrance, that conducts us into the Great *Pyramid*. We have only a small Ascent up to it at present; and, as it may be presumed, that the Situation of it in his Time [4], was nearly half Way up the *Pyramid*, we are so far instructed, what extraordinary Encroachments have been since made, by the Sands, in that Direction. However if there had been a Passage left open, so early, into this *Pyramid*; if this Passage was not continued directly forward, in the same Angle of Descent, quite down to the subterraneous Cavities, (as the many Breaches and Irregularities in the Architecture of that Part of it, where we first begin to ascend, will give us Room to suspect;) it is much, that no particular Account should have been left us, by antient Historians [5], of the several Apartments that have been since described

1 Οὔτε γὰρ ὕπεστι, (speaking of the *Pyramids* of *Chephrenes*,) οἰκήματα ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου διῶρυξ ἥκει ἐς αὐτὴν, ὥσπερ ἐς τὴν ἑτέρην, ῥέουσα· διοικοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιῤῥέειν, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα. *Herod*. Eut. §.127. 2 Ἔθαψαν (Aprien) ἐν τῇσι πατρῴῃσι ταφῇσι· αἱ δέ εἰσι ἐν τῷ ἱρῷ τῆς Ἀθηναίης. *Id*. ibid. §. 169. Ἐτάφη (Amasis) ἐν τῇσι ταφῇσι τῇσι ἐν τῷ ἱρῷ. *Herod*. Thal. §.10. Οὓς δή, οὐδὲ γὰρ οὐδὲ τούτους σιωπήσομαι, πρὸς δὲ καὶ αὐτοὺς ἐξελέγξω, νεὼς μὲν εὐφήμως ὀνομαζομένους, τάφους δὲ γενομένους, τουτέστι τοὺς τάφους νεὼς ἐπικεκλημένους. * ἐν τῷ νεῷ τῆς Ἀθηνᾶς ἐν Λαρίσσῃ, τάφος ἐστὶν Ἀκρισίου. * τί δαὶ Ἐριχθόνιος; οὐχὶ ἐν τῷ νεῷ τῆς Πολιάδος κεκήδευται; *Clem. Alex*. Cohortat. ad Gentes. p. 39. 3 Ἔχει δ' ἐν ὕψει μέσως πως τῶν πλευρῶν λίθον ἐξαιρέσιμον· ἀρθέντος δὲ σύριγξ ἐστὶ σκολιὰ μέχρι τῆς θήκης. *Strab*. l. 17. p.1161. 4 Vid. Not. ut supra. 5 *Pliny* indeed mentions the Well, (Vid.Not.6. p.417.) but no other Place.

by the Moderns; and of the Cheſt which is placed in the uppermoſt of them. An *Arabian* Hiſtorian[1] acquaints us, that this *Pyramid* was opened, only about nine hindred Years ago, by *Almamon*, the *Calif* of *Babylon*; and that "they found in "it, towards the Top, a Chamber, with an hollow Stone, in "which there was a Statue like a Man, and within it a Man, "upon whom was a Breaſt-Plate of Gold, ſet with Jewels; upon "this Breaſt-Plate was a Sword of ineſtimable Price, and at "his Head a Carbuncle of the Bigneſs of an Egg, ſhining like "the Light of the Day, and upon him were Characters writ "with a Pen, which no Man underſtood". But this, it may be preſumed, is of the ſame Authority, with what he obſerves in another Place, "That he who built the *Pyramids*, was "*Saurid ibn Salhouk*, the King of *Egypt*, who was before the "Flood 300 Years". But letting alone theſe ſurprizing Accounts, it is remarkable, that the Cheſt, in ſtriking it, gives the ſame Muſical Note, (*E-la-mi*, if I miſtake not,) with the Chamber; and thereby may be ſuppoſed to have ſimilar Dimenſions: though, by Menſuration, our accurate Profeſſor[2] found their reſpective Proportions to be different. We are to obſerve further, that this Cheſt is fixed ſo ſtrongly in the Floor, that a Number of Perſons were not able to move it; being ſituated, (perhaps not without a Myſtery,) in the ſame Direction, with the Mouth of the *Pyramid*, directly to the Northward; a Poſition, that was likewiſe given to the Doors of other *Egyptian* Edifices[3].

*There are Holes upon the Head and Rump of the* Sphinx.

Beſides what hath been already mentioned with Regard to the *Sphinx*, we are to take Notice, that (in *July*, 1721.) the Sands were accumulated to that Degree round about it, that we could but juſt diſcover the Ridge of the Spine; at the End of which, juſt over the Rump, there was a ſquare Hole, about four Foot long, and two broad. But this was ſo cloſely filled up with Sand, that we could not lay it open enough to obſerve,

1 *Ibn Abd Alhokm*, as he is recorded by Mr. *Greaves* in his *Pyramidographia*. 2 The exteriour ſuperficies of this Tomb contains in Length, ſeven Feet three Inches and an half. In Depth it is three Feet, three Inches, and three Quarters, and is the ſame in Breadth. The hollow Part within is in Length on the W. Side, 6 Feet and $\frac{488}{1000}$. In Breadth, at the N. End 2 Feet and $\frac{218}{1000}$. The Depth is 2 Feet and $\frac{860}{1000}$ Parts of the *Engliſh* Foot. The Length of the Chamber on the S. Side is 34 Feet and $\frac{380}{1000}$. The Breadth is 17 Feet and $\frac{190}{1000}$. The Height is 19½ Feet. Vid. *Pyramid.* ut ſupra. 3 Μοίριον δὲ ἀποδέξασθαι μνημόσυνα, τοῦ Ηφαίστου τὰ πρὸς ΒΟΡΕΗΝ ἄνεμον τετραμμένα προπύλαια. *Herod.* Eut. §.101. Τοῦ γὰρ δυώδεκα μέν εἰσι αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλῃσι· ἓξ μὲν πρὸς ΒΟΡΕΩ, ἓξ δὲ πρὸς νότον τετραμμέναι συνεχέες. *Herod.* ibid. de Labyrintho §. 148. In this Situation likewiſe the *Table* (*of Shew-Bread*) was placed in the *Tabernacle*. Exod. 40. 22.

whether or no it had been originally contrived (like the Well in the Great *Pyramid*) for a Stair-Case. Upon the Head likewise there is another Hole, of a round Figure, which, I have been told, is five or six Foot deep, and wide enough to receive a well grown Person. The Stone, which this Part of the Head consists of, seems to be adventitious; but the rest of the Figure is hewn out of the natural Rock. It must be left to future Travellers to find out, whether these Holes served only to transmit a Succession of fresh Air into the Body of the *Sphinx*, or whether they might not have had likewise a Communication with the Great *Pyramid*, either by the Well, or by the Cavity in the Wall of the Chamber, that lyes upon the same Level with it. Nay it will sometimes perhaps appear, that there are Chambers also in the two other *Pyramids*; and not only so, but that the Eminence likewise, upon which they are erected, is cut out into *Cryptæ*, narrow Passages and Labyrinths, which may, all of Them, communicate with the Chambers of the Priests, the artful Contrivers of these *Adyta*, where their initiatory, as well as other mysterious Rites and Ceremonies, were to be carried on with the greater Awe and Solemnity.

*These Holes had probably a communication with the* Pyramids.

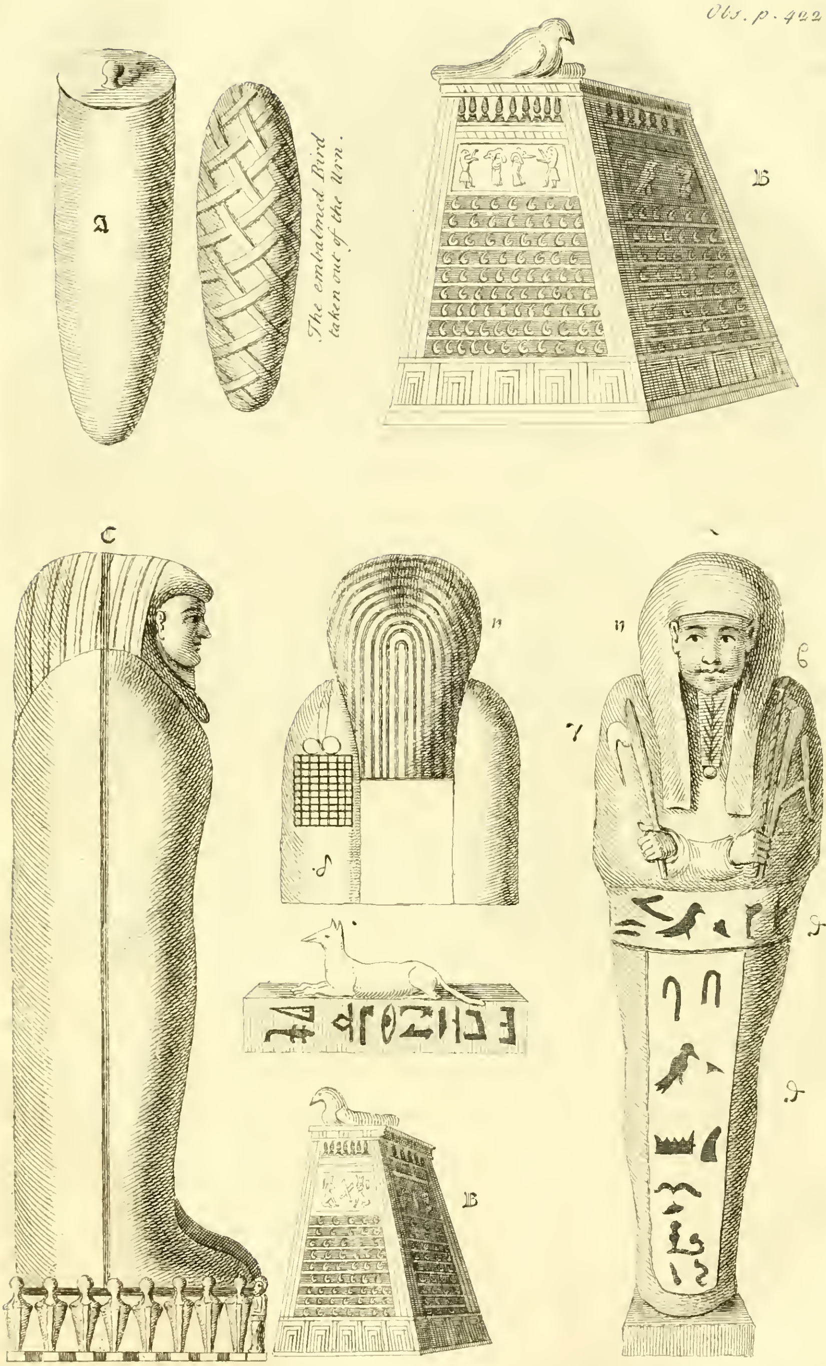
*The* Catacombs *at* Sakara.

The Accounts that have been hitherto given us of the *Mummies*, seem to be very imperfect; and indeed the *Catacombs* at *Sakara*, which are commonly visited, have been so frequently rifled and disturbed, that nothing hath preserved it's primitive Situation in Them. There are still remaining, in some of these Vaults, a great Number of Urns, of baked Earth, in a *conical* Figure, a, which contain, each of them, an *Ibis*. The Bill, the Bones, nay the very Feathers of this Sacred Bird are admirably well preserved even to this Time. For (if we except the *Hieroglyphical* Writing) the same Bandage and Mixture of Spices, that was applyed to the human Body, seems to have been bestowed upon This. But the Skull and some other Bones of an *Apis*, (as it may be presumed to have been,) that were brought from thence, discovered not the least Token of their having been embalmed. There were several little wooden Figures also, of the same Quadruped, that were painted white, with their Legs tyed together, as if ready to be sacrificed. I was shewed at the same Time, a small Vessel, like a Sloop, with the Masts and Sails intire, and the Men tugging at their Oars.

*The Urns in which the* Ibis *is preserved.*

Little

Obs. p. 422.




To MATHEW SKINNER Esq.r one of His Majesties Serjeants at Law & Recorder of ye City of Oxford

Little square Boxes, like B, usually painted either with symbolical Figures or *Hieroglyphicks*, are found in these *Catacombs*. The Figure of a Hawk is commonly fixed to each of their Lids; though I had one that was surmounted with a Dog[1], and another with an Owl; both of them painted in proper Colours. I was at a loss to know, for what other Uses these Boxes could have been designed, than to be the Coffins of their Sacred Animals; when Mr. *Le Maire*, (who had been at the opening of a new Vault,) informed me, that there was one of them placed, as in the adjoyning Table, at the Feet of each *Mummy* C; wherein were inclosed the Instruments and Utensils, in Miniature, which may be supposed to have belonged to the Trade and Occupation of the embalmed Person, when he was alive. He shewed me one of them, which contained a Variety of Figures in lascivious Postures; and had therefore appertained, as he conjectured, to one of their *Curtizans*. Among others, there was the Figure of a *Bacchus* in Copper; a hollow *Phallus*, in Alabaster; several small earthen Vessels, for Paint; and the Joynt of a Reed, which had within it a Pencil, and some pounded Lead Oar, the same that is still used by the Women of these Countries[2]. These Boxes, the *Mummy* Chests, and whatever Figures and Instruments of Wood are found in the *Catacombs*, are all of them of *Sycamore*, which though spongy and porous to Appearance, hath notwithstanding continued intire and uncorrupted for more than three thousand Years. A little behind the Boxes, there are a Number of little Images, α, α, α, &c. of baked Earth, made nearly in the Form of the *Mummy* Chests; some whereof are blew, others white, others again are pied, or in the Habit of a Nun. These are ranged round about the Pedestals of the *Mummy* Chests, as if they were designed for so many Guardian *Genij* and Attendants. The several Attributes of these Images; such as the *Flagellum* (β), Hook (γ), Net (δ), *Hieralpha* (ε), &c. the female Countenance (ζ), together with the Veil (η), should induce us to believe it to be the *Isis Averrunca*, or *Isis* the Driver away of Evil *Dæmons*. The Scroll of *Hieroglyphical* Writing (θ), that runs down the Breast, differeth very little from what we commonly see painted upon the correspondent Part of the *Mummy*. But the

*Boxes placed before the Feet of the Mummies.*

*Various Instruments found in them.*

*The Boxes, Mummy Chests &c. made of the Sycamore Wood.*

*Little Images placed round about the Mummy Chests.*

1 This is expressed in Plate XXIV. fig. 4. of Mr. *Alex. Gorden*'s Collection of *Egyptian* Antiquities. 2 Vid. p. 294.

little Idol (𝔇), (which seems to be of the same Kind, though without the usual Symbols) hath the Scroll upon the Back of it, with Characters also of a different Fashion.

*The Composition of the* Mummies; *their Bandages, &c.*

The Composition[1] that is found in the Heads of the *Mummies*, looks exactly like Pitch, but is somewhat softer: the Smell of it also is the same, though something more fragrant. In examining two of these *Mummies*, by taking off the Bandage, I found that the *Septum Medium*[2] of the Nose, was taken away in them both; and that the Skulls were somewhat thicker than ordinary[3]. There were few or none of the muscular Parts preserved, except upon the Thighs, which crumbled to Powder upon touching them. The like happened to that Part of the Bandage, which more immediately envelloped the Body; notwithstanding that more than fifty Yards of the exteriour Part, was, upon unfolding it, so strong to Appearance, that it seemed to have been just taken from the Loom. Yet even this, in a few Days, one might easily rent to Pieces. I found neither Money in the Mouths nor Idols in the Breasts of these *Mummies*. Yet the greatest Part of the little Images, that are sold in *Egypt*, are commonly reported to have been lodged in such Repositories. What may favour this Opinion is, that the People of *Sakara* are the chief Venders of these Antiquities at present; of whom likewise I purchased the Vase 𝔈, which was probably an *Egyptian* Censer, being of a beautiful Slate-like Stone, with the Handle very artfully contrived to imitate the Leg of a Camel, tyed up in the same Fashion, the *Arabs* use to this Day, to prevent those Creatures from straying away. 𝔉𝔉 are two Pendants of the like Materials and from the same Place. Of this Kind perhaps were the (λίθινα χυτὰ) Stones, which

*Idols said to be found in their Breasts.*

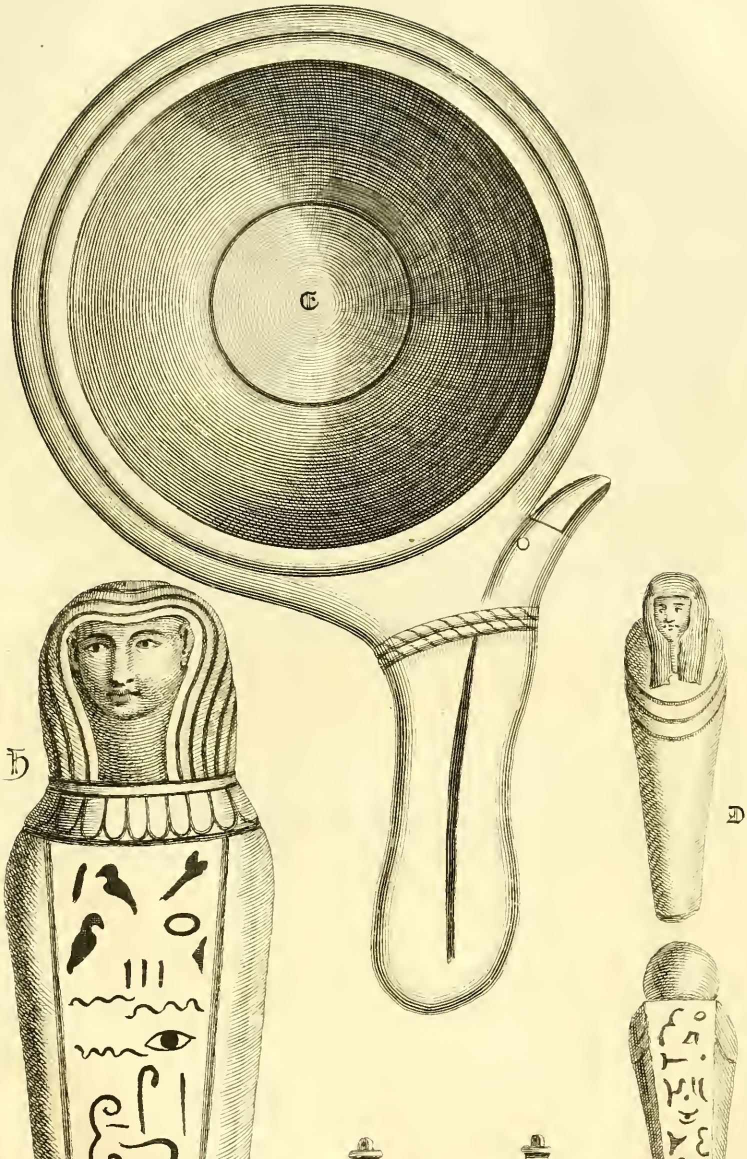
*An* Egyptian *Censer.*

Pendants.

1 Apud *Ægyptios* Cadaver fit τάριχος i.e. salsura, sive *Mummia* (مومي) uti appellant recentiores medicorum filij, ab *Arabico* (Persic. potius) موم *Mum*, i. e. cerâ; quia ceromate etiam in eo negotio utebantur. *Gatak.* Annot. in *M. Anton.* p.175. موميا *Mummia* vulgo; Pissaspalton (ἡ ὄζουσα πίσσης μεμιγμένης ἀσφάλτῳ) *Dioscoridis* l.1. cap.101. *Gol.* Dict. *Pliny* makes this Composition to be the Tar of the *Torch Pine*. Pix liquida in *Europa* e *Teda* coquitur, navalibus muniendis, multosque alios ad usus. Lignum ejus concisum, furnis undique igni extra circundato, fervet: primus sudor, aquæ modo, fluit canali: hoc in *Syria Cedrium* vocatur, cui tanta vis est, ut in *Ægypto* corpora hominum defunctorum eo perfusa serventur. *Plin.* Hist. Nat. l. 16. cap. 11. From being called *Cedrium* by *Pliny*, we may rather take it to be the Tar of the *Cedar* Tree, according to *Dioscorides* l. 1. cap. 106. Κέδρος δένδρον ἐστὶ μέγα, ἐξ οὗ ἡ λεγομένη ΚΕΔΡΙΑ συνάγεται. * Δύναμιν δὲ ἔχει σηπτικὴν μὲν τῶν ἐμψύχων, φυλακτικὴν δὲ τῶν νεκρῶν σωμάτων· ὅθεν καὶ νεκροῦ ζωὴν τινες αὐτὴν ἐκάλεσαν. 2 The *Septum Medium* of the Nose seems to have been taken away, as well for the easier Extraction of the Brain, as for the Injection of the Pitch-like Substance into it. Πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυξωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ δὲ φάρμακα ἐγχέοντες. *Herod.* Eut. §. 86. 3 *Herodotus* makes the *Egyptians* to be remarkable for the Thickness of their Skulls. Αἱ δὲ τῶν Αἰγυπτίων (κεφαλαὶ) οὕτω δή τι ἰσχυραί, μόγις ἂν λίθῳ παίσας διαῤῥήξειας. *Herod.* Thal. §. 12.

they

Obs. p. 424.




*To* Richard Hollins Esq.[r] *Sollicitor to His Royal Highness* FREDERICK *Prince of* WALES.

Obs. p. 425.




To HUMPHREY WYRLEY, of the Inner Temple Esq.r

they suspended upon the Ears of their sacred Crocodiles [1]. The *Canopus* ♍, with two others [2], that are now in the Possession of Dr. *Mead*, were likewise from *Sakara*. This of mine, which is of an almost transparent Alabaster, is seventeen Inches long, and six in Diameter; having a Scroll of sacred Characters painted upon the Breast, and the Head of *Isis* veiled, for the *Operculum*. The Vessels [3], that were carried about in their Processions, either to denote the great Blessing of Water, or that Water, the humid Principle, was the Beginning of all Things, may be supposed to have been of this Fashion, or rather, as the *Canopuses* usually are, somewhat more turgid. In the famous Contest also, betwixt the *Chaldeans* and *Egyptians*, concerning the Strength and Power of their respective Deities, *Fire* and *Water*, the Latter was personated by a *Canopus*; the Story whereof is humourously told by *Suidas* [4]. *The Canopus.*

The following *Icunculæ*, were intended, in all Probability, to be so many of their *Lares* or *Amulets* [5]: whereof the first A, is an *Egyptian* Priest with his Head shaven, and a Scroll of *Hieroglyphicks* upon his Knees. B, is *Osiris*, with his *Tutulus a*, *Flagellum b*, and Hook *c*. C, is the same Deity, (ἱερακόμορφος) *The Author's Collection of Icunculæ.*

1 Ἀρτήματά τε λίθινα χυτὰ (fossitia) καὶ χρύσεα ἐς τὰ ὦτα (τοῦ κροκοδείλου) ἐνθέντες &c. *Herod.* Eut. §.69.
2 These are figured by Mr. *Gorden*, Tab. xviii. whereof the first is of baked Earth, the other of Alabaster. 3 Quintus auream vannum aureis congestam ramulis: & *alius ferebat Amphoram. Apul.* Met. l. 11. p. 262. 4 Ποτὲ, ὡς λόγος, Χαλδαῖοι τὸν ἴδιον θεὸν, ὅπερ ἐστὶ τὸ πῦρ, ἀποσεμνύνοντες, πανταχοῦ περιέφερον. ὥστε τοῖς πᾶσι τῶν ἐπαρχιῶν συμβεβληκέναι. καὶ τὸν νικῶντα, ἐκεῖνον παρὰ πάντων νομίζεσθαι θεόν. τῶν μὲν οὖν ἄλλων ἐπαρχιῶν οἱ θεοὶ, ἀπὸ χαλκοῦ, ἢ ἀργύρου, ἢ λίθου, ἢ ἄλλης τοιαύτης ὕλης ἐτύγχανον ἱδρυμένοι. ἡ δὲ τοιαύτη ὕλη, εὐχερῶς ἀπὸ τοῦ πυρὸς διεφθείρετο. ὥστε πανταχοῦ τὸ πῦρ ἀναγκαίως νικᾶν. τοῦτο ἀκούσας ὁ τοῦ Κανώπου ἱερεὺς πανοῦργόν τι τοιοῦτον ἐνεθυμήθη. ὑδρίαι ἐν τοῖς μέρεσι τῆς Αἰγύπτου εἰώθασι γίνεσθαι ὀστράκιναι, τρήσεις ἔχουσαι λεπτὰς συνεχεῖς, ὥστε διὰ τῶν τρήσεων ἐκείνων τὸ τεθολωμένον ὕδωρ διυλιζόμενον, ἀποδίδοσθαι καθαρώτατον. Ἐκ τούτων τῶν ὑδριῶν μίαν λαβὼν ὁ τοῦ Κανώπου ἱερεὺς, καὶ τὰς τρήσεις ἐκείνας ἀποφράξας κηρῷ, καὶ διαφόροις ζωγραφήσας χρώμασι πληρώσας ὕδατος, ἔστησεν ὡς θεόν. καὶ ἀποτεμὼν παλαιοῦ ἀγάλματος τὴν κεφαλὴν, ὅπερ ἐλέγετο, Μενελάου τινὸς κυβερνήτου γεγενῆσθαι, ἐπιμελῶς ἐπιθεὶς, ἥρμοσεν αὐτὴν τῷ ἀγάλματι. παρεγένοντο μετὰ ταῦτα οἱ Χαλδαῖοι. ἀνήφθη τὸ πῦρ. καὶ ὁ κηρὸς, δι' οὗ αἱ τρήσεις ἐτύγχανον πεφραγμέναι, διελύοντο. τῆς δὲ ὑδρίας ἱδρώσης, καὶ τὸ ὕδωρ διὰ τῶν τρήσεων ἐκβαλλούσης, ἐσβέννυτο τὸ πῦρ. οὕτω τε τῇ πανουργίᾳ τοῦ ἱερέως Κάνωπος τῶν Χαλδαίων νικητὴς ἀνεδείχθη. καὶ ἀπὸ τότε λοιπὸν ὡς θεὸς ἐτιμᾶτο. *Suid.* in voce Κάνωπος. 5 Inter amuleta *Ægyptia* nil erat communius *Harpocrate*, *Horo*, *Apide*, *Osiride* & *Iside*, *Canopo*; quorum primus Cornucopia instructus sub forma pueri nudi digito silentia suadente conspiciebatur; alter ibidem sub forma pueri, sed fascibus, aut reticulato amictu involutus; tertius sub forma bovini capitis; quartus sub varijs formis, nunc ἱερακόμορφος, nunc κυνόμορφος, modo Leoniformis; quinta sub mulieris habitu, scuticâ & reti instructa, alijsque instrumentis. Per *Harpocratis* amuletum, arcanorum per varias divinationum species se conscios futuros sperabant, religiose gestatum: gestatum autem fuisse, *ansulæ* satis demonstrant. Per *Hori* amuletum naturæ mundanæ notitiam se habituros putabant; per *Apidis* amuletum, fæcunditatem; per *Osiridis* influxus superni abundantiam; per *Isidis*, quæ ad Terram & Nilum pertinent, bonorum omnium temporalium ubertatem se consecuturos sperabant. Per *Accipitrem*, se consecuturos sperabant claritatem luminis tum oculorum, tum intellectus; per *Bovem*, domesticæ substantiæ amplitudinem; per *Canem* scientiarum & artium notitiam; per *Cynocephalum* & *Ælurum* Lunaris Numinis attractum. Erat ex Insectis quoque *Scarabæus*, certis & appropriatis lapidibus incisus, potentissimum Amuletum & passim usurpatum, ad Solaris Numinis attractum, contra omnes tum corporis, tum animi morbos institutum. *Kirch.* Gymn. Hierogl. Clas. xi. p. 447-8.

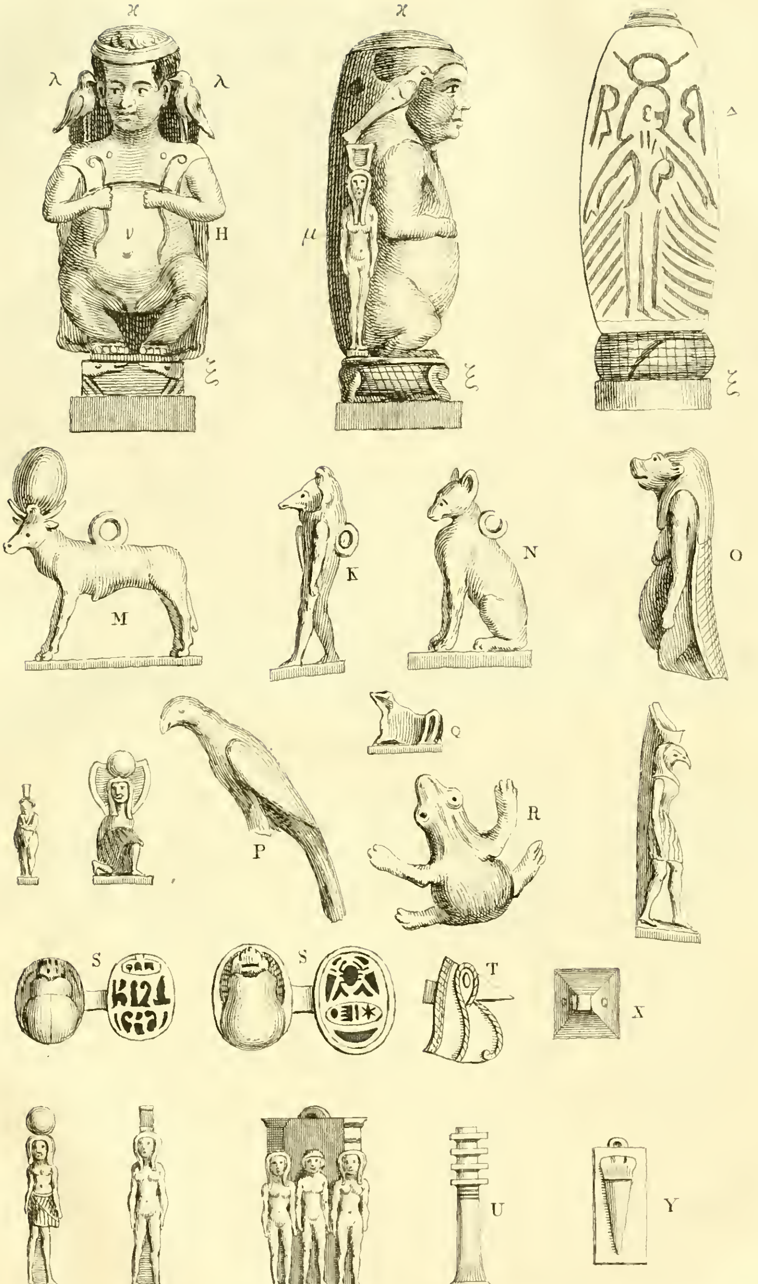
with the Hawk's Head; having been formerly enammelled, upon the Breaſt; and holding either a Palm Branch or a Feather; which ſeems likewiſe to have been enammelled. D, is the horned *Iſis*, or Ισις μυριώνυμος. In her Lap ſhe carries her Son *Orus*, E; the ſame with F, the *Sigalion* or God of *Silence*, who is accordingly ſeen with his Finger upon his Mouth, and known by the Name of *Harpocrates*. G, is another Figure alſo of *Harpocrates*, in the ſame ſitting Poſture, that is uſed, to this Day, by the Eaſtern Nations. H, is ſuppoſed to be *Orus*[1], (i. e. the Earth,) turgid with the Variety of Things, which it is ready to produce. J, (provided the Turn of the Body and the *Pileus* do not ſuppoſe it to have originally belonged to ſome other Nation and Worſhip,) may perhaps, from it's Poſture, be the *Egyptian Crepitus*[2]: as, among others of a leſſer Size, K, is the *Anubis*; L, M, the *Apis*; N, the Cat; O, the *Cynocephalus*; P, the Hawk; Q, R, the Frog; S, the Beetle; T, the *Phallus Oculatus*[3]; U, a *Niloſcope*; X, a *Pyramid*; and Y, a *Plectrum*.

*The Matter of which theſe* Icunculæ *are made.*

Of theſe *Icunculæ*, the laſt is of Alabaſter; Q, is of brown Marble, ſpotted with yellow; A, B, C, D, E, F, G, J, K, L, M, N, P, R, are of Copper, and the reſt of baked Earth. All of them, except A, G, J, O, P, R, are either bored through, or elſe have little Rings fixed to them, whereby, we may conjecture, that they were ſuſpended upon the Necks of their Votaries. Yet the Spindles or Pivots *a, a, a, a*, of the Images A, B, C, D, may give us Room to ſuſpect, that They, in particular, were either to be erected, in ſome convenient Place of their Houſes, as Objects of their Worſhip, or elſe that they were to be fixed upon their

1 *Horus* ſemper ſub puerili forma referebatur, & myſticè, *Plutarcho* teſte, nihil aliud eſt, quam ſenſibilis mundi machina, quam Sol ſeu *Oſiris* per *Scarabæum* (κ) indicatus, continua Solarium Numinum per binos *accipitres* (λ) & terreſtrium Geniorum, per *Penates* (μ) lateribus aſſiſtentes indicatorum, miniſterio, ſumma Sapientia gubernat & moderatur. Pueri forma pingitur, quia Mundus generabilium rerum innovatione continuo veluti rejuveneſcit: tumido corpore (ν) pingitur, quia genitalium rerum fætura & πανσπερμία perpetuo turget: ſub utroque pede Crocodilum (ξ) calcat, i. e. Beboniam ſeu Typhoniam malignitatem mundo adeo pernicioſam, ne invaleſcat, cohibet; ſcuticaque (ο) i. e. virtutis ſuæ efficacia in officio continet. In poſtica parte per figuram Δ, *Iſis*, ſeu Luna exprimitur, quod cornua & velum quibus ſemper exhibetur, oſtendunt; ubere turget, quia mater omnium inventionum eſt, & *Hori* a *Typhone* extincti vindicatrix & reſuſcitatrix; dum mundum ſiccitate & aduſtiva quadam vi oppreſſum, humido ſuo influxu, per radios apte indicato, temperiem & vitam revocat. *Kirch.* ibid. p.449. 2 Nec *Serapidem* magis quam *Strepitus*, per pudenda corporis expreſſos, contremiſcunt (*Ægyptij*) *Minut.* Felix. §. 28. Crepitus ventris inflati, quæ *Peluſiaca* religio eſt. S. *Hieron.* in *Iſai.* l. 13. cap. 46. 3 *Oſirin* per brachium extenſum, beneficentiæ & liberalitatis notam, multis locis oſtendimus; atque adeo *Phallus* hic *oculatus* [cum brachio occulte ex eo emergente] nihil aliud innuit, quam providentiam beneficam divini *Oſiridis*, in fæcunda generatione eluceſcentem; quâ occultâ & inſenſibili operatione omnia fæcundat eratque potiſſimum apud Ægyptios Amuletum &c. *Kirch.* OEdip. *Ægypt.* Synt. 13. p.415.

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Symbolical Rods and Sceptres, and carried about, in that Manner, in their ſolemn Proceſſions.

*Egypt does not much abound with Plants and Animals.*

Now of ſuch Things as relate to the Natural Hiſtory of *Egypt*, the *Nile* is without Doubt the moſt worthy of our Notice. For in a Country like this, which is annually overflowed, it cannot be expected, that there ſhould be any great Variety either of Plants or Animals. However *Proſper Alpinus*, *Bellonius*, and other Authors of great Reputation, have been very copious upon both theſe Subjects; though, it may be preſumed, if the aquatick Plants and Animals are excepted, there are few other Branches of the Natural Hiſtory, that are coeval with *Egypt*. The *Muſa*, the Date Tree, the *Caſſia Fiſtula*, the *Sycamore*, nay even the Leek and the Onion, may be ſuppoſed to have been originally as great Strangers to it, as the Camel, the *Bubalus*, the *Gazel* and the *Camelopardalis*. For it is highly probable, as will appear by and by, that the Soil of *Egypt* cannot claim the ſame Antiquity with That of other Countries, but, being made in Proceſs of Time [1], all theſe Animals and vegetable Productions, muſt have been by Degrees tranſplanted into it.

*The moſt remarkable Plants and Animals brought from other Places.*

*The Papyrus almoſt deſtroyed.*

Yet even ſome of thoſe Plants and Animals, that may be reckoned among the *Indigenæ*, or to be, at leaſt, of great Antiquity, are now either very ſcarce or altogether wanting to this Country. For the more indigent Sort of People have left us very little of the *Papyrus*, by continually digging up the Roots of it for Fuel. The *Perſea* [2] too, that had formerly a Place in moſt Pieces of their Symbolical Writing, is either loſt at preſent, or the Deſcriptions of it do not accord with any of the *Egyptian* Plants, that are known at this Time. It cannot certainly be the (*Perſica* or) Peach Tree, as it is commonly rendred, becauſe the Leaves of it are perennial, and fall not, like Theſe, every Year.

*The Perſea, not the Peach Tree.*

*The Hippopotamus, Crocodile, and Ibis very rare.*

And then, among the Animals, the *Hippopotamus*, is what the preſent Race of *Egyptians* are not at all acquainted with. Nay the very Crocodile, or [تمساح] *Timſah* [3], as they call it, ſo rarely appears below the Cataracts, that the Sight of it, is as great a Curioſity to Them, as to the *Europeans*. In like Manner the

1 Debet *Ægyptus Nilo* non tantum fertilitatem terrarum, ſed ipſas. *Senec.* Quæſt. Nat. l.4. cap.2. 2 Vid. *Cluſ.* Hiſt. Plant. l.1. p.2. 3 This Name hath nearly the ſame Sound with *Champſa*, as it is called by *Herodotus*. Καλέονται δὲ οὐ κροκόδειλοι, ἀλλὰ χάμψαι. *Eut.* §. 69.

*Ibis,* that was once known to every Family, is now become exceedingly rare; though the Want of it is ſufficiently ſupplied, by the Stork. For, beſides a great Number of theſe Birds, that might undoubtedly eſcape my Notice, I ſaw, in the Middle of *April,* (1722.) (our Ship lying then at Anchor under Mount *Carmel,*) three Flights of them, each of which took up more than three Hours, in paſſing by us; extending itſelf, at the ſame Time, more than half a Mile in Breadth. They were then leaving *Egypt,* (where the Canals, and the Ponds that are annually left by the *Nile,* were become dry,) and directed themſelves towards the N. E.

*The* Storks *are in great Numbers in* Egypt.

*They aſſemble together before they paſs from one Country to another.*

It is obſerved of the Storks, that, for about the Space of a Fortnight, before they paſs from one Country to another, they conſtantly reſort together, from all the circumjacent Parts, in a certain Plain; and there forming themſelves, once every Day, into a *Dou-wanne,* (according to the Phraſe of theſe People,) are ſaid to determine the exact Time of their Departure, and the Places of their future Abodes[1]. Thoſe that frequent the Marſhes of *Barbary,* appear about three Weeks ſooner, than the Flights above-mentioned, were obſerved to do; though they likewiſe are ſuppoſed to come from *Egypt*; whither alſo they return a little after the Autumnal *Æquinox,* the *Nile* being then retired within it's Banks, and the Country in a proper Diſpoſition to ſupply them with Nouriſhment.

*The* Stork *accounted ſacred by the* Mahomitans.

The *Mahomitans* have the *Bel-arje,* (for ſo they commonly call the Stork[2],) in the higheſt Eſteem and Veneration. It is as ſacred among them, as the *Ibis* was among the *Egyptians*; and no leſs profane would that Perſon be accounted, who ſhould attempt to kill, nay even to hurt or moleſt it. The great Regard that is paid to theſe Birds, might have been perhaps firſt obtained, not ſo much from the Service they are of to a moiſt, fenny Country[3], in clearing it of a Variety of uſeleſs Reptils and Inſects, as from the ſolemn Geſticulations, they are

1 This Account agrees with what we read, *Jer.* 8. 7. *The* Stork *in the Heaven knoweth her appointed Times.* 2 [لقلق *or* لقلغ] *Leklek* or *Legleg* is the Name, that is commonly uſed by the *Arabian* Authors, though *Bel-arje* prevails all over *Barbary.* *Bochart* (Hieroz. l. 2. cap. 29.) ſuppoſeth it to be the ſame with the *Haſida* of the Scriptures, a Bird, which was ſo called from the Piety of it. *Nam* חסידה *piam & benignam ſonat. Id.* ibid. *Eximia* Ciconijs *ineſt Pietas. Etenim quantum temporis impenderint fœtibus educandis, tantum & ipſæ a pullis ſuis invicem aluntur.* Solin. Polyhiſt. cap. 53 *Ælian.* Hiſt. Anim. l. 3. cap. 23. *Horap.* l. 2. cap. 55. 3 Thus it is ſaid of the People of *Theſſaly.* Θετταλοὶ δὲ πελαργοὺς (ἐτίμησαν,) ὅτι πολλοὺς ὄφεις τῆς γῆς ἀναδιδούσης, ἐπιφανέντες ἐξώλεσαν ἅπαντας. *Plut.* de *Iſid.* p. 380. *Honos ijs ſerpentium exitio tantus, ut in* Theſſalia *capitale fuerit occidiſſe. Plin.* l. 10. cap. 23

ob-

obſerved to make, as often as they reſt upon the Ground or return to their Neſts. For, firſt of all, they throw their Heads backwards in a Poſture, as it were, of Adoration; then they ſtrike, as with a Pair of *Caſtanets* [1], the upper and lower Parts of their Bill together; and afterwards proſtrate their Necks, in a ſuppliant Manner, quite down to the Ground; always repeating the ſame Geſticulations three or four Times.

*They make uſe of many ſolemn Geſticulations.*

As the *Ach-Bobba*, (the *Oripelargus* of the Antients,) the Camel, the *Bubalus* or *Bekker el Waſh*, the *Gazell* or *Antelope*, the *Ichneumon*, *Chamæleon*, *Dab*, *Warral*, *Thaibanne*, *Ceraſtes* &c. have been already taken Notice of, I have very little to add to the Natural Hiſtory of the Animals of *Egypt*. However it may be obſerved, that the Sands and mountainous Diſtricts on both Sides of the *Nile*, afford as great a Plenty, both of the *Lizard* and the *Serpentine* Kinds, as the Deſert of *Sin* [2]. The *Ceraſtes* is the moſt common *Species* of the Latter. *Signore Gabrieli*, (a *Venetian* Apothecary, who had lived a long Time at *Kairo*,) ſhewed me a Couple of theſe Vipers, which he had kept five Years in a Bottle, well corked, without any Sort of Food, unleſs a ſmall Quantity of fine Sand, wherein they coiled themſelves up in the Bottom of the Veſſel, may be reckoned as ſuch. When I ſaw them, they had juſt caſt their Skins, and were as brisk and lively as if newly taken.

*Several of the* Egyptian *and* Barbary *Animals the ſame.*

*The* Ceraſtes *lives long without Food.*

Of the *Lizard* Kind, the *Warral* is of ſo docible a Nature, and appears withal to be ſo affected with Muſick, that I have ſeen ſeveral of them keep exact Time and Motion with the *Derviſhes*, in their circulatory Dances; running over their Heads and Arms; turning, when they turned; and ſtopping when they ſtopped. This, I preſume, (as there is no ſmall Affinity betwixt the Lizard and the Serpent,) may bear ſome Relation to the Quality which the Latter is ſuppoſed to have, of being naturally affected with Muſick. The Pſalmiſt alludes to it, (*Pſal.* 58. 4, 5.) when he mentions *the deaf Adder, which ſtoppeth her Ear, and refuſeth to hear the Voice of the Charmer, charm he never ſo wiſely.*

*The* Warral *affected with Muſick.*

1 From this Noiſe it was called *Crotaliſtria* by the Antients, the *Crotalum* being likewiſe ſuppoſed to have been taken from it.

——————crepitante *Ciconia* roſtro. *Ovid.* Met. l. 6.

Sonus, quo *crepitant*, oris potius, quam vocis eſt. *Solin.* Polyhiſt. ut ſupra. Καὶ τὲς πελαργὲς, ἐπειδὰν παείοντας ἡμᾶς ΚΡΟΤΩΣΙΝ. *Philoſtr.* Epiſt. ad *Epict.* Ciconiæ, quaſi *Cicaniæ*, a ſono, quo *crepitant*, dictæ ſunt; quem *roſtro quatiente* faciunt. *Iſid.* Orig. l. 12. p. 1134. 2 Vid. p. 388.

*The* Ophiophagi *or Eaters of Serpents.*

I have been informed that there are more than forty thousand Persons in *Kairo* and the neighbouring Villages, who live upon no other Food than Lizards and Serpents. This Singularity entitles them, among other religious Privileges, to the great Honour, of attending more immediately upon the embroidered Hangings of black Silk, which are made every Year for the *Kaaba* of *Mecca,* and conducted with great Pomp and Ceremony, from the Castle, through the Streets of *Kairo.* Upon these Occasions, there are Numbers of this Order, who sing and dance before it; throwing their Bodies, at certain Intervals, into a Variety of enthusiastick Gestures. Such like Acts of Devotion, how ludicrous soever they may appear to us, have been always looked upon with Reverence by the Eastern Nations. Thus we find, *Psal.* 149. 3. that *the Lord's Name was to be praised in the Dance.* And again, *Ps.* 150. 4. that *he was to be praised with the Timbrel and Dance.* Agreeably to which Injunctions, *all the Women went out after* Miriam *with Timbrels and Dances.* Exod. 15. 20. and David, *in bringing the Ark from the House of* Obed Edom, *danced before the Lord. 2 Sam. 6.* 14.

*Their Ceremonies in conducting the Hangings of the* Kaaba.

*Plants of all Kinds owe their Growth &c. to the* Nile.

If we except the *Natron, Sal Armoniac,* and the Fossil Shells that have been occasionally taken Notice of in the Description of the *Pyramids,* there are few other Branches of the Natural History of *Egypt,* that remain to be explained, but what may be referred to the *Nile.* For, as it seldom rains in the inland Parts of this Country, the different *Species* of Grain, Pulse, and other vegetable Productions, are all of them intirely indebted to the River for their Growth and Increase. However these several Kinds of Plants are not all raised and nourished the same Way. For Barley and Wheat, (which are usually ripe, the one, about the Beginning, the other, at the latter End of *April,*) require no further Culture and Refreshment, than, in some Part or other of *October,* (the Inundation being then over,) to be either thrown upon the Mud, or else to be beat or plowed gently into it. At this Time also they sow Flax and כסמת, or Rice, as I suppose it may be rendered, *Exod.* 9. 31. Now Wheat and Rice being of a slower Growth, than Flax and Barley, it usually falls out, in the Beginning of *March,* that, when the former Kinds are not as yet *grown up* or begin only to spindle, *the Barley* is *in the Ear, and the Flax* is *bolled.* The Plantations of Rice are kept, almost constantly, under Water; and therefore the larger Crops of it are pro-

Barley *and* Wheat.

Flax.

Rice.

produced near *Dami-ata* and *Rozetto*, where the Plains are low, and consequently more easily overflowed, than those which lye higher up the River.

*Their Engines for raising Water.*

Now such vegetable Productions, as require more Moisture, than what is occasioned by the Inundation, are refreshed by Water, that is drawn at certain Times out of the River, and lodged in large Cisterns, made for that Purpose. *Archimedes*'s Skrew [1], seems to have been the Instrument that was antiently made use of upon these Occasions; though, at present, it is not known; the Inhabitants serving themselves either with various Kinds of leathern Buckets, or else with a *Sakiah*, (as they call the *Persian* Wheel,) which is the most general and useful Machine. Engines and Contrivances of both these Kinds, are placed all along the Banks of the *Nile*, from the Sea to the Cataracts; their respective Situations being higher and consequently the Difficulty of raising Water the greater, in Proportion as we advance up the River.

*The Method of watering their Plantations.*

When therefore their Pulse, Safranon (or *Carthamus*,) Melons, Sugar Canes &c. (all which are commonly planted in Rills,) require to be refreshed, they strike out a Plug, that is fixed in the Bottom of one of these Cisterns; and then the Water gushing out, is conducted, from one Rill to another, by the Gardiner; who is always ready, as Occasion requires, to stop and divert the Torrent, by turning the Earth against it with his Foot, and opening at the same Time, with his Mattock, a new Trench to receive it. This Method of conveying Moisture and Nourishment to a Land that is rarely refreshed with Rain, is often alluded to in the H. Scriptures; where also it is made the distinguishing Quality betwixt *Egypt* and the Land of *Canaan*. For *the Land*, (says *Moses* to the Children of *Israel*, Deut. 11. 10, 11.) *whither thou goest in to possess it, is not as the Land of* Egypt, *from whence ye came out, where thou sowedst thy Seed, and wateredst it with thy Foot, as a Garden of Herbs: but the Land whither ye go to possess it, is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.*

*The* Nile's *Inundation occasioned by the Rains in* Æthiopia.

I have already observed, that it seldom rains in the inland Parts of *Egypt*: but, upon the Coast, from *Alexandria*, all along to *Dami-ata* and *Tineh*, they have their former and latter Rains, as in *Barbary* and the *Holy Land*. The periodical

1 Τοῦ μὲν ποταμοῦ διὰ τὴν καθ' ἔτος ἀνάβασιν νεαρὰν ἰλὺν ἀεὶ καταχέοντος, τῶν δ' ἀνθρώπων ῥᾳδίως ἅπασαν ἀρδευόντων διά τινος μηχανῆς, ἣν ἐπενόησε μὲν Ἀρχιμήδης ὁ Συρακόσιος, ὀνομάζεται δὲ ἀπὸ τοῦ σχήματος Κοχλίας. *Diod.* l. 1. p. 21.

Augmentation therefore of the *Nile* must be owing to such Torrents, as discharge themselves into it, in the Regions to the Southward. Now *Æthiopia* is agreed upon to be the Place: inasmuch as the *Nile* is here supposed to have it's Sources; where also the Sun, when it draws near the Northern *Tropick*, brings on the rainy Season. The *Portuguese Missionaries*[1] claim the Honour of this Discovery; though, among others, we find some of the *Græcian* as well as *Arabian* Philosophers[2], who have embraced the same Opinion.

*The Quantity of Mud brought down by the River.* Yet how wonderful soever this large Conflux of Water may have been accounted, in all Ages, the great Quantity of Mud, that hath, from Time to Time, been brought down along with it, will appear to be no less strange and surprizing. Surely the Soil in *Æthiopia* (provided the *Nile* reacheth no further,) must be of an extraordinary Depth, in having, not only bestowed upon *Egypt* so many thousand annual *Strata*, but laid the Foundation likewise of a future Addition to it in the Sea, to the Distance of twenty Leagues. So far at least, by Sounding, this Mud is found to extend.

*The Quality of the Mud.* The Soil that is conveyed in this Manner, by being imbibed and buoyed up by the River, is of an exceedingly light Nature, and feels to the Touch like an impalpable Powder. *Plutarch*[3] tells us, that the Colour of it is black; such a black, says he, as is that of the Eye; though, in another Place[4], he makes every Thing to be black, where Water is concerned. The Appellations also of ΜΕΛΑΣ and שחור[5] (*Sichor*) are supposed to have

1 To the immense Labours of the *Portuguese*, Mankind is indebted for the Knowledge of the real Cause of the Inundations of the *Nile*, so great and regular. Their Observations inform us, that *Abyssinia*, where the *Nile* rises, and waters vast Tracts of Land, is full of Mountains, and in it's natural Situation, much higher than *Egypt*; that all the Winter, from *June* to *September*, no Day is without Rain; that the *Nile* receives in it's Course all the Rivers, Brooks and Torrents which fall from those Mountains; these necessarily swell it above the Banks, and fill the Plains of *Egypt* with the Inundations. This comes regularly about the Month of *July*, or three Weeks after the beginning of the rainy Season in *Æthiopia*. Vid. *Monthly Library* for *March*, 1735. *P. Lobo*'s History of *Abyssinia*. 2 Ἀγαθαρχίδης ὁ Κνίδιος φησὶ κατ' ἐνιαυτὸν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ θερινῶν τροπῶν μέχρι τῆς μετοπωρινῆς ἰσημερίας. *Diod. Sic.* l. 1. p. 27. Ἐπεὶ δὲ ἀεὶ τὸ θέρος πληροῦται, πιθανὸν εἶναι κατὰ τοὺς ἀντικειμένους τόπους γίνεσθαι τοὺς χειμῶνας, καὶ τὸ πλεονάζον τῶν κατ' ἐκείνους τοὺς τόπους ὑδάτων εἰς τὴν καθ' ἡμᾶς οἰκουμένην φέρεσθαι. *Id.* ibid. p. 26. Οὐδὲν οὖν εἶναι παράδοξον εἰ καὶ κατὰ τὴν Αἰθιοπίαν τὴν κειμένην ὑπὲρ Αἰγύπτου συνεχεῖς ἐν τοῖς ὄρεσιν ὄμβροι καταῤῥάττοντες, ἐν τῷ θέρει πληροῦσι τὸν ποταμόν. *Id.* p. 27. V. *Plut.* de Placit. Phil. l. 4. c. 1. Incrementum *Nili* fit e pluvijs qui in illa Regione (sc. *Abyssinia*) decidunt. *Ebn Sina* apud *Abulf.* Geogr. ex traduct. V. Cl. *J. Gagnier*. Incrementum *Nili* oritur ex imbribus copiosis; quod quidem dignoscitur ex accessu & recessu, seu ortu & occasu siderum & pluviarum abundantia, nubiumque consistentia. *Al Khodai* apud *Kalkasend.* de incremento *Nili*, ex traduct. ut supra. 3 Τὴν Αἴγυπτον ἐν τοῖς μάλιστα μελάγγειον οὖσαν, ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ, Χημίαν καλοῦσιν. *Plut.* de *Isid.* & *Osirid.* p. 364. 4 Τὸν δὲ Ὄσιριν αὖ πάλιν μελάγχρουν γεγονέναι μυθολογοῦσιν, ὅτι πᾶν ὕδωρ καὶ γῆν καὶ ἱμάτια καὶ νέφη μελαίνει μιγνύμενον. *Plut.* ut supra. 5 שיחור a שחר sc. niger fuit. So *Jer.* 2. 18. *What hast thou to do in the way of* Egypt, *to drink* מי שחור *the Waters of* Sihor, or *the black or muddy Waters*. שיחור, *Sichor*, fluvius Ægypti *Nilus*, Græcis μέλας, *niger*, ob turbidas limo aquas: Latinis *Melo*, & literis M & N permutatis, *Nilus*. *Schindl.* Lex.

been

been given to it upon the ſame Account; or rather perhaps from the Muddineſs of the Stream. For the *Specimens* of it, which I have often examined, were of a much lighter Colour, than our common Garden Mould; neither doth the Stream itſelf, when ſaturated with it, appear blacker than other Rivers under the ſame Circumſtances. As for the *Nile,* (or *Nil,* as it is pronounced by the Inhabitants,) it is, in all Probability, nothing more than a Contraction of *Nahhal,* [נחל] i. e. *The River,* as we may ſuppoſe it to have been called, by way of Eminence.

*The* Mikeas, Nileſcope, *or meaſuring Pillar.*

In order to meaſure the *Nile*'s Increaſe, there is built upon the Point of an Iſland, that lyes betwixt *Kairo* and *Geeza,* a large Room, ſupported by Arches, into which the Stream hath free Admittance. In the Middle of it is placed the *Mikeas* [مقياس] or meaſuring Pillar, which is divided, as the antient *Nileſcopes*[1] may be ſuppoſed to have been, into Cubits.

*The Cubits, into which it is divided, have not continued the ſame.*

But the Cubit itſelf, or *Peek,* πῆχυς, as it is ſtill called, hath not continued the ſame. For *Herodotus* acquaints us, that, in his Time, the *Egyptian* Cubit was the ſame with the *Samian*[2]; which, being no other, as we may conjecture, than the common *Græcian* or *Attic* Cubit[3], contained very little more[4] than a Foot and a half of *Engliſh* Meaſure. Three or four Centuries afterwards, when the famous Statue of the *Nile,* that is ſtill preſerved at *Rome,* may be ſuppoſed to have been made, the Cubit ſeems to have been of about 20 Inches: for ſuch, according to the exacteſt Meaſure that could be taken, is the Height of one or other of the ſixteen little Children, that are placed upon it, and which repreſented, according to *Philoſtratus*[5], ſo many Cubits. The preſent Cubit is ſtill, of a much greater Extent; though it will be difficult to determine the preciſe Length of it. And indeed, with Regard to the Meaſures of the *Arabians,* as well as of other Nations, we have very few Accounts or Standards that we can truſt to.

*Great Diverſity of Opinions concerning the Length of this Cubit.*

For *Kalkaſendas*[6] makes the *Haſemæan* or *Great Peek* to be only twenty four Digits; but the *Arabian* Author, quoted by

1 Κατεσκεύασται ΝΕΙΛΟΣΚΟΠΕΙΟΝ ὑπὸ τῶν βασιλέων ἐν τῇ Μέμφει. *Diod.* l. 1. p. 23. ἐκ πολλῶν χρόνων τῆς παρατηρήσεως ταύτης παρὰ τοῖς Αἰγυπτίοις ἀκριβῶς ἀναγεγραμμένης. ibid. Vid. *Strab.* Geogr. l. 17. p. 562.
2 Ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. *Herod.* Eut. ¶. 168. 3 Ἑξαπέδου (ἑξαπόδου) μὲν τῆς ὀργυιῆς μετρεομένης καὶ τετραπήχεος, τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος, ἑξαπαλαίστου. *Idem.* ibid. ¶. 149. 4 Our Profeſſor *Greaves* makes the Difference betwixt the *Engliſh* and *Greek* Foot, (and ſo in Proportion of the Cubit) to be as 1000 is to $1007\frac{29}{100}$. 5 Περὶ τὸν Νεῖλον οἱ πήχεις ἀθύρουσι παιδία ξύμμετρα τῷ ὀνόματι. καὶ ὁ Νεῖλος αὐτοῖς ὑπεργάννυται, τά τε ἄλλα, καὶ ὅτι κηρύττουσιν αὐτὸν, ὅσος Αἰγυπτίοις περιεχύθη. *Philoſtr.* Icon. de *Nilo.* 6 Septem autem genera Cubitorum *Arabicorum* recenſet *Calcoſendius Philologus.* 1. Cubitus *Homaræus,* $1\frac{2}{9}$ cubiti communis & μετείου, ذراع اليمن,

Rrrrr *Golius*

*Golius*[1], will have it to be thirty two. The [*Drah el Soudah,* الذراع السود] *Black Peek* likewiſe, which the former obſerves to be no more than twenty one Digits in Length, is made by the latter to be twenty ſeven. And moreover, the Digit of *Kalkaſendas* is equal to a Space taken up by ſeven Barley Corns, placed ſide-ways; whereas ſix [2] is the Meaſure according to *Golius*'s Author. Now as *Kalkaſendas* is quoted by our Profeſſor *Bernard,* the *Drah el Soudah,* (i. e. the Cubit of twenty one Digits,) is that, by which the *Nile* was meaſured: whereas in the ſame Author's Diſſertation upon the *Nileſcope*[3], the Cubit is there defined to be expreſsly of twenty eight Digits. *Thevenot*[4], in giving us an Account of the dayly Increaſe, reckons by a *Peek* of twenty four Digits; though according to a like Account, which I had from *Signore Gabrieli,* the *Venetian* Gentleman above-mentioned, the *Peek* is there expreſsly of 28 Inches[5]; ſomewhat leſs than that, which Dr. *Bernard*[6] tells us he ſaw the Model of in *Maruſidas.* By the Length and Diviſion of the *Mikeas,* the *Peek* ſhould be ſtill longer. "The *Mikeas,* "(ſays a curious Perſon[7], in a Letter to me from *Kairo,*) is a "Pillar of 58 *Engliſh* Feet high, divided into three Geome-

Hoc menſus eſt olim *Homarus Ebn Cottabi* ſpatium inter *Baſram* & *Cufam.* 2. *Haſemæus,* qui & *Cubitus Major* nuncupatur, digitorum 24. Digitus vero occupat 7 Hordea lata, aut 7 x 7—49 Pilos burdonis. Illo vero Cubito æſtimatio verſat in Jure *Mohammedico.* Idem teſtatur *Maruphidas.* 3. *Belalæus, Haſemæo* minor. 4. *Cubitus Niger, Belalæo* cedet digitis $2\frac{2}{3}$, ab *Æthiope* quodam *Raſidi* Principis a latere nomen & modum ſuum habet. Menſura Ædificiorum, NILOMETRI, merciumque pretioſarum. 5. *Joſippæus,* $\frac{2}{3}$ digiti minor *Cubito Nigro.* 6. Chorda ſive *Aſaba*, brevior *Cubito Nigro* $1\frac{2}{3}$ digiti. 7. *Maharanius* Cubitus, $2\frac{2}{3}$ *Cubiti Nigri*, foſſis menſurandis *Mamone* Principe imperatus. Vid. *Edv. Bernard.* de Menſuris. p. 217. 1 Vid. ut ſupra. p. 218. 2 Vid. ut ſupra. p. 220. 3 Quilibet Cubitus continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim Cubitos. Deinde Cubitus fit viginti quatuor digitorum. Quando igitur volunt ſupponere hanc elevationem pertigiſſe ad ſexdecim Cubitos, diſtribuunt duos Cubitos redundantes, qui continent viginti octo digitos, inter duodecim Cubitos, quorum unuſquiſque continet viginti quatuor digitos, ſicque fit quilibet Cubitus viginti octo Cubitorum. *Kalk.* ex traduct. V. Cl. *J. Gagnier.* 4 See his Travels in *Engliſh.* p. 232. 5 *June* 29. N.S. 1714. The *Nile* was 5 Cubits high. *June 30th* it increaſed 3 Inches.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| *July* 1. | | 2. Inches. | *July* 12. | | 5. Inches. | *July* 23. | | 7. Inches. |
| 2. | | 3. | 13. | | 4. | 24. | | 8. |
| 3. | | 2. | 14. | | 6. | 25. | | 7. |
| 4. | | 4. | 15. | | 8. | 26. | | 8. |
| 5. | | 3. | 16. | | 8. | 27. | it increaſed | 10. |
| 6. | | 4. | 17. | | 15. | 28. | | 15. |
| 7. | it increaſed | 6. | 18. | it increaſed | 25. | 29. | | 20. |
| 8. | | 4. | 19. | | 15. | 30. | | 30. |
| 9. | | 5. | 20. | | 10. | 31. | | 48. |
| 10. | | 4. | 21. | | 8. | | | |
| 11. | | 3. | 22. | | 6. | | | |

increaſed, in all, (*July* 31.) $15\frac{26}{28}$ Cub.
*Aug.* 1. *Wafaa Allah.*

6 Poteſt ex modulo *Maruſidæ* in MS. *Arabico* Bibliothecæ noſtræ Cubitus *Haſemæus* uncias *Anglicanas* 28, 9. De Menſ. p. 219. 7 This Gentleman was the late Mr. *Thomas Humes,* who had been a great many Years a Factor at *Kairo,* and took the Meaſures and Deſigns of moſt of the *Egyptian* Antiquities.

"trical

" trical Pikes, called *Soltani Beladi e Fackeſi*, in all 24 *Stambole* " Pikes: though in another Letter, " 16 of theſe *Peeks* are only " made equal to 12 *Engliſh* Yards ". But as I was informed, (for I could not get Admittance into the Chamber of the *Mikeas*, to make the Obſervation myſelf,) the *Stamboline* or *Great Peek*, the ſame with the *Haſemæan*, of thirty two Digits, is what they compute by at preſent[1]. 'Till ſuch Time therefore as this Meaſure can be better adjuſted, we will ſuppoſe it to be the *Great Cubit*, or Cubit of *Conſtantinople*, which being, according to our Profeſſors *Greaves* and *Bernard*, $2\frac{200}{1000}$ Foot long, or betwixt $2\frac{7}{10}$ and $2\frac{8}{10}$, as I meaſured it, we may take it, in round Numbers and to avoid Fractions in the future Calculations, to be a Meaſure of twenty five Inches.

*It is probably the* Great Peek *of thirty two Digits.*

In the Month of *December*, the Channel of the *Nile* above the *Mikeas*, was, at a *Medium*, about three of theſe Cubits in Depth, and, as far as I could judge by the Eye, little more than half a Mile in Breadth. But in falling down the Branch of *Dami-ata*, in the ſame Month, (and the River might probably be ſhallower in the Three following,) we frequently ſtruck upon the Ground, in the very Middle of it, though our Veſſel drew leſs than three Foot of Water. In the Middle of *June*, when the *Nile* was conſiderably augmented, (for neither the Beginning, nor the End of the Inundation falls out every Year at the ſame Time[2],) there were few Parts of the

*The Depth of the* Nile *in the Winter Months.*

*The Depth of the* Nile *in the Middle of* June.

1 M. *Maillet* makes the *Peek*, by which the *Nile* is meaſured, to be equal to two *French* Feet, i. e. to two Feet two Inches nearly of our Meaſure. *La meſure dont on ſe ſert au* Kaire, *pour connoitre l' elevation de l' eau, contient vingt quatre pouces, ou deux pieds de Roy.* ** *Pour etre capable de couvrir toutes les terres, il faut que l' accroiſſement du Nil monte juſqu' a vingt quatre Draas, c'eſt-a-dire quarante huit pieds.* Deſcript. de *l'Egypte*. p.60. But as none of the Eaſtern Meaſures, which I have ſeen, are commenſurate to the *French* Foot, the Meaſure he mentions, may be well ſuppoſed to be the *Stamboline Peek* that I am ſpeaking of. 2 According to the following Account, which was kept by *Signore Gabrieli* for thirty Years, the *Nile* arrived at the Height of ſixteen Cubits, *viz.*

| | | | |
|---|---|---|---|
| A. D. 1692. | *Aug.* 9. | A. D. 1707. | 10. |
| 1693. | 7. | 1708. | 4. |
| 1694. | *Sept.* 1. P. | 1709. | 9. |
| 1695. | *Aug.* 13. | 1710. | *July* 28. |
| 1696. | 14. | 1711. | *Aug.* 10. |
| 1697. | 11. | 1712. | 6. |
| 1698. | 7. | 1713. | 3. P. |
| 1699. | 15. | 1714. | 1. |
| 1700. | 5. P. | 1715. | *July* 26. |
| 1701. | 17. | 1716. | *Aug.* 17. |
| 1702. | *Aug.* 15. | 1717. | 15. P. |
| 1703. | 18. | 1718. | 22. P. |
| 1704. | 2. | 1719. | 5. |
| 1705. | *Sept.* 19. P. | 1720. | 9. |
| 1706. | *Aug.* 9. | 1721. | 15. |

☞ The Letter P denotes the Plague to have raged that Year.

main Channel, but we could pass over, by thrusting our Boat forward with a Pole of eight Cubits in Length. Each Days Increase afterwards, 'till the Middle of *July*, was two, three or four Digits, and then it would be sometimes ten, sometimes twenty or thirty, 'till it rose (*Aug.* 15. 1721.) to sixteen Cubits; which (with the artful Introduction, no Doubt, at some proper Juncture, of a larger Measure of the same Denomination[1]) seems to have been received as the Standard, that portended Plenty, and the Condition whereupon the *Egyptians* were to pay their Tribute, for many Generations.

*The dayly Increase, 'till it arrives to sixteen Cubits.*

*The cutting of the Nile at sixteen Cubits.*

For no Addition appears to have been made, during the Space of five hundred Years, to the Number of Cubits, that are taken Notice of by *Herodotus.* This, we learn, not only from the sixteen Children that attend the Statue of the *Nile*[2] above-mentioned; but from a Medal also of *Trajan*, where, we see the Figure of the *Nile*, with a Boy standing upon it, who points to the Number ις (16.). This Account we have likewise confirmed by *Pliny*[3]; though, in the fourth Century, fifteen Cubits only are recorded by the Emperor *Julian*[4], as the Height of the *Nile*'s Inundation. About three hundred Years afterwards, when *Egypt* was subdued by the *Saracens*, still the Amount[5] was no more than sixteen or seventeen: and, at present, notwithstanding the great Accumulation of Soil, that hath been made, since those Times, yet, when the River riseth to sixteen Cubits, (though nineteen or twenty are required to prepare the whole Land for Cultivation,) the

1 Something of this Kind is probably implied in the following Remark of *Kalkasendas. Observa quod nostro tempore facta est corruptio fluviorum & imminutio status rerum; cujus Argumentum est, quod Nilometra antiqua regionis Al Said a primo ad ultimum constanter habuerunt viginti quatuor digitos pro unoquoque cubito sine ulla additione ad hunc numerum.* The same Author mentions the changing and pulling down several of these *Nilometra*, (for the more easy Introduction perhaps of another Measure;) the Particulars whereof are inserted after the *Excerpta.* 2 Vid. Not. 5. p. 433. Nunquam hic major repertus est, quam in Templo Pacis ab Imperatore *Vespasiano Augusto* dicatus: Argumento *Nili* XVI liberis circa ludentibus, per quos totidem cubita summi incrementi augentis se amnis intelliguntur. *Plin.* de basalte. l. 36. cap. 7. 3 Incipit crescere *(Nilus)* Luna nova, quæcunque post solstitium est, sensim modiceque, Cancrum sole transeunte, abundantissime autem Leonem. Et residit iu Virgine, ijsdem, quibus accrevit, modis. In totum autem revocatur intra ripas in Libra, ut tradit *Herodotus*, centesimo die. Cum crescit, reges aut præfectos navigare eo, nefas judicatum est. Auctus ejus per puteos mensuræ notis deprehenduntur. Justum incrementum est cubitorum XVI. Minores aquæ non omnia rigent: ampliores detinent, tardius recedendo. ** In duodecim cubitis famem sentit, in tredecim etiamnum esurit: quatuordecim cubita hilaritatem afferunt: quindecim securitatem: sexdecim delicias. Maximum incrementum ad hoc ævi fuit cubitorum decem & octo; Claudio Principe; minimumque (*quinque* MS. V. Ch.) Pharsalic. bello, veluti necem *Magni* prodigio quodam flumine avertente. *Plin.* Nat. Hist. l. 5. cap. 9. 4 Πολὺς φησὶν, ὁ Νεῖλος ἀρθεὶς μετέωρος τοῖς πήχεσιν, ἐπλήρωσε πᾶσαν τὴν Αἴγυπτον. Εἰ δὲ καὶ τὸν ἀριθμὸν ἀκοῦσαι ποθεῖς, εἰς τὴν εἰκάδα τοῦ σεπτεμβρίου τρεῖς πέντε. *Julian.* Epist. L. Ecdicio Præfecto *Ægypti.* 5 Vid. *Kalkasendas* as above.

*Egyptians*

*Egyptians* make great Rejoycings, and call out (*Wafaa Allah* [illegible],) *God has given* (them) *all they wanted.* At this Time also is performed the Ceremony of *Cutting the Nile*, which is the breaking down a Bank of Earth, raised at the Beginning of the Increase, and thereby admitting the River into a *Khalis*, as they call the artificial Canal, that runs through the City of *Kairo*.

*Lakes dug in several Places to lessen the Depth of the Inundation.*

This *Khalis*, which hath been observed before to be the *Amnis Trajanus* of the Antients, empties itself into *The* (*Berque el Hadge*) *Lake of the Pilgrims*, at twelve Miles Distance to the Eastward. The Lake of *Myris*[1], the *Mareotis* and others of the same Kind, seem to have been the like Contrivances of the antient *Egyptians*, either to divert, or to carry off the Superfluity of Water, which, in the earlier Ages, when there was a less Extent and Height of Soil, must have frequently broke down their Mounds; and would have always been more than sufficient to prepare the Land for Cultivation.

*The* Nile *has always discharged the same Quantity of Water into the Sea.*

Now as the Change of Seasons and the natural Course of Things may be presumed to have been always the same, the *Nile*, from the settled State of Things after the Deluge, to this Time, must have constantly discharged the same Quantity of Water into the Sea. But the Country, which it now overflows, being not only nourished and refreshed by the River, but even, as *Herodotus*[2] says, it's very Gift, a great Variety of Changes and Alterations must have been all the while incident to it. Whilst therefore the Lower Part of *Egypt*, where we now find the *Delta*[3], may be supposed to have been a large Gulph of

1 Ῥέοντος γὰρ τοῦ Νείλου περὶ τὴν πόλιν (Μέμφιν) καὶ κατὰ τὰς ἀναβάσεις ἐπικλύζοντος, ἀπὸ μὲν τοῦ νότου προεβάλετο χῶμα παμμέγεθες, πρὸς μὲν τὴν πλήρωσιν τοῦ ποταμοῦ, προβλήματος, πρὸς δὲ τοὺς ἀπὸ τῆς γῆς πολεμίους, ἀκροπόλεως ἔχον τάξιν. ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὤρυξε λίμνην μεγάλην καὶ βαθεῖαν, ἣ τὸ σφοδρὸν τοῦ ποταμοῦ δεχομένη, καὶ πάντα τὸν περὶ τὴν πόλιν τόπον πληροῦσα, ὅπου τὸ χῶμα κατεσκεύαστο, θαυμαστὴν ἐποίει τὴν ὀχυρότητα. *Diod.* l. 1. p. 32. Ἐπειδὰν γὰρ ὁ μὲν Νεῖλος οὐχ ὡρισμένας ἐποιεῖτο τὰς ἀναβάσεις, ἡ δὲ χώρα τὴν εὐκαρπίαν παρεσκεύαζεν ἀπὸ τῆς ἐκείνου συμμετρείας, εἰς ὑποδοχὴν τοῦ πλεονάζοντος ὕδατος ὤρυξε (Myris) τὴν λίμνην. ** τὴν μὲν γὰρ περίμετρον αὐτῆς φασὶν ὑπάρχειν σταδίων τρισχιλίων καὶ ἑξακοσίων, τὸ δὲ βάθος ἐν τοῖς πλείστοις μέρεσιν ὀργυιῶν πεντήκοντα. *Diod.* l. 1. p. 33.
2 Βασιλεῦσαι δὲ πρῶτον Αἰγύπτου ἀνθρώπων ἔλεγον Μῆνα. ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αἴγυπτον εἶναι ἕλος. καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν ἔνερθε λίμνης τῆς Μοίριος ἐόντων· ἐς τὴν ἀνάπλους ἀπὸ θαλάσσης ἑπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν. * δῆλα γὰρ καὶ μὴ προακούσαντι, ἰδόντι δέ, ὅς τις γε σύνεσιν ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἕλληνες ναυτίλλονται, ἐστὶ Αἰγυπτίοισι ἐπίκτητός τε γῆ, καὶ δῶρον τοῦ ποταμοῦ. *Herod.* Eut. §. 4, 5. Vid. *Diod. Sicul.* l. 3. in principio. Φασὶ δὲ (Αἰθίοπες) καὶ τοὺς Αἰγυπτίους ἀποίκους ἑαυτῶν ὑπάρχειν, Ὀσίριδος ἡγησαμένου τῆς ἀποικίας. καθόλου γὰρ τὴν νῦν οὖσαν Αἴγυπτον λέγουσιν οὐ χώραν, ἀλλὰ θάλατταν γεγονέναι κατὰ τὴν ἐξ ἀρχῆς τοῦ κόσμου σύστασιν. ὕστερον μέντοι τοῦ Νείλου κατὰ τὰς ἀναβάσεις τὴν ἐκ τῆς Αἰθιοπίας ἰλὺν καταφέροντος, ἐκ τοῦ κατ' ὀλίγον προσχωσθῆναι. ὅτι δ' ἐστὶν αὐτῶν ἡ χώρα πᾶσα ποταμόχωστος ἐναργεστάτην ἔχειν ἀπόδειξιν τὴν γινομένην κατὰ τὰς ἐκβολὰς τοῦ Νείλου. καθ' ἕκαστον γὰρ ἔτος ἀεὶ νέας ἰλύος ἀθροιζομένης πρὸς τὰ στόματα τοῦ ποταμοῦ, καθορᾶται τὸ μὲν πέλαγος ἐξωθούμενον τοῖς προσχώμασιν, ἡ δὲ χώρα τὴν αὔξησιν λαμβάνουσα. *Diod. Sic.* Lib. 3. p. 101. Αἰγυπτίων ἡ χώρα πᾶσα γεγονυῖα φαίνεται καὶ οὖσα τοῦ ποταμοῦ ἔργον. *Arist.* Meteorol. l. 1. cap. 14.
3 Nascuntur enim terræ nec fluminum tantum invectu, sicut *Echinades* insulæ ab *Acheloo* amne congestæ: majorque pars *Ægypti* a *Nilo*, in quam a *Pharo* insula noctis & diei cursum fuisse *Homero* credimus; sed & recessu maris, sicut eidem de *Circeijs*. *Plin.* Hist. Nat. l. 2. cap. 85.

the Sea, the Upper is to be confidered as a deep Valley, bounded on each Side with Mountains.

*The Method in which the Land of* E-gypt *may be ſuppoſed to have been raiſed.*

Let the annexed Figure be a Section of this Valley, with a




*Niloſcope* placed, in that Part of it, where the *Nile* afterwards directed it's Stream. For about the Space therefore of one or two Centuries after the Deluge, or 'till ſuch Time as the Mud, brought down by the Inundation, was ſufficiently fixed and accumulated to confine the River, we may imagine the Bottom of this Valley A, B, (i. e. the whole Land of *Egypt*,) to have been entirely overflowed; or elſe, being in the Nature of a Moraſs, was not fit to be either cultivated, or inhabited. *Egypt* therefore at this Time, was in a proper Condition to receive the Aſſiſtance of *Oſiris*[1], who by raiſing Mounds, and collecting the Water into a proper Channel, kept the River from ſtagnating, and thereby prepared the Land for that Culture and Tillage, which he is ſuppoſed to have invented. But, in Proceſs of Time, the annual *Strata* would raiſe the Country as high as C. D. whereby the *Nile* would not only be ſufficiently confined within it's own Banks; but the ſuperfluous Moiſture alſo, that was left by the Inundation, would be eaſily drained off. Agriculture therefore and Husbandry, would have now their proper Encouragements: And in this Condition we may conceive the Country to have been, at the building of *Thebes*[2]; the Parts, where *Memphis* and *Zoan* were afterwards founded, having not yet obtained a ſufficient Depth of Soil to bring down a Colony to till it. Some Centuries after, when *Memphis* and other Cities of the Lower *Egypt* were built, the Banks, together with the Land on each Side of them, may be ſuppoſed to be raiſed as high as E, F, whereby a ſtill greater Height of Water would be required to refreſh them; which, in the Time of *Herodotus*, was ſixteen Cubits. In this Manner therefore it may be preſumed, that the Foundation of the Land of *Egypt* was firſt laid and afterwards augmented; the Inundation bringing along with it, every Year, an Addition of

1 Τὸν δ' οὖν Ὄσιριν παραγενόμενον ἐπὶ τοὺς τῆς Αἰθιοπίας ὅρους, τὸν ποταμὸν ἐκ ἀμφοτέρων τῶν μερῶν χώμασιν ἀναλαβεῖν, ὥστε κατὰ τὴν πλήρωσιν αὐτοῦ τὴν χώραν μὴ λιμνάζειν παρὰ τὸ συμφέρον, ἀλλὰ διά τινων κατεσκευασμένων θυρῶν εἰσαφίεσθαι τὸ ῥεῦμα πρᾴως καθόσον ἂν ᾖ χρεία. *Diod.* l. 1. p. 12. 2 Ἡ Αἴγυπτος ἀεὶ ξηρότερος ὁ τόπος φαίνεται γινόμενος, καὶ πᾶσα ἡ χώρα τοῦ ποταμοῦ πρόσχωσις οὖσα τοῦ Νείλου. διὰ καὶ τὸ κατὰ μικρὸν ξηραινομένων τῶν ἑλῶν, τοὺς πλησίον εἰσοικίζεσθαι, τὸ τοῦ χρόνου μῆκος ἀφῄρηται τὴν ἀρχήν. Φαίνεται δ' οὖν καὶ τὰ στόματα πάντα, πλὴν ἑνὸς τοῦ Κανωβικοῦ, χειροποίητα, καὶ οὐ τοῦ ποταμοῦ ὄντα. καὶ τὸ ἀρχαῖον ἡ Αἴγυπτος, Θῆβαι καλούμεναι· δηλοῖ δὲ καὶ Ὅμηρος, οὕτω πρόσφατος ὢν, ὡς εἰπεῖν, πρὸς τὰς τοιαύτας μεταβολάς· ἐκείνου γὰρ τοῦ τόπου ποιεῖται μνείαν, ὡς οὔπω Μέμφιδος οὔσης, ἢ ὅλως ἢ οὐ τηλικαύτης. *Ariſt.* Meteor. l. 1. cap. 14.

Soil,

Soil, whereby not only the Land, already made, would be raised, but the Soil would be likewise extended to the very Skirts of the Valley, the Sea gradually excluded, and consequently a Foundation laid for new Plantations.

*That* Egypt *is a Gift of the* Nile, *and gradually increasing, appears from several Arguments.*

That *Egypt* was raised and augmented in this Manner, appears from several Circumstances. For, whereas the Soil of other plain Countries is usually of the same Depth, here we find it vary in Proportion to the Distance from the River; being sometimes, near the Banks, more than thirty Foot high, whilst at the utmost Extremity of the Inundation, it is not a Quarter Part of so many Inches. The Method of raising Mounds[1], in order to secure their Cities from the Violence of the Inundation, is another Argument. For as it may be presumed, that all the Cities of *Egypt* were originally built upon artificial Eminences[2], raised for the Purpose, so, when the circumjacent Soil came to be so far increased, as to lye nearly upon a Level with these Cities, the Inhabitants were then obliged either to mound them round, or else to rebuild them. The former Experiment seems to have been often repeated at *Memphis*; the Want whereof hath been the Reason, no Doubt, why we are not sure, at present, even of the Place, where this famous City was founded. The Situation likewise of the Temple, in the City of *Bubastis*, is another Circumstance in Favour of this *Hypothesis*. For when the City was rebuilt and raised higher, to secure it from the Inundation; the Temple[3], for the Beauty of it[4], was left standing in it's primitive Situation, and being therefore much lower than the new Buildings, they looked down upon it from every Part of the City. In like Manner *Heliopolis*, which, *Strabo* tells us, was built upon an Eminence[5], is now one of the Plains of *Egypt*, and annually overflowed with six or eight Foot of Water. Neither is there any Descent,

1 Τὸ μὲν γὰρ πρῶτον, ἐχώσθησαν ὑπὸ τῶν τὰς διώρυχας ὀρυξάντων, ἐπὶ Σεσώσιος βασιλέος· δεύτερα δὲ, ἐπὶ τοῦ Αἰθίοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. *Herod.* Eut. §. 137. Ὁ δ᾽ οὖν Σεσόωσις χώματα πολλὰ καὶ μεγάλα κατασκευάσας, τὰς πόλεις εἰς ταύτας μετῴκισεν, ὅσαι μὴ φυσικῶς τὸ ἔδαφος ἐτύγχανον ἐπηρμένον ἔχουσαι. ὅπως κατὰ τὰς πληρώσεις τοῦ ποταμοῦ καταφυγὰς ἔχωσιν ἀκινδύνους οἵ τε ἄνθρωποι καὶ τὰ κτήνη. *Diod.* l. 1. p. 36. Ἀντὶ γὰρ τοῦ θανάτου τοὺς καταδικασθέντας ἠνάγκαζε λειτουργεῖν ταῖς πόλεσι δεδεμένους· διὰ καὶ τούτων πολλὰ μὲν χώματα κατεσκεύαζεν, οὐκ ὀλίγας δὲ διώρυγας ὤρυττεν εὐκαίρους. *Diod.* l. 1. p. 41. *Herod.* Eut. §. 137. 2 Τῆς μὲν χώρας οὔσης πεδιάδος, τῶν δὲ πόλεων καὶ τῶν κωμῶν, ἔτι δὲ τῶν ἀγροικιῶν κειμένων ἐπὶ χειροποιήτων χωμάτων, ἡ πρόσοψις ὁμοία γίνεται ταῖς Κυκλάσι νήσοις. *Diod.* l. 1. p. 23. Ἐν γὰρ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεται πᾶσα καὶ πελαγίζει, πλὴν τῶν οἰκήσεων. Αὗται δ᾽ ἐπὶ λόφων αὐτοφυῶν, ἢ χωμάτων ἵδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσι κατὰ τὴν πόρρωθεν ὄψιν. *Strab.* Geogr. l. 17. §. 3. 3 Ἐὸν δ᾽ ἐν μέσῃ τῇ πόλι (Bubastis) τὸ ἱρὸν, κατορᾶται πάντοθεν περιϊόντι. ἅτε γὰρ τῆς πόλεως μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ δ᾽ ἱροῦ οὐ κεκινημένου ὡς ἀρχῆθεν ἐποιήθη, ἔσοπτόν ἐστι. *Herod.* Eut. §. 138. 4 Ἡδονῇ δ᾽ ἰδέσθαι οὐδὲν τούτου μᾶλλον. *Id.* ibid. 5 Ἐνταῦθα (in Regione *Heliopolitana*) δ᾽ ἐστὶν ἡ τοῦ ἡλίου πόλις, ἐπὶ χώματος ἀξιολόγου κειμένη, τὸ ἱερὸν ἔχουσα τοῦ ἡλίου. *Strab.* Geogr. l. 17. p. 553.

as formerly, from *Babylon* to the River [1]; but the interjacent Space is all of it upon a Level. Upon the Skirts likewise of the Inundation, where the *Sphinx* is erected, the Soil, even there, is so far accumulated, that, if the Sand had not already done it, very little is wanting to cover it's whole Body. With Regard also to the Exclusion of the Sea, (the expelling of *Typhon*, as it was named in their antient Mythology,) we are told [2], that *Dami-ata* lyes now ten Miles distant from the Sea, which, in the Time of St. *Lewis*, (A. D. 1243.) was a Sea-Port Town; that *Fooah*, which 300 Years ago, was at the Mouth of the *Canopic* Branch of the River, is now more than seven Miles above it: and again, that the Land, betwixt *Rozetto* and the Sea, hath, in forty Years Time, gained half a League. Such large Accessions being continually made to the Soil, would occasion several of the more antient Cities, such as *Dami-ata*, *Tineh*, &c. (for *Grand Kairo* &c. is of a later Date and built in a higher Situation;) to be in the same Condition with *Memphis*, were they not, in a great Measure, secured by some neighbouring Mounds [3]; at the same Time the Stream itself is diminished, by being carried, in so convenient a Manner, through a Number of Channels, that every Part of the Country receives the Benefit of the Inundation.

*The Quantity of Mud that is left annually by the* Nile.

However, it will be difficult to determine, with any Exactness, what Quantity of Mud is thus annually left by the *Nile*. A late Author [4] makes it equal to a tenth Part of the Water; a Weight certainly too great to be buoyed up by the Stream. According to the Quantity of Sediment that is precipitated, in their Water Jars, by rubbing the Sides of them with bitter Almonds, the Proportion seemed to be scarce one thirtieth Part or about one Quart of wet Mud to eight Gallons of Water. But by putting some of the same Water to settle in a Tube of thirty two Inches long, I found the Mud, when perfectly dry, to be nearly $\frac{1}{120}$ Part. And as in most Places that are overflowed, the Water

1 Ῥάχις δ' ἐστὶν ἀπὸ τοῦ στρατοπέδου (Babylonis) καὶ μέχρι Νείλου καθήκουσα, δι' ἧς ἀπὸ τοῦ ποταμοῦ τροχοὶ καὶ κοχλίαι τὸ ὕδωρ ἀνάγουσιν. *Id.* ibid. p. 555. 2 Vid. Description de *L'Egypte* par M. de *Maillet.* p. 96. &c. 3 It was, by the pulling down such Mounds as these, by Sultan *Melladine*, that the *Christian* Army, then encamped near *Kairo*, were drowned, *A. D.* 1199. 4 La vitesse de cet accroissement est aisée a comprendre, lorsque on se represente, que les eaux du Nil sont si troublees & si bourbeuses dans le tems de l'Augmentation de ce fleuve, que les boues & les sables sont au moins la dixiéme partie de son Volume. *Description de L'Egypte* par M. *Maillet.* p. 103.

stagnates,

ſtagnates, or continues at leaſt without any conſiderable Motion, being uſually admitted by Sluices, and kept in on every Side by Banks, it is probable, that a proportionable Quantity of Soil, (the Depth of the Water being always regarded) may have been left upon the Surface. But I am ſenſible, that Tryals and Experiments of this Kind ought to be carefully examined and repeated, before any *Hypotheſis* is built upon them. I therefore dare propoſe it only as a conjecture at preſent, that, according to the Computation of Time by the Vulgar *Æra*[1], *the Acceſſion of Soil, ſince the Deluge, muſt have been in a Proportion of ſomewhat more than a Foot in a hundred Years.*

This appears highly probable by comparing only the State and Condition of *Egypt* at preſent with what it was two or three thouſand Years ago. For *Herodotus*[2] acquaints us, that in the Reign of *Myris*, if the *Nile* roſe to the Height of eight (*Grecian*) Cubits, all the Lands of *Egypt* were ſufficiently watered; but that in His Time (which was not quite 900 Years after *Myris*) the Country was not covered with leſs than fifteen or ſixteen Cubits of Water. The Addition of Soil therefore, by ſuppoſing them to have been fifteen only, will be ſeven (*Grecian*) Cubits or 126 Inches in the Space of 900 Years. But, at preſent, the River muſt riſe to the Height of 20 (*Stamboline*) Cubits, (and it uſually riſes to 24) before the whole Country is overflowed. Since the Time therefore of *Herodotus*, *Egypt* has gained 230 Inches Depth of new Soil. And, if we look back from the Reign of *Myris* to the Time of the Deluge, and reckon that Interval by the ſame Proportion, we ſhall find, that the whole perpendicular Acceſſion of Soil, from the Deluge to A.D. 1721, muſt be 500 Inches: i. e. The Land of *Egypt*, agreably to the *Æra* and Conjecture above, has gained forty one Foot eight Inches of Soil, in 4072 Years[3]. Thus, in Proceſs of Time, this whole Country may be raiſed to ſuch a Height, that the River will not be able to overflow it's Banks; and *Egypt* conſequently, from being the moſt fertile, will, for Want of the annual Inundation, become one of the moſt barren Parts of the Univerſe.

*It amounts to about a foot in a hundred Years.*

Theſe are the chief Remarks and Obſervations I have to offer with Regard to the *Nile* and the Effects of it upon *Egypt*; a Subject that will admit of various Improvements and Illuſtrations.

*The Examination of this Subject is recommended to the future Inquiries of curious Perſons.*

1 *Viz.* by following the *Hebrew* Text. 2 Ελεγον δὲ καὶ τόδε μοι μέγα τεκμήριον περὶ τῆς χώρης ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλῆος, ὅκως ἔλθοι ὁ ποταμὸς ἐπὶ ὀκτὼ πήχεας τὸ ἐλάχιστον, ἄρδεσκε Αἴγυπτον τὴν ἔνερθε Μέμφιος· καὶ Μοίρι οὔκω ἦν ἔτεα εἰνακόσια τετελευτηκότι, ὅτε τῶν ἱρέων ταῦτα ἐγὼ ἤκουον. νῦν δὲ εἰ μὴ ἐπ᾽ ἑκκαίδεκα ἢ πεντεκαίδεκα πήχεας ἀναβῇ τὸ ἐλάχιστον ὁ ποταμὸς, οὐκ ὑπερβαίνει ἐς τὴν χώρην. *Herod.* Eut. §. 13. 3 *Viz.* by reckoning, according to Mr. *Bedford*'s Tables, from the Deluge to A. D. 1721, the Year when I was in *Egypt*.

The further Examination of it therefore is recommended to such curious Persons, as may have more Leisure and better Opportunities, than I had, of measuring the several Periods of the Inundations, the Height of the *Mikeas*, the Cubit by which it is divided, the Depth of the Soil, and the Quantity of Sediment successively left by the River.

Herodotus's *Account of* Egypt *agreeable to Scripture-History.*

However among the many Doubts and Difficulties, that have been already mentioned, or may be hereafter raised, upon this Subject, there will always be Room to make one very just and important Observation; *That if* Herodotus *had duly considered the annual Increase of the Soil and carried back his Remarks but a thousand Years beyond the Time of* Myris, *he could not have given the least Credit to that long Succession of Dynasties*[1], *which make up the* Egyptian *History.* For since, according to his own Reflections, *Egypt* is the entire, though gradual, Gift of the *Nile*, there must have been a Time (and that not long before the Period last mentioned) when it was either of the same barren Nature with the Deserts that surround it, or else quite covered with Water; and consequently, there could be no habitable Country for these pretended Princes to reign over. Our Historian himself supposes it to have been an Arm of the Sea; and the Time, pretty nearly, when it was so, he had learnt from the *Egyptians*, who assured him, that *Menes*[2], was the first King, who reigned in the World; that, in his Time, all *Egypt*, except the Country of *Thebes*, was one continued Morass; and that no Part of the present Land then appeared below the Lake of *Myris*. Now, as this *Menes* or *Osiris*[3] was the same with *Mizraim* the Son of *Cham*[4], the first Planter of *Egypt*; as all the foregoing Circumstances so well agree with the *Mosaic* Account of the Flood and the Dispersion of Mankind; it must be allowed, that *Herodotus* hereby confirms the Truth and Certainty of the Scripture-Chronology; and at the same Time overthrows the Authority of all those extravagant Annals and Antiquities, that have been so much boasted of by the *Egyptians*.

1 Διονύσῳ (Osiridi) δὲ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἄμασιν βασιλέα. καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεί τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. *Herod.* Eut. §. 145. Ὡς δὲ αὐτοὶ λέγουσι, ἔτεά ἐστι ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεί τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα ἕνα νομίζουσι. *Id.* ibid. §. 43. The like Account we have in *Diodorus*, at the same Time he acknowledges, that the *Egyptians* boast of Astronomical Observations, (ἐξ ἐτῶν ἀπίστων. p. 51.) from an incredible Number of Years. Εἶναι δὲ ἔτη φασὶν ἀπὸ Ὀσίριδος ἕως τῆς Ἀλεξάνδρου βασιλείας πλείω τῶν μυρίων· ὡς δ᾽ ἔνιοι γράφουσι, βραχὺ λείποντα τῶν δισμυρίων καὶ τρισχιλίων. *Diod. Sic.* l. 1. p. 13. & p. 15. Θεῶν ἔσχατον βασιλεῦσαι φασὶν τὸν Ἴσιδος Ὧρον· ὑπ᾽ ἀνθρώπων δὲ τὴν χώραν βεβασιλεῦσθαι ἀπὸ μυριάδος ἔτη βραχὺ λείποντα τῶν πεντακισχιλίων, μέχρι τῆς ἑκατοστῆς καὶ ὀγδοηκοστῆς ὀλυμπιάδος. *Id.* l. 1. p. 28. 2 *Herod.* Eut §. 11. 3 Vid. *Shuckford's* Connect. Vol. 1. p. 205. 4 *Gen.* 10. 6.

A COLLECTION

# A
# COLLECTION
OF SUCH
# PAPERS
AS SERVE TO
# ILLUSTRATE
THE FOREGOING
# OBSERVATIONS.

# The CONTENTS.



1 Theſe Meaſures, taken by *Pere Siccard,* were communicated to me by Dr. *Mead,* and are intended to illuſtrate Not. 2. p. 421. Obſ. 2 Vid *Memoires des Meſſions* &c. Vol. VII. p. 64. 3 The Rev[d] Mr. *Liſle,* Fellow of *Magd.* College *Oxford,* favoured me with this Account. 4 This ſhort Journal I copied out of Mr. *Greaves*'s Pocket-Book, that is depoſited in the *Savil* Study, and ſerves to prove what regards the Weather. *Obſ. p.* 431.

# SYLLOGE

EXCERPTORUM EX VETERIBUS

# GEOGRAPHIS, HISTORICIS *&c.*

OR

## A Collection of ſuch Extracts from the Old Geographers, Historians *&c.*

As chiefly relate to that Part of

## *AFRICA* or *BARBARY*

Known at preſent by the Name of the

## Kingdoms of *ALGIERS* and *TUNIS.*

viz. Excerpta ex

- Herodoti Halicarnaſſ. Hiſtor. Libro IV. Lug. Bat. 1715. vid. p. 2.
- Scylacis Caryandenſis Periplo. Oxon. 1698. v. p. 3.
- Strabonis Rerum Geographic. Libris II & XVII. Amſt. 1707. v. p. 5.
- Cl. Ptolemæi Geographiæ Libro IV & VIII. Amſt. 1619. v. p. 9.
- Pomponio Mela de Situ Orbis. Iſcæ Dunmon. 1711. v. p. 18.
- C. Plinii Secundi Hiſt. Naturalis Libro V. Par. 1685. v. p. 20.
- J. Solini Polyhiſtore. Traj. ad Rhen. 1689. v. p. 22.
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# Excerpta ex *Herodoto.*

LIBYUM multæ ſunt & variæ nationes. Pertinent *Adyrmachidæ* ab *Ægypto* ad portum uſque nomine *Pleunum*. His confines ſunt *Gigamæ*, regionem verſus occaſum incolentes, *Aphrodiſiade* tenus inſula. In hujus loci medio adſita eſt Inſula *Platea*, quam condiderunt *Cyrenæi*. Atque in continente eſt portus *Menelaius* & *Aziris*, quam *Cyrenæi* incoluerunt. Et dehinc *Silphium* incipit, ab inſula *Platea* pertinens uſque ad fauces *Syrtis*. *Gigamis* ab occaſu contingunt *Asbyſtæ*, qui ſupra *Cyrenem* incolentes non pertinent ad mare: nam maritima *Cyrenæi* incolunt. Horum ſunt occaſum verſus confines *Auſchiſæ*, qui ſupra *Barcam* incolentes ad mare pertinent prope *Eueſperidas*. *Auſchiſarum* quod ad occaſum vergit, contingunt *Naſamones*, grandis natio. *Naſamonibus* confines ſunt *Pſylli*. Erat autem omnis eorum regio, quæ intra *Syrtin* eſt, aquarum inops. *Pſyllis* extinctis, eorum terram *Naſamones* obtinent. *Garamantes* ſupra *Naſamones* incolunt. Circa maritima verò, occaſum verſus, confines ſunt *Macæ*. Per eos flumen *Cinyps* è colle, qui vocatur *Gratiarum*, fluens, in mare influit. Ducentorum ab eo ad mare ſtadiorum eſt intercapedo. Horum *Macarum* finitimi ſunt *Gindanes*. Horum *Gindanum* oram in mare porrectam incolunt *Lotophagi*, qui è ſolo *Loti* fructu victitant: cujus fructus eſt magnitudine inſtar lentiſci, ſuavitate aſſimilis fructui palmarum. Ex hoc fructu *Lotophagi* vinum etiam conficiunt. *Lotophagis* ſecundum mare vicini ſunt *Machlyes*, *Loto* & ipſi utentes, ſed minus quam ſuperiores. Pertinent autem uſque ad ingentem amnem nomine *Tritonem*, qui in grandem paludem *Tritonidem* influit, in qua eſt inſula nomine *Phla*. Juxta hos *Machlyes* habitant *Auſes*: & circum paludem *Tritonidem* utrique habitant, ita ut medio *Tritone* dirimantur. Iſti quidem maritimi *Libyum Nomadum* dicti ſunt. Supra hos autem, ad partem mediterraneam, *Libya* eſt, *feris abundans*; & *Ammonii*; & *Augila*; & *Garamantes*; & *Atlantes*; & mons nomine *Atlas*, qui anguſtus & undique teres eſt; & (ut fertur) adeo celſus, ut ejus cacumen nequeat cerni, quod à nubibus nunquam relinquatur, neque æſtate neque hyeme: quem eſſe columnam cœli indigenæ aiunt. Ab hoc monte cognominantur [*Atlantes* ſcilicet] hi Homines. Porrigitur autem id Supercilium ad columnas uſque Herculeas, atque extra illas. Supra autem hoc Supercilium, Notum verſus ac mediterranea

A ΛΙΒΥΩΝ (p.276.) [γὰρ δὴ] ἔθνεα πολλὰ καὶ παντοῖά ἐστι. * Παρήκουσι δὲ οἱ Ἀδυρμαχίδαι ἀπ' Αἰγύπτου μέχρι λιμένος, τῷ οὔνομα Πλεῦνός ἐστι. Τούτων δὲ ἔχονται Γιγάμαι, νεμόμενοι τὴν πρὸς ἑσπέρην χώρην, μέχρι Ἀφροδισιάδος νήσου. Ἐν δὲ τῷ μεταξὺ τούτου χώρῳ ἥ τε Πλατέα νῆσος ἐπικέεται, τὴν ἔκτισαν Κυρηναῖοι· καὶ ἐν τῇ ἠπείρῳ Μενελάϊος λιμήν ἐστι, καὶ Ἄζιρις, τὴν οἱ Κυρηναῖοι οἴκεον· καὶ τὸ Σίλφιον ἄρχεται ἀπὸ τούτου. παρήκει δὲ ἀπὸ Πλατέης νήσου, μέχρι τοῦ στόματος τῆς Σύρτιος τὸ Σίλφιον.* B Γιγαμέων δὲ ἔχονται τὸ πρὸς ἑσπέρης Ἀσβύσται· οὗτοι ὑπὲρ Κυρήνης οἰκέουσι. ἐπὶ θάλασσαν δὲ οὐ κατήκουσι Ἀσβύσται. τὸ γὰρ παρὰ θάλασσαν Κυρηναῖοι νέμονται. ** Ἀσβυστέων δὲ ἔχονται τὸ πρὸς ἑσπέρης Αὐσχίσαι· οὗτοι ὑπὲρ Βάρκης οἰκέουσι, κατήκοντες ἐπὶ θάλασσαν κατ' Εὐεσπερίδας. * (p.277.) Αὐσχισέων δὲ τουτέων τὸ πρὸς ἑσπέρης ἔχονται Νασάμωνες, ἔθνος ἐὸν πολλόν. ** Νασάμωσι δὲ προσόμουροί εἰσι Ψύλλοι. ** ἡ δὲ χώρη σφι πᾶσα ἐντὸς ἐοῦσα τῆς Σύρτιος, ἦν ἄνυδρος. ** ἐξαπολομένων δὲ τουτέων, ἔχουσι τὴν χώρην C οἱ Νασάμωνες. ** (οἱ δὲ Γαράμαντες) καθύπερθε οἰκέουσι Νασαμώνων. τὸ δὲ παρὰ τὴν θάλασσαν ἔχονται τὸ πρὸς ἑσπέρης Μάκαι. ** (p.278.) Διὰ δὲ αὐτῶν Κίνυψ ποταμὸς ῥέων ἐκ λόφου καλουμένου Χαρίτων, ἐς θάλασσαν ἐκδιδοῖ. * ἀπὸ θαλάσσης δὲ ἐς αὐτὸν στάδιοι διηκόσιοί εἰσι. Μακέων δὲ τούτων ἐχόμενοι Γίνδανές εἰσι. ** Ἀκτὴν δὲ προέχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι· οἳ τὸν καρπὸν μοῦνον τοῦ λωτοῦ τρώγοντες ζώουσι. ὁ δὲ τοῦ λωτοῦ καρπός ἐστι μέγαθος ὅσον τε τῆς σχίνου· γλυκύτητα δὲ, τοῦ D φοίνικος τῷ καρπῷ προσείκελος. ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον. Λωτοφάγων δὲ τὸ παρὰ θάλασσαν ἔχονται Μάχλυες, τῷ λωτῷ μὲν καὶ οὗτοι χρεώμενοι, ἀτὰρ ἧσσόν γε τῶν πρότερον λεχθέντων. κατήκουσι δὲ ἐπὶ ποταμὸν μέγαν τῷ οὔνομα Τρίτων ἐστί· ἐκδιδοῖ δὲ οὗτος ἐς λίμνην μεγάλην Τριτωνίδα. ἐν δὲ αὐτῇ νῆσος ἔνι τῇ οὔνομα Φλά. ** (p.279.) Τούτων δὲ ἔχονται τῶν Μαχλύων Αὐσέες. οὗτοι δὲ καὶ οἱ Μάχλυες πέριξ τὴν Τριτωνίδα λίμνην οἰκέουσι· τὸ μέσον δέ σφι οὐρίζει ὁ Τρίτων. ** οὗτοι E μὲν οἱ παραθαλάσσιοι τῶν Νομάδων Λιβύων εἰρέαται. Ὑπὲρ δὲ τούτων ἐς μεσόγαιαν ἡ θηριώδης ἐστὶ Λιβύη· ** (καὶ) Ἀμμώνιοι· (p. 280.) ** (καὶ) Αὔγιλα· ** (καὶ) Γαράμαντες· ** (καὶ) Ἄτλαντες· ** (καὶ) οὖρος τῷ οὔνομα ἐστὶ Ἄτλας· ἔστι δὲ στεινὸν καὶ κυκλοτερὲς πάντῃ· ὑψηλὸν δὲ οὕτω τι λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἷά τε εἶναι ἰδέσθαι· οὐδέκοτε γὰρ αὐτὰς ἀπολείπειν νέφεα οὔτε θέρεος οὔτε χειμῶνος. τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι. ἐπὶ τούτου τοῦ οὔρεος οἱ ἄνθρωποι οὗτοι ἐπώνυμοι ἐγένοντο. ** (p.281.) διήκει δ' ὦν ἡ ὀφρύη μέχρι Ἡρακληΐων στηλέων, καὶ τὸ ἔξω τουτέων. ** ὑπὲρ δὲ τῆς ὀφρύης ταύτης, τὸ πρὸς νότον καὶ μεσόγαιαν τῆς

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Λιβύης, ἔρημος καὶ ἄνυδρος καὶ ἄθηρος καὶ ἄνομβρος A καὶ ἄξυλός ἐστι ἡ χώρη. * * * * Οὕτω μὲν μέχρι τῆς Τριτωνίδος λίμνης ἀπ' Αἰγύπτου νομάδες εἰσὶ κρεοφάγοι τε καὶ γαλακτοπόται Λίβυες. *Τὸ δὲ πρὸς ἑσπέρης τῆς Τριτωνίδος λίμνης οὐκέτι νομάδες εἰσὶ Λίβυες. **(282.) Τὸ δὲ πρὸς ἑσπέρης τοῦ Τρίτωνος ποταμοῦ, Αὐσέων ἔχονται ἀροτῆρες ἤδε Λίβυες, καὶ οἰκίας νομίζοντες ἐκτῆσθαι, τοῖσι οὔνομα κέεται Μάξυες· *(p.283.) Μαξύων δὲ Λιβύων Ζαύηκες ἔχονται. *τούτων δὲ Ζύγαντες ἔχονται, ἐν τοῖσι μέλι μὲν πολλὸν μέλισσαι κατεργάζονται, πολλῷ δ' ἔτι πλέον λέγεται δημιουργοὺς B ἄνδρας ποιέειν. * Κατὰ τούτους δὲ λέγουσι Καρχηδόνιοι κέεσθαι νῆσον τῇ οὔνομα εἶναι Κύραυιν· μῆκος μὲν, διηκοσίων σταδίων, πλάτος δὲ, στεινὴν, διαβατὸν ἐκ τῆς ἠπείρου· ἐλαιέων τε μεστὴν καὶ ἀμπέλων. * * *

*Libyæ*, deserta jam plaga est, & sine aqua feris que, sine pluvia ac lignis, omni prorsus humore vacans. Ita ab *Ægypto* ad *Tritonidem* paludem pastoricii *Libyes* sunt carne victitantes ac lacte. Ad occasum vero *Tritonidis* paludis jam non sunt pascuales *Libyes*. Contingunt quidem hos *Auses* ab occidentali parte *Tritonis* fluminis, ii *Libyes* qui sunt aratores, & domos possidere consueverunt, quibus nomen impositum est *Maxyes*. *Maxyum* autem *Libyum* confines sunt *Zaueces*. His finitimi sunt *Zygantes*, ubi magnam vim mellis apes conficiunt, sed multo plus opifices viri facere dicuntur. Juxta hos aiunt *Carthaginienses* sitam esse insulam nomine *Cyrauin*, ducentorum stadiorum longitudine, arctam latitudine, in quam transiri è continente potest, oleis refertam, ac vitibus. * * *

Excerpta ex Herodoto.

# Excerpta ex *Scylace*.

ΑΠΟ δὲ Ἑσπερίδων κόλπος ἐστὶ μέγας, ᾧ ὄνομα Σύρτις. (pag. 46.) *** Περιοικοῦσι αὐτὴν Λιβύων ἔθνος Νασαμῶνες. ** Τὰ δὲ ἔξω τῆς Σύρτιδος παροικοῦσι Λίβυες Λωτοφάγοι ἔθνος, μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος. Οὗτοι λωτῷ χρῶνται, σίτῳ καὶ ποτῷ. ** Κατὰ δὲ C ταῦτα ἐστὶ νῆσος ᾗ ὄνομα Βραχείων. Μετὰ Λωτοφάγους Καταριχίας[a]· ἔστι δὲ ἡ νῆσος αὕτη σταδίων τ'· πλάτος δὲ μικρῷ ἐλάττων. Ἀπέχει δὲ ἀπὸ τῆς ἠπείρου, ὡσεὶ στάδια γ'. ἐν δὲ τῇ νήσῳ γίνεται λωτὸς, ὃν ἐσθίουσιν, καὶ ἕτερος, ἐξ οὗ οἶνον ποιοῦσιν. Ὁ δὲ τοῦ λωτοῦ καρπός ἐστι τῷ μεγέθει, ὅσον μιμαίκυλον. Ποιοῦσι δὲ καὶ ἔλαιον πολὺ ἐκ κοτίνων. Φέρει δὲ καρπὸν ἡ νῆσος πολὺν, πυροὺς, καὶ κριθάς. Ἔστι δὲ ἡ νῆσος εὔγειος. Πλοῦς ἀπὸ Ταραχείων[b] εἰς τὴν νῆσον ἡμέρας μιᾶς. Μετὰ δὲ τὴν νῆσον ἐστὶ Ἔπιχος D πόλις. Ἀπὸ δὲ τῆς νήσου εἰς Ἔπιχον πλοῦς ἡμέρα ἡμίσεια. Ἀπὸ δὲ Ἐσχίδων πλοῦς ἡμέρας· καὶ νῆσος ἔπεστιν ἐπ' αὐτῇ ἐρήμη. Μετὰ δὲ αὐτὴν Ανακινίτης[c] νῆσος καὶ πόλις, καὶ κατὰ ταύτην Θάψος. Παράπλους ἀπὸ ταύτης εἰς Θάψον ἡμέρας καὶ ἡμίσεως. [d] Ἀπὸ δὲ Θάψου τῆς μικρᾶς καὶ Δρινίτης[e] ἐστὶ κόλπος μέγας εἴσω, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ, Καρκινίτης[f] καλουμένη, πολὺ τῆς ἄλλης Σύρτιδος χαλεπωτέρα καὶ δυσπλοωτέρα· ἧς τὸ περίμετρον στάδια β'[g]. Ἐν ταύτῃ τῇ Σύρτιδι ἐνέστηκεν ἡ νῆσος Τρίτωνος[h] καλουμένη, καὶ ποταμὸς Τρίτων. Καὶ αὐτόθεν ἐστὶν Ἀθηνᾶς Τριτωνίδος ἱερόν. Στόμα δὲ ἔχων ἡ λίμνη μικρὸν, καὶ ἐν τῷ στόματι νῆσος ἔπεστιν, [i] καὶ ὁ τοῦ ἀνάπωτος ᾖ, ἐνίοτε ἡ λίμνη οὐκ ἔχων εἴσπλουν συνυφαίνουσα. Ἡ δὲ λίμνη αὕτη ἐστὶ μεγάλη τὸ περίμετρον ἔχουσα ὡς σταδίων χιλίων. Περιέπουσι δὲ αὐτὴν Λίβυες πάντες ἔθνος, καὶ πόλις τὸ ὑπέκεινα[k] πρὸς ἡλίου δυσμάς· οὗτοι γὰρ ἅπαντες Λίβυες λέγονται, ξανθοί, ἄπαστοι[l], καὶ κάλλιστοι. Καὶ ἡ χώρα αὕτη ἀρίστη, καὶ

POST *Hesperidas* est sinus magnus, qui appellatur *Syrtis*. Accolunt eam *Nasamones*, gens *Libyca*. Quæ sunt extra *Syrtin*, incolit *Libyum Lotophagorum* natio, usque ad os alterius *Syrtidis*. Hi *Loto* utuntur, pro cibo & potu. Deinde insula *Brachion* est. Post *Lotophagos* C *Catarichias*: est autem insula hæc stadiorum ccc. latitudine vero paulo minor. Abest à continenti stadiis circiter III. In hac insula nascitur *Lotus*, quem edunt: aliaque ejus est species, ex qua vinum conficiunt. *Loti* autem fructus magnitudine similis est fructui arbuti. Oleum multum ex oleastris faciunt. Producit autem hæc insula fructum multum, triticum, & hordeum. Estque hæc insula uberis terræ. Navigatio autem à *Tarichiis* in hanc insulam diei unius. Post insulam hanc est *Epichus* urbs. Ab D insula ad *Epichum* navigatio diei dimidiati. Ab *Eschidibus* diei navigatio: & insula circa hanc est deserta. Post hanc est *Cercinnitis* insula cum urbe, circaque eam est *Thapsus*. Prætervectio ab hac in *Thapsum* diei unius & dimidiæ. A *Thapso* vero minore intra est *Tritonites* sinus magnus, in quo est parva *Syrtis*, *Cercinnitica* appellata, altera *Syrti* multo sævior, navigatuque difficilior; cujus ambitus est stadiorum CIↃIↃ. In hac *Syrti* est insula *Tritonis* appellata, & fluvius *Triton*. Et illic est *Minervæ Tritoniæ* fanum. Os vero hic lacus exiguum E habet, & in eo insula apparet, si quando mare refugiat; at ubi inundet, non amplius accessum navibus præbet. Lacus autem hic est magnus, ambitum habens stadiorum circiter mille. Cingit vero eum *Libyum* omnis natio; urbsque eorum est in ulteriori ripa, versus Solis occasum: omnes enim hi *Libyes* appellantur, flavi, absque fuco pulcherrimi. Regio hæc optima est, &

a Legendum κατὰ Ταριχίας vel κατὰ Ταριχείας. *Bochart.* Geogr. Sacra. p. 494. b Ταριχείων. *Voss.* c Puto hanc esse Κερκινῖτιν Strabonis. *Voss.* d Legit *Gronov.* Ἀπὸ δὲ Θάψου Λέπτης μικρᾶς καὶ Ἀδρύμης ἐστὶ Κόλπος εἴσω Κερκινίτης, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ καλουμένη, πολὺ &c. e Τριτωνίτης malit *Voss.* f Κερκινῖτις: nimirum à Cercinna Insula. *Voss.* g Stadia υ' *Hæschelius.* h Melius, ut Salmasius, Τρίτωνις. i Sic locum emendavit *Salmasius*: Καὶ ἐν τῷ στόματι νῆσος ἔπεστιν ὅταν ἄμπωτις ᾖ· ὅταν δὲ πλημμυρὶς ᾖ, οὐκ ἔτι τὸν εἴσπλουν ναυσὶν ὑποφαίνουσα. k Ἐπέκεινα *Voss.* l Ἄπλαστοι, i. e. vere pulchri, minime fucati. *Voss.*

Excerpta ex *Scylace.*

fœcunda, gregeſque penes ipſos ſunt maximi & plurimi, ipſi ditiſſimi, pulcherrimique. Poſt hanc *Syrtin* ſequitur *Neapolis*. Prætervectio vero ab *Hadrymeto* ad *Neapolin* eſt dierum III. Poſt *Neapolin* eſt *Hermæum* promontorium, & urbs. Prætervectio à *Neapoli* uſque *Hermæum* eſt diei unius, ac dimidiati. A *Neapoli* ad Iſthmum pedeſtri itinere ſtadia ſunt CLXXX, uſque ad alterum mare, quod *Carthaginem* alluit. Eſt vero peninſula, quæ habet anguſtias. Prætervectio à flumine ex hoc loco ad *Carthaginem*, eſt diei unius & dimidiæ. *Carthaginienſium* autem regio eſt in ſinu. Poſt Iſthmum eſt *Carthago*, urbs *Phialon* cum portu. Prætervectio vero ab *Hermæo* uſque *Carthaginem* eſt dimidiati diei. *Hermæo* promontorio adſitæ ſunt inſulæ, *Pontia* & *Coſyrus*. Navigatio ab *Hermæo* uſque *Coſyrum* eſt diei. Ultra *Hermæum* promontorium paululum, verſus ſolem orientem, tres ei adjacent inſulæ, exiguæ, à *Carthaginienſibus* habitatæ; *Melita* urbs cum portu, *Gaulus* urbs, *Lampas*; in hac turres binæ aut tres. A *Coſyro* vero ad *Lilybæum* promontorium *Siciliæ*, navigatio diei unius. Poſt *Carthaginem Utica* urbs cum portu. Præternavigatio à *Carthagine* ad *Uticam* diei unius. Ab *Utica* ad *Equi* promontorium * * * * *Equi* urbs, & palus ei adſita eſt, inſulæque in ea, & urbes circa paludem in inſulis hæ ſunt * * * * * *Collops* Magnus urbs, ex adverſo ejus multæ inſulæ *Naxicæ*, *Pithecuſæ* cum portu. Ex adverſo earum eſt inſula, in qua *Eubœa* eſt civitas, *Thapſa* urbs & portus, *Caucacis* urbs cum portu, *Sida* urbs, *Iol* promontorium, urbs & portus, *Hebdomus* urbs cum portu, *Acium* inſula, in qua urbs & portus, *Pſamathus* inſula, urbs cum portu, & ſinus. In hoc ſinu *Bartas* eſt inſula cum portu, *Chalca* urbs in fluvio, *Arylon* urbs, *Mes* urbs cum portu, *Sigum* urbs in fluvio, cui objacet inſula *Acra*, urbs *Me* - - - cum portu, *Acros* urbs, in qua eſt ſinus, deſerta inſula appellata *Drinaupa*, *Herculea* columna, *Libyæ* promontorium, *Apanilye* urbs in fluvio. Ex adverſo hujus ſunt *Gades* inſulæ. A *Carthagine* hucuſque ad columnas *Herculeas* quam proſperrime prætervehuntur diebus & noctibus ſeptem. *Gadium* autem hæ Inſulæ ad *Europam* pertinent. Harum una Urbem habet. In his quoque ſunt columnæ *Herculeæ*; ea quidem, quæ in *Libya*, humilis; *Europæa* vero excelſa eſt. Contrarii ſibi invicem ſunt hi vertices, diſtantque inter ſe diei navigatione. Prætervectio *Libyæ* ab oſtio *Canobi*, quod in *Ægypto* uſque *Herculeas* columnas, circumnaviganti ſinus eſt dierum LXXV¼. Omnia vero oppida & emporia ante memorata in *Libya*, à *Syrti* quæ ad *Heſperidas*, uſque columnas *Herculeas*, quæ in *Libya*, ſunt *Carthaginienſium*.

A παμφορωτάτη, καὶ βοσκήματα παρ' αὐτοῖς ἐστι καὶ μέγιστα καὶ πλεῖστα, καὶ αὐτοὶ πλουσιώτατοι, καὶ κάλλιστοι. Μετὰ δὲ τὴν Σύρτιν ταύτην Νεάπολις ἐστι. Παράπλους δὲ ἀπὸ Αδρίμητος[a] ἐπὶ Νέαν πόλιν ἡμερῶν γ'[b]. Μετὰ δὲ Νέαν πόλιν Ερμαία ἄκρα καὶ πόλις. Παράπλους ἀπὸ Νέας πόλεως εἰς Ερμαίαν ἡμέρας καὶ ἡμίσεως. Απὸ δὲ Νέας[c] ἐστὶν εἰς ἰσθμὸν στάδια ρπ', πεζῇ, πρὸς τὴν ἑτέραν θάλασσαν τὴν πρὸς Καρχηδόνα. Εστι δὲ ἀκτὴ, δι' ἧς ἰσθμός ἐστι. Παράπλους ἀπὸ τοῦ ποταμοῦ ἐντεῦθεν εἰς Καρχηδόνα, ἥμισυ ἡμέρας.

B Η δὲ Καρχηδονίων χώρα ἐστὶν ἐν κόλπῳ. Μετὰ δὲ τὸν ἰσθμὸν Καρχηδών ἐστι, πόλις Φιάλων, καὶ λιμήν. Παράπλους ἀπὸ Ερμαίας ἥμισυ ἡμέρας εἰς Καρχηδόνα. Επεισι δὲ νησία ἐν τῇ Ερμαίᾳ ἄκρᾳ, Ποντία νῆσος, καὶ Κόσυρος. Πλοῦς δὲ ἀπὸ Ερμαίας ἐπὶ Κόσυρον ἡμέρας. Απὸ Ερμαίας ἄκρας πρὸς ἥλιον ἀνίσχοντα μικρὸν, ἀπὸ Ερμαίας εἰσὶ νῆσοι τρεῖς μικραὶ κατὰ τοῦτο, ὑπὸ Καρχηδονίων οἰκούμεναι· Μελίτη πόλις καὶ λιμὴν, Γαῦλος πόλις, Λαμπάς· αὕτη πύργους ἔχει δύο ἢ τρεῖς. Απὸ δὲ Κοσύρου ἐπὶ Λιλύβαιον ἀ-

C κρωτήριον Σικελίας, πλοῦς ἡμέρας μιᾶς. Μετὰ Καρχηδόνα Ιτύκη πόλις καὶ λιμήν. Παράπλους δὲ ἀπὸ Καρχηδόνος εἰς Ιτύκην μιᾶς ἡμέρας. Απὸ Ιτύκης εἰς Ιππου ἄκραν[d], Ιππου πόλις, καὶ λίμνη ἐπ' αὐτῇ ἐστι, καὶ νῆσοι ἐν τῇ λίμνῃ, καὶ περὶ τὴν λίμνην πόλεις ἐν ταῖς νήσοις αἵδε[e]. Ψέγας πόλις, καὶ ἀπαντίον αὐτῆς νῆσοι Ναξικαὶ πολλαὶ, Πιθηκοῦσαι καὶ λιμήν. Κατ' ἐναντίον αὐτῶν καὶ νῆσος, καὶ πόλις ἐν τῇ νήσῳ Εὔβοια, Θάψα καὶ πόλις καὶ λιμὴν, Καύκακις[f] πόλις καὶ λιμὴν, Σίδα πόλις, Ιουλίου[g] ἄκρα πόλις καὶ

D λιμὴν, Εβδομος πόλις καὶ λιμὴν, Ακίον νῆσος, πόλις καὶ λιμὴν ἔπεστι, Ψάμαθος νῆσος, πόλις, καὶ λιμὴν, καὶ κόλπος. Εν δὲ τῷ κόλπῳ Βαρτὰς νῆσος καὶ λιμὴν, Χάλκα πόλις ἐν τῷ ποταμῷ, Αρύλων πόλις, Μὴς πόλις καὶ λιμὴν, Σίγον πόλις ἐν τῷ ποταμῷ, καὶ πρὸ τοῦ ποταμοῦ νῆσος Ακρα, πόλις Με - -[h] λιμὴν, Ακρος ἡ πόλις, καὶ ὁ κόλπος ἐν αὐτῇ, ἔρημος νῆσος Δρίναυπα ὄνομα, Ηράκλεια στήλη, ἐν Λιβύῃ ἄκρα, Απανιλύη πόλις ἐν ποταμῷ καὶ ἀντίον αὐτῆς τὰ Γάδειρα νῆσος. Απὸ Καρχηδόνος ταύτη ἐστὶν ἐφ' Ηρα-

E κλέους στήλας τοῦ καλλίστου πλοῦ παράπλους ἡμερῶν ἑπτὰ καὶ νυκτῶν ἑπτά. Γάδειρα εἰσὶν νῆσοι αὗται πρὸς τῇ Εὐρώπῃ. Τούτων ἡ ἑτέρα πόλιν ἔχει, καὶ Ηράκλειαι στῆλαι κατὰ ταύτας· ἡ μὲν ἐν τῇ Λιβύῃ ταπεινή· ἡ δὲ ἐν τῇ Εὐρώπῃ ὑψηλή. Αὗται δὲ εἰσὶν ἄκραι καταντικρὺ ἀλλήλων· διέχουσι δὲ αὗται ἀπ' ἀλλήλων πλοῦν ἡμέρας. Παράπλους Λιβύης ἀπ' Αἰγύπτου τοῦ Κανώβου στόματος, μέχρι Ηρακλείων στηλῶν, *κατὰ τοὺς κόλπους κύκλῳ περιπλέοντι ἡμερῶν οε', δ'. Οσα γέγραπται πολίσματα ἢ ἐμπόρια ἐν τῇ Λιβύῃ ἀπὸ τῆς

F Σύρτιδος τῆς παρ' Εσπερίδας μέχρι Ηρακλείων στηλῶν ἐν Λιβύῃ πάντα ἐστὶ Καρχηδονίων. ** (p.51,52.)

a Αδρύμητος. Hadrymetum enim Græcis eſt Αδρύμης. Vide Stephanum in voce. *Voſſ.* b Ημερῶν τριῶν legit *Voſſ.* c Malim Νέας πόλεως ut ſemper *Voſſ.* d Omiſſa hic ſtadia, aut tempus παράπλου. *Voſſ.* e Sine dubio hoc loco quædam deſunt; nullas enim hic civitates inſulanas recenſet. Nam pro ψέγας ſcribendum omnino Κόλλοψ μέγας. Nec dubito quin etiam Κόλλοψ μικρὸς hic deſideretur. *Voſſ.* f Reſtituo Καυκάκις. *Voſſ.* g Latini *Juliam Cæſaream* vocant, Auguſto Cæſare hoc nomen dante. Non potuit igitur ſic ſcripſiſſe Scylax, ut qui jam multis antea Seculis floruerit. Scripſit ille Ιὼλ ἄκρα. *Voſſ.* h Forte πόλις Μεγάλη καὶ λιμήν. *Portum magnum* Latini vocant à Spatio. *Voſſ.*

☞ Diei vel Noctis Navigatio apud *Scylacem* valet (φ' σταδ.) 500 Stadia. p.30.

EXCER-

# Excerpta ex *Strabone*.

Μετὰ δὲ τὴν Ἀσίαν (p.192.C.) ἐστὶν ἡ Λιβύη, συνεχὴς οὖσα τῇ τε Αἰγύπτῳ, καὶ τῇ Αἰθιοπίᾳ τὴν μὲν καθ᾽ ἡμᾶς ἠϊόνα ἐπ᾽ εὐθείας ἔχουσα, σχεδόν τι μέχρι στηλῶν ἀπὸ Ἀλεξανδρείας ἀρξαμένην, πλὴν τῶν Σύρτεων, καὶ εἴ πού τις ἄλλη κόλπων ἐπιστροφὴ μετρία, καὶ [a] τῶν ταύτῃ ποιούντων ἀκρωτηρίων ἐξοχή. Ἐστι δ᾽ ἐοικυῖα παρδάλει [b]· κατάστικτος γάρ ἐστι ταῖς οἰκήσεσι περιεχομέναις ἐρήμῳ καὶ ἀνύδρῳ γῇ· καλοῦσι δὲ τὰς τοιαύτας οἰκήσεις Αὐάσεις οἱ Αἰγύπτιοι. ** Νέμεται δ᾽ ἔθνη τὴν Λιβύην τὰ πλεῖστα ἄγνωστα· (p.193. B.) οὐ πολλοῖς γὰρ ἐφοδεύεσθαι συμβαίνει στρατοπέδοις οὐδ᾽ ἀλλοφύλοις ἀνδράσιν· οἱ δ᾽ ἐπιχώριοι, καὶ ὀλίγοι παρ᾽ ἡμᾶς ἀφικνοῦνται (οἱ) πόρρωθεν, καὶ οὐ πιστά, οὐδὲ πάντα λέγουσιν· ὅμως δ᾽ οὖν τὰ λεγόμενα τοιαῦτά ἐστι. Τοὺς μὲν μεσημβρινωτάτους, Αἰθίοπας προσαγορεύουσι· τοὺς δ᾽ ὑπὸ τούτοις τοὺς πλείστους Γαράμαντας καὶ Μαυρουσίους [c], καὶ Νιγρίτας· τοὺς δ᾽ ἔτι ὑπὸ τούτοις Γαιτούλους· τοὺς δὲ τῆς θαλάττης ἐγγὺς ἢ καὶ ἁπτομένους αὐτῆς, πρὸς Αἰγύπτῳ μὲν Μαρμαρίδας, μέχρι τῆς Κυρηναίας· ὑπὲρ δὲ ταύτης καὶ τῶν Σύρτεων, Ψύλλους καὶ Νασαμῶνας, καὶ τῶν Γαιτούλων τινάς· εἶτα Σίντας, καὶ Βυζακίους, μέχρι τῆς Καρχηδονίας· πολλὴ δ᾽ ἐστὶν ἡ Καρχηδονία· συνάπτουσι δ᾽ οἱ Νομάδες αὐτῇ· τούτων δὲ τοὺς γνωριμωτάτους, τοὺς μὲν Μασαλιεῖς [d], τοὺς δὲ Μασαισυλίους προσαγορεύουσιν· ὕστατοι δ᾽ εἰσὶ Μαυρούσιοι. Πᾶσα δ᾽ ἡ ἀπὸ Καρχηδόνος μέχρι στηλῶν, ἐστιν εὐδαίμων· θηριοτρόφος δὲ, ὥσπερ καὶ ἡ μεσόγαια πᾶσα. **

Οἰκοῦσι δ᾽ ἐνταῦθα (p.1181.C.) Μαυρούσιοι [e] μὲν ὑπὸ τῶν Ἑλλήνων λεγόμενοι, Λιβυκὸν ἔθνος μέγα, καὶ εὔδαιμον, Μαῦροι δ᾽ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐπιχωρίων, ἀντίπορθμον τῇ Ἰβηρίᾳ. (Τοὺς δὲ Μαυρουσίους ἔνιοι (p.1185.A.) φασὶν Ἰνδοὺς εἶναι, τοὺς συγκατελθόντας Ἡρακλεῖ δεῦρο.) Κατὰ τοῦτο δὲ καὶ ὁ κατὰ τὰς στήλας τὰς Ἡρακλείους πορθμός ἐστι· ἔξω δὴ προελθόντι τοῦ κατὰ τὰς στήλας πορθμοῦ, τὴν Λιβύην ἐν ἀριστερᾷ ἔχοντι, ὄρος ἐστὶν, ὅπερ οἱ μὲν Ἕλληνες Ἄτλαντα καλοῦσιν, οἱ βάρβαροι δὲ Δύριν. Ἐντεῦθεν δὲ πρόπους ἔκκειταί τις ὕστατος πρὸς δύσιν τῆς Μαυρουσίας, αἱ Κώτεις λεγόμεναι. ** Τὸ δ᾽ ὄρος (p.1182. A.) διὰ μέσης ἐκτεινόμενον τῆς Μαυρουσίας τὸ ἀπὸ τῶν Κώτεων μέχρι Σύρτεων, οἰκεῖται, καὶ αὐτὸ καὶ ἄλλα παράλληλα αὐτῷ· κατ᾽ ἀρχὰς μὲν ὑπὸ τῶν Μαυρουσίων, ἐν βάθει δὲ τῆς χώρας ὑπὸ τοῦ μεγίστου τῶν

A *Siam* subsequitur *Africa* contigua *Ægypto* & *Æthiopiæ*: ejus littus quod nobis est obversum, ab *Alexandria* usque ad *Columnas* propemodum in recta linea producitur, exceptis *Syrtibus*, & sicubi alibi mediocres sinus sunt, & promontoria prominent. Est autem *Africa* Pardali similis, interpuncta habitationibus, quæ circumdantur terra deserta, & aquæ inopi: atque hujusmodi habitationes ab *Ægyptiis* vocantur *Anases*. Incolunt *Libyam* gentes pleræque ignotæ: neque multi eò ducti sunt exercitus, aut peregrini advenerunt: incolæ autem cum pauci ad nos perveniunt, tum neque credibilia narrant, neque omnia quæ tamen ii narrant, talia sunt. Maximè versus meridiem dissitos, appellant *Æthiopas*: sub his plerosque *Garamantas*, *Pharusios*, *Nigritas*: his adhuc inferiores *Gætulos*: deinde vicinos aut etiam contiguos mari, ad *Ægyptum* quidem *Marmaridas*, usque ad *Cyrenam*: supra hos & *Syrtes*, *Psyllos*, *Nasamonas*, & quosdam *Gætulos*, tum *Sintas* & *Byzacios* usque ad regionem *Carthaginensem*, quæ ampla est, eamque *Numidæ* attingunt; quorum celeberrimos *Masylenses*, (vel *Masylos*) alios *Masæsylios* appellant: ultimi sunt *Maurusii*. Omnis autem à *Carthagine* ad *Columnas* usque Regio est felix, feras tamen producit ut & Mediterranea omnis *Africa*. LIB. II.

Ibi ergo (sc. in *Africæ* partibus Occidentalibus) habitant, qui à Græcis *Maurusii* appellantur, *Lybica* Gens & magna & opulenta; *Romani* & indiginæ *Mauros* vocant: ab *Hispania* opposita Mari angusto diremptos. (Sunt, qui dicunt, *Mauros Indos* esse, qui cum *Hercule* in hunc locum descenderunt.) Juxta est etiam fretum, ad *Herculis* Columnas. Extra Columnarum fretum procedenti, ita ut ad sinistram sit *Africa*, mons est, quem Græci *Atlantem* nominant, barbari *Dyrim*. Inde processus quidam eminet, extrema *Mauritaniæ* Pars, occidentem versus, & *Cotes* appellatur. Mons qui à *Cotibus* usque in *Syrtes* per mediam *Mauritaniam* tendit, & ipse, & Montes qui cum eo paribus porriguntur Spatiorum Distantiis, commode habitantur, in initio quidem à *Maurusiis*: in ipso vero Regionis intimo, à LIB. XVII.

a Suspicor legendum esse & τῶν ταύτῃ ποιόντων [ποιούντων] ἀκρ· vel sic καὶ τῶν τούτους ποιούντων ἀκρωτηρίων. *Casaub.*

b Malim παρδαλῇ *Id.* ut apud *Dionysium* v. 181.

Παρδαλέῃ δέ μιν ἄνδρες ἐπικλείουσιν ὁμοίην,
Ἡ γὰρ διψηρή τε, καὶ αὐχμήεσσα τέτυκται,
Τῇ καὶ τῇ κυανέῃσι κατάστικτος φολίδεσσι.

c Lege Φαρουσίους. *id.* d Legendum τοὺς μὲν Μασυλιεῖς, *Masylenses* vel *Masyli*, *Id.* ut *Dionys.* v. 187.

Ἔνθα Μασαισύλιοί τε καὶ ἀγρόνομοι Μασυλῆες.

e *Livius* L. XXIV. c. 49. *Maurusios* dicere non dubitat aliquando, & contra *Dio* Græce scribens Μαυριτανίαν interdum dicit, non Μαυρουσίαν. *Id.*

Excerpta ex Strabone.

A maxima *Lybiæ* Natione, qui *Gætuli* appellantur. Supra *Mauritaniam Æthiopum* Regio est, qui *Hesperii* (*nimirum occidui*) vocantur, magnâ ex parte male habitata. Columnarum Fretum Longitudine dicitur stadiorum centum & viginti, minima vero Latitudine Sexaginta juxta *Elephantem*. Ulterius naviganti sunt Urbes & Flumina complura usque ad Amnem *Molocath*, qui *Maurorum*, *Massæsyliorum*que Regionem distinguit. Nominatur etiam *Promontorium Magnum* flumini proximum, & B locus aridus, ac sterilis *Metagonium*: ac fere Mons à *Cotibus* huc usque pertendit. Longitudo à *Cotibus* usque in *Massæsyliorum* fines est Stadiorum quinque millia. *Metagonium* novæ *Carthagini* respondet, in adversa Ripa oppositæ. *Timosthenes* male pronunciavit, versus *Massæsyliam* esse. A *Nova Carthagine* *Metagonium* esse Stadiorum ter mille trajectum, præternavigationem ab ea *Massæsyliam* usque amplius sex Millibus Stadiorum. Cæterum *Mauri* etsi adeo uberem Regionem inhabitant, tamen ad hoc usque Tempus magna C ex parte incertis vagantur Sedibus. Ii & sequentes *Massæsylii* & *Libes* magna ex parte cultu eodem utuntur & in cæteris persimiles sunt, parvis equis utentes, celeribus tamen & mansuetis, adeo ut sola vergula gubernentur. Conveniunt nonnunquam *Mauros Phaurusii*, sed raro, per Deserta aquarum utres equarum ventribus subligatos vehentes, nonnunquam per loca quædam palustria & lacus *Cirtam* veniunt. Post *Mauritaniam* est *Massæsyliorum* Regio, à *Molochath* flumine initium sumens: finiens D vero in Promontorium quod *Massæsyliorum* & *Masselybium* Confinium dicitur. A *Metagonio Tritum* usque sunt Stadiorum sex Millia: sunt qui pauciora numerent. Ora Maritima complures Urbes & fluvios habet, & Regionem valde commodam, sed satis sit mentionem eorum facere quæ sunt clariora. Distat itaque *Siga* Civitas à dictis Finibus CIↃ Stadiorum intervallo, & *Syphacis* Regia quæ nunc diruta est. Post *Syphacem* *Massinissa* obtinuit Regionem, postea *Micipsa*, postea ejus E Successores, nostra Tempestate *Juba*, *Jubæ* Pater, nuper mortui. Diruta est etiam à *Romanis* *Zama* hujus Regia. Post *Siga* in Sexcentis Stadiis est *Deorum Portus*, ac porro alia loca obscura: quæ vero in interiore jacent Regione, montana sunt atque deserta: quibus interdum inseruntur, quæ *Gætuli* tenent usque etiam ad *Syrtes*. Ibi vero ad Mare & Campi uberes sunt, & urbes multæ, fluminaque & Lacus. In hac Ora fuit urbs quædam Nomine *Jol*, quam *Juba Ptolemæi* Pater à se in F stauratam, mutato Nomine *Cæsaream* vocavit, ea Portum habet, & insulam ante Portum. Inter *Cæsaream* atque *Tritum* est magnus Portus, quem *Sardam* (*Saldam* melius) vocant. Atque hæc sunt Confinia *Jubæ*, &

A Λιβυκῶν ἐθνῶν, οἱ Γαιτοῦλοι[a] λέγονται, ** Ὑπὲρ ταύτης δ᾽ ἐστὶν ἐπὶ τῇ ἔξω θαλάσσῃ ἡ τῶν ἑσπερίων καλουμένων Αἰθιόπων χώρα, κακῶς οἰκουμένη τὸ πλέον. ** Τοῦ δὲ κατὰ τὰς στήλας (p.1183.C.) πορθμοῦ, τὸ μὲν μῆκος λέγεται σταδίων ἑκατὸν εἴκοσι, τὸ δ᾽ ἐλάχιστον πλάτος κατὰ τὸν Ἐλέφαντα ἑξήκοντα. Εἰσπλεύσαντι δ᾽ ἑξῆς πόλεις τε καὶ ποταμοὶ πλείους μέχρι Μολοχὰθ ποταμοῦ, ὃς ὁρίζει τὴν Μαυρουσίων καὶ τὴν Μασαισυλίων γῆν. Καλεῖται δὲ καὶ ἄκρα μεγάλη B πλησίον τοῦ ποταμοῦ καὶ Μεταγώνιον τόπος ἄνυδρος καὶ λυπρὸς, σχεδὸν δέ τι τὸ ὄρος τὸ ἀπὸ τῶν Κωτίων μέχρι δεῦρο παρατείνει· μῆκος δὲ τὸ ἀπὸ τῶν Κωτίων ἐπὶ τοὺς ὅρους τῶν Μασαισυλίων, στάδιοι πεντακισχίλιοι· ἔστι δὲ τὸ Μεταγώνιον κατὰ νέαν πως Καρχηδόνα ἐν τῇ περαίᾳ· Τιμοσθένης δ᾽ οὐκ εὖ, κατὰ Μασσαλίαν φησίν· ἔστιν ἐκ Καρχηδόνος νέας δίαρμα, εἰς Μεταγώνιον, στάδιοι τρισχίλιοι· παράπλους δ᾽ εἰς Μασσαλίαν ὑπὲρ ἑξακισχιλίων. Οὕτω δ᾽ εὐδαίμονα χώραν οἰκοῦντες τὴν πλείστην οἱ Μαυρούσιοι, διατελοῦσιν ὅμως, C καὶ μέχρι δεῦρο τοῦ χρόνου νομαδικῶς ζῶντες οἱ πολλοί. ** Οὗτοι καὶ οἱ ἐφεξῆς Μασαισύλοι (p.1184.B.) καὶ κοινῶς Λίβυες κατὰ τὸ πλέον ὁμοιόσκευοι εἰσι καὶ τἄλλα ἐμφερεῖς, μικροῖς ἵπποις χρώμενοι, ὀξέσι δὲ καὶ εὐπειθέσιν, ὥστ᾽ ἀπὸ ῥαβδίου οἰακίζεσθαι. ** Μίσγονται δὲ καὶ τοῖς Μαυρουσίοις (ibid. C.) οἱ Φαυρούσιοι διὰ τῆς ἐρήμου σπανίως ὑπὸ ταῖς κοιλίαις τῶν ἵππων ὑπαρτῶντες τοὺς ἀσκοὺς τοῦ ὕδατος· ἔστι δ᾽ ὅτε καὶ εἰς Κίρταν ἀφικνοῦνται διά τινων τόπων, ἑλωδῶν καὶ λιμνωδῶν. ** Μετὰ δὲ τὴν τῶν Μαυρουσίων γῆν ἡ τῶν (p. D 1185.D.) Μασαισυλίων ἐστὶν ἀπὸ τοῦ Μολοχὰθ ποταμοῦ τὴν ἀρχὴν λαμβάνουσα, τελευτῶσα δὲ ἐπὶ τὴν ἄκραν ἣ καλεῖται[b] ὅριον τῆς τε Μασαισύλων καὶ τῆς Μασυλίβων[c] γῆς· στάδιοι δ᾽ εἰσὶν ἀπὸ τοῦ Μεταγωνίου μέχρι τοῦ Τριτοῦ ἑξακισχίλιοι· οἱ δ᾽ ἐλάττους φασίν. Ἔχει δ᾽ ἡ παραλία πόλεις τε πλείους καὶ ποταμοὺς καὶ χώραν εὐφυῆ· τῶν δ᾽ ἐν ὀνόματι ἀρκεῖ μνησθῆναι. Ἔστι δὲ πόλις Σίγα ἐν χιλίοις σταδίοις ἀπὸ τῶν λεχθέντων ὅρων, καὶ βασίλειον Σύφακος κατέσπασται δὲ νῦν· τὴν δὲ χώραν μετὰ Σύφακα κατέσχε E Μασανάσσης, εἶτα Μικίψας. εἶτα καὶ οἱ ἐκεῖνον διαδεξάμενοι· καθ᾽ ἡμᾶς δὲ Ἰούβας ὁ πατὴρ τοῦ νεωστὶ τελευτήσαντος Ἰούβα· κατέσπασται δὲ καὶ Ζάμα τὸ τούτου βασίλειον ὑπὸ Ῥωμαίων. Μετὰ δὲ τὴν Σίγα Θεῶν λιμὴν ἐν ἑξακοσίοις σταδίοις· εἶτ᾽ ἄλλοι ἄσημοι τόποι. τὰ μὲν οὖν ἐν βάθει τῆς χώρας ὀρεινὰ, καὶ ἔρημα, ἔσθ᾽ ὅτε παρέσπαρται, ἃ κατέχουσιν οἱ Γαιτοῦλοι μέχρι καὶ Σύρτεων· τὰ δ᾽ ἐκεῖ πρὸς θαλάττῃ καὶ πεδία εὐδαίμονά ἐστι καὶ πόλεις πολλαὶ καὶ ποταμοὶ, καὶ λίμναι. ** Ἦν δ᾽ (p.1188.A.) ἐν τῇ παραλίᾳ ταύτῃ F πόλις Ἰὼλ ὄνομα, ἣν ἐπικτίσας Ἰούβας ὁ τοῦ Πτολεμαίου πατὴρ, μετωνόμασε Καισάρειαν, ἔχουσαν καὶ λιμένα καὶ πρὸ τοῦ λιμένος νησίον. Μεταξὺ δὲ τῆς Καισαρείας καὶ τοῦ Τριτοῦ μέγας ἐστὶ λιμὴν, ὃν Σάρδαν καλοῦσι· τοῦτο δ᾽ ἐστὶν ὅριον τῆς ὑπὸ τῷ Ἰούβα, καὶ τῆς

a Ὑπόκειται δὲ ταῖς Μαυριτανίαις ἡ Γαιτουλία; τῇ δὲ Ἀφρικῇ καὶ τῇ Πενταπόλει ἡ ἄοροχός τι καὶ διάμμος γῆ. *Agathem.* Geogr. l.2. c.5. b Non est dubium de eo promontorio hæc intelligi, quod reliqui Geographi *Trium* vocant; quare legendum censeo ἣ καλεῖται Τρίτον, ὅριον τῆς τε &c. *Casaub.* c Pro Μασυλίβων, sine dubio legendum est Μασυλίων (vel Μασυλιαίων ut sæpe postea) ex *Polyb.* L. III. qui *Maßæsyliorum* & *Maßælicorum* meminit. vid. *Pinedo* in *Steph.* p. 446.

ὑπὸ

ὑπὸ τοῖς Ῥωμαίοις· πολυτρόπως γὰρ οἱ μερισμοὶ γεγένηνται τῆς χώρας, ἅτε τῶν νεμομένων αὐτὴν πλειόνων γενομένων, καὶ τῶν Ῥωμαίων ἄλλοτ' ἄλλως τούτων, τοῖς μὲν φίλοις χρωμένων, τοῖς δὲ καὶ πολεμίοις· ὥστε καὶ ἀφαιρεῖσθαι καὶ χαρίζεσθαι συνέβαινεν ἄλλοις ἄλλα καὶ οὐ τὸν αὐτὸν τρόπον. Ἦν δ' ἡ μὲν πρὸς τῇ Μαυρουσίᾳ, προσοδικωτέρα τε καὶ δυναμικωτέρα· ἡ δὲ πρὸς τῇ Καρχηδονίᾳ καὶ τῇ Μασσυλιαίων ἀνθηροτέρα τε καὶ κατεσκευασμένη βέλτιον, καίπερ κεκακωμένη διὰ τὰ Καρχηδόνια τὸ πρῶτον, ἔπειτα διὰ τὸν πρὸς Ἰουγούρθαν πόλεμον. ** Μετὰ δ' οὖν Τριτὸν ἡ (ibid. D.) B Μασσυλιαίων ἐστὶ καὶ ἡ Καρχηδονίων παραπλησία χώρα. Κίρτα τέ ἐστιν ἐν μεσογαίᾳ, τὸ Μασανάσσου καὶ τῶν ἑξῆς διαδόχων βασίλειον, πόλις εὐερκεστάτη, κατεσκευασμένη καλῶς τοῖς πᾶσι, καὶ μάλιστα ὑπὸ Μικίψα, ὅστις καὶ Ἕλληνας συνῴκισεν ἐκεῖ· καὶ τοσαύτην ἐποίησεν, ὥστ' ἐκπέμπειν μυρίους ἱππέας, διπλασίους δὲ πεζούς. Ἔστι δὴ Κίρτα πόλις ἐνταῦθα, καὶ οἱ δύο Ἱππῶνες, ὁ μὲν πλησίον Ἰτύκης (p. 1189.) ὁ δὲ ἀπωτέρω πρὸς τῷ Τριτῷ μᾶλλον, ἄμφω βασίλεια, ἡ δὲ Ἰτύκη δευτέρα μετὰ Καρχηδόνα τῷ μεγέθει, καὶ τῷ C ἀξιώματι· καταλυθείσης δὲ τῆς Καρχηδόνος, ἐκείνη ἦν ὡς ἂν μητρόπολις τοῖς Ῥωμαίοις, καὶ ὁρμητήριον πρὸς τὰς ἐν Λιβύῃ πράξεις· ἵδρυται δ' ἐν τῷ αὐτῷ κόλπῳ τῷ Καρχηδονιακῷ, πρὸς θατέρῳ τῶν ἀκρωτηρίων τῶν ποιούντων τὸν κόλπον· ὧν τὸ μὲν πρὸς τῇ Ἰτύκῃ καλοῦσιν Ἀπολλώνιον, θάτερον δ' Ἑρμαίαν, καὶ εἰσὶν ἐν ἐπόψει ἀλλήλαις αἱ πόλεις. Ῥεῖ δὲ τῆς Ἰτύκης πλησίον ὁ Βαγάδρας ποταμός. Εἰσὶ δ' ἀπὸ Τριτοῦ Καρχηδόνος στάδιοι δισχίλιοι πεντακόσιοι. Οὐδὲ τοῦθ' ὁμολογεῖται τὸ διάστημα· οὔτε τὸ μέχρι Σύρτεων. Καὶ Καρ- D χηδὼν δὲ ἐπὶ Χερρονήσου τινὸς ἵδρυται, ἐμπεριγραφούσης κύκλον τριακοσίων ἑξήκοντα σταδίων ἔχοντα τεῖχος, οὗ τὸ ἑξηκοντάσταδιον μῆκος αὐτὸς ὁ αὐχὴν ἐπέχει, καθήκων ἀπὸ θαλάττης ἐπὶ θάλατταν, ὅπου τοῖς Καρχηδονίοις ἦσαν αἱ τῶν ἐλεφάντων στάσεις, καὶ τόπος εὐρυχωρής. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλουν Βύρσαν, ὀφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη· κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν ἅλωσιν ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν αὐτῇ. Ὑπόκεινται δὲ τῇ ἀκροπόλει οἵ τε λιμένες καὶ ὁ E Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχοντι νεωσοίκους ἑκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδοῦς, ἀγαγούσης ἐκ Τύρου λαόν. ** Κατὰ μέσον δὲ τὸ στόμα (p. 1190. D.) τοῦ Καρχηδονίου κόλπου, νῆσός ἐστι Κόρσουρα· ἀντίπορθμος δ' ἐστὶν ἡ Σικελία τοῖς τόποις τούτοις ἡ κατὰ Λιλύβαιον, ὅσον ἐν διαστήματι χιλίων, καὶ πεντακοσίων σταδίων· τοσοῦτον γάρ φασι τὸ ἐκ Λιλυβαίου μέχρι Καρχηδόνος· οὐ πολὺ δὲ τῆς Κορσούρας διέχουσιν, οὐδὲ τῆς Σικελίας ἄλλαι τε νῆσοι καὶ Αἰγίμουρος· Διάπλους δ' ἐστὶν ἐκ Καρχηδόνος ἑξήκοντα στα- F δίων εἰς τὴν προσεχῆ περαίαν· ὅθεν εἰς Νέφεριν ἀνάβασις σταδίων ἑκατὸν εἴκοσι, πόλιν δ' ἐρυμνὴν ἐπὶ πέτρας ᾠκισμένην. Ἐν αὐτῷ δὲ τῷ κόλπῳ ἐν ᾧπερ καὶ ἡ Καρχηδὼν, Τύνις ἐστὶ πόλις, καὶ θερμὰ, καὶ λατομίαι τινὲς, καὶ ἐπ' αὐτὴν πόλις ὁμώνυμος· εἶθ' ἡ Ἑρμαία ἄκρα τραχεῖα· εἶτα Νεάπολις· εἶτ' ἄκρα Ταφῖτις, καὶ ἐπ' αὐτῇ λόφος Ἀσπὶς καλούμενος ἀπὸ τῆς ὁμοιότητος· ὅνπερ συνῴκισεν ὁ τῆς Σικελίας τύραν-

A *Romanorum* ditionis. Etenim variis planè modis regio ista fuit divisa, cum qui eam tenerent, complures essent, & *Romanis* alii àmicis, alii hostibus diverso tempore uterentur, ideoque & darent & auferrent aliis alia. Regio sane *Mauritaniæ* proxima, vires ac proventus majores habebat: quæ vero *Carthaginem* & *Massylæorum* (vel *Massylorum*) terram contigit, florentior est, & melius apparata, quanquam primo *Carthaginiensi* bello adflicta, ac deinde bello contra *Jugurtham* gesto. Post B *Tritum* est *Massylæorum* & *Carthaginensium* regio. *Cirta Masinissæ*, & Successorum regia est in mediterraneis, urbs munitissima, & optime omnibus rebus instructa, maxime à *Micipsa*, qui & *Græcos* in eam habitatum deduxit: & tantam effecit, ut decem equitum millia, peditum XX emitteret. *Cirta* itaque hîc est, & duo *Hippones*, alter *Uticæ* proximus, alter remotior, & *Trito* propinquior, ambæ regiæ. *Utica* & magnitudine, & dignitate secunda est post *Carthaginem*: atque hac excisa caput regionis fuit, & receptaculum C *Romanorum* ad res in *Africa* gerendas. In eodem sinu sita est, in quo *Carthago*, ad alterum ex promontoriis quæ sinum faciunt: horum id quod juxta *Uticam* est, *Apollonium* vocatur, alterum vero *Hermæa*. Urbes ipsæ ita sunt sitæ, ut unam possis ex altera cernere. Prope *Uticam Bagrada* amnis labitur. A *Trito Carthaginem* sunt stadia bis mille & quingenta: quanquam neque de hoc intervallo, neque de eo quod ad *Syrtes* est, consentitur. *Carthago* in peninsula quadam jacet, quæ am- D bitum habet stadiorum CCCLX, muro cinctum, cujus sexaginta stadiorum longitudinem collum occupat, quod à mari in mare pertinet, ubi *Carthaginensium* elephantes stabula habebant, & locus amplissimus est. In media urbe Arx fuit, quam *Byrsam* vocarunt (*hoc est tergus*) supercilium satis erectum, circumcirca habitatum, in cujus vertice *Æsculapii* templum erat, quod *Asdrubalis* uxor captâ urbe secum concremavit. Arci portus subjacent, & *Cothon*, parva insula, ac rotunda, *Euripo* circumdata, ad cujus utramque partem sunt in orbem na- E valia. Eam urbem *Dido* condidit, *Tyro* colonis eo adductis profecta. In medio ostio *Carthaginensis* sinus insula est *Cossura*. His locis è regione opponitur *Lilybæum Siciliæ* CIƆIƆ fere stadiorum intervallo; tanta est enim inter *Lilybæum* & *Carthaginem* intercapedo. Non procul à *Cossura* & *Sicilia* distant, cum aliæ complures insulæ, tum etiam *Aegimurus*. Navigatio autem LX stadiorum est *Carthagine* in proximam oppositam continentem, inde ad *Nepherim* adscensus est stadiorum CXX: ur- F bem naturâ munitam, & super petra quadam ædificatam. In sinu *Carthaginiensi* est *Tunis* civitas, & *Aquæ calidæ*, & *Lapicidinæ* quædam, deinde *Hermæa* promontorium asperum: ac pone Urbs cognominis: mox *Neapolis*: inde *Taphitis* promontorium, & in eo collis quidam *Aspis* nomine, à similitudine scuti appellatus, quem *Agathocles Siciliæ* tyran-

Excerpta ex Strabone.



nus

*Excerpta ex Strabone.*

nus condidit, quo tempore adversus *Carthaginiense*s classem duxit. Hæ urbes à *Romanis* una cum *Carthagine* sunt eversæ. Stadiis quadringentis à *Taphitide* est *Cossura* insula, contra *Selinuntem Siciliæ* fluvium posita, ambitum habens CL stadiorum, & Urbem eodem nomine: distat à *Sicilia* ad sexcenta circiter stadia. *Melite* etiam insula abest à *Cossura* stadiis quingentis: deinde est *Adrume* civitas, in qua etiam erant navalia. Sequuntur insulæ multæ, & inter se vicinæ omnes nomine *Tarichiæ*; hinc urbs *Thapsus*, (*& proximus ei lacus*) postquam insula est in pelago *Lopadusa*. Sequitur *Ammonis* promontorium ad speculandum thynnos; postea *Thæna* urbs circa parvæ *Syrtis* initium. Alia quoque oppidula permulta interjacent non digna memoratu. In principio *Syrtis* insula quædam est oblonga, nomine *Cercinna*, justæ magnitudinis, quæ Urbem habet eodem nomine. Item altera minor, *Cercinnitis*. His continua est minor *Syrtis* quam *Lotophagitim Syrtim* etiam dicunt. Hujus sinus ambitus est fere CIↃIↃC. Oris latitudo IↃC. Juxta utrumque promontorium, quæ os efficiunt, insulæ adjacent continenti, *Cercinna* scilicet, de qua diximus, & *Meninx*, magnitudine æquales. *Meningem Lotophagorum* terram putant, cujus *Homerus* meminit: & signa quædam extant, & *Ulyssis* Ara, & Fructus ipse. Nam *Lotus* arbor crebra in eâ est, fructu suavissimo; plura etiam in ea oppida sunt, sed unum eodem nomine quo insula. Quin & in ipsa *Syrti* oppidula plurima sunt. In recessu ipso est ingens *Emporium*, quod flumen allabitur, in sinum exiens. Maris autem æstus hucusque pertendunt: quorum tempore finitimi maximo studio ad captandos pisces excurrunt. Postea est promontorium altum & sylvosum, magnæ *Syrtis* initium, quod *Cephalas* (*id est capita*) vocant. A *Carthagine* ad hoc promontorium sunt paulo plura CIↃ CIↃ CIↃ CIↃ CIↃ stadia. Imminet autem oræ à *Carthagine* usque *Cephalas* & *Massæsylios Libophœnicum* terra, usque ad *Getuliæ* montana, quæ jam *Africa* est. Supra *Gætuliam* est *Garamantum* regio, quæ cum illa æqualibus spatiis porrigitur, unde *Carchedonii* lapilli afferuntur. Dicunt *Garamantas* ab *Æthiopibus*, & Oceani vicinis abesse IX, aut X dierum itinere, ab *Ammone* XV. Inter *Gætuliam* & nostram oram multi campi interjacent, & multi montes, & magni lacus, & flumina, quorum quædam in terra demersa evanescunt. Hi & in victu, & ornatu frugales sunt, uxores multas, & multos filios habent, cætera *Arabum Nomadibus* persimiles. Eorum equi & boves ungulas aliis longiores habent. Reges plurimum equis student, itaque ad centena pullorum millia quotannis accurata inquisitione facta recensentur.

A νος Ἀγαθοκλῆς· καθ' ὃν καιρὸν ἐπέπλευσε τοῖς Καρχηδονίοις· συγκατεσπάσθησαν δὲ τῇ Καρχηδονίᾳ ὑπὸ Ῥωμαίων αἱ πόλεις αὗται. Ἀπὸ δὲ τῆς Ταφίτιδος ἐν τετρακοσίοις σταδίοις νῆσος ἐστὶ Κόσσουρα κατὰ Σελινοῦντα τῆς Σικελίας ποταμὸν, καὶ πόλιν ἔχουσαν ὁμώνυμον, ἑκατὸν καὶ πεντήκοντα σταδίων οὖσα τὴν περίμετρον, διέχουσα τῆς Σικελίας περὶ ἑξακοσίους σταδίους. Ἔστι δὲ καὶ Μελίτη νῆσος ἐν πεντακοσίοις σταδίοις ἀπὸ τῆς Κοσσούρας· εἶτα Ἀδρύμη πόλις, ἐν ᾗ καὶ νεώρια ἦν. Εἶθ' αἱ Ταριχεῖαι λεγόμεναι, νησία πολλὰ καὶ πυκ-
B νά· εἶτα Θάψος πόλις (καὶ ἡ πλησίον λίμνη, p.1188. C.) καὶ μετὰ ταύτην νῆσος πελαγία Λοπάδουσα. εἶτα ἄκρα Ἄμμωνος (Βαλίθωνος πρὸς θυννοσκοπίαν) εἶτα Θαίνα πόλις περὶ τὴν ἀρχὴν κειμένη τῆς μικρᾶς Σύρτεως· πολλαὶ δ' εἰσὶ καὶ ἄλλαι μεταξὺ πολίχναι οὐκ ἄξιαι μνήμης· παράκειται δὲ τῇ ἀρχῇ τῆς Σύρτεως νῆσος παραμήκης, ἡ Κέρκιννα, εὐμεγέθης, ἔχουσα ὁμώνυμον πόλιν, καὶ ἄλλη ἐλάττων Κερκιννῖτις. Συνεχὴς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἣν καὶ Λωτοφαγῖτιν Σύρτιν λέγουσιν. Ἔστι δ' ὁ μὲν κύκλος τοῦ κόλπου τούτου, στα-
C δίων χιλίων ἑξακοσίων· τὸ δὲ πλάτος τοῦ στόματος ἑξακοσίων· καθ' ἑκατέραν δὲ τὴν ἄκραν ποιοῦσαν τὸ στόμα, προσεχεῖς εἰσὶ νῆσοι τῇ ἠπείρῳ, ἥτε λεχθεῖσα Κέρκιννα, καὶ ἡ Μῆνιγξ, πάρισοι τοῖς μεγέθεσι. Τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὁμήρου λεγομένην, καὶ δείκνυταί τινα σύμβολα, καὶ βωμὸς Ὀδυσσέως, καὶ αὐτὸς ὁ καρπός. Πολὺ γάρ ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτὸν, ἔχον ἥδιστον καρπόν· πλείους δ' εἰσὶν ἐν αὐτῇ πολίχναι, μία δ' ὁμώνυμος τῇ νήσῳ· καὶ ἐν αὐτῇ δὲ τῇ Σύρτει
D πολίχναι τινές εἰσι. Κατὰ δὲ τὸν μυχὸν ἔστι παμμέγεθες ἐμπορεῖον, ποταμὸν ἔχον ἐμβάλλοντα εἰς τὸν κόλπον. διατείνει δὲ μέχρι δεῦρο τὰ τῶν ἀμπώτεων πάθη καὶ τῶν πλημμυρίδων, καθ' ὃν καιρὸν ἐπὶ τὴν θήραν τῶν ἰχθύων ἐπιπηδῶσιν οἱ πρόσχωροι κατὰ σπουδὴν θέοντες. *** εἶτ' (p.1192.A.) ἄκρα ὑψηλὴ καὶ ὑλώδης, ἀρχὴ τῆς μεγάλης Σύρτεως, καλοῦσι δὲ Κεφαλάς· εἰς ταύτην δὲ τὴν ἄκραν ἐκ Καρχηδόνος, στάδιοι εἰσὶ μικρῷ πλείους τῶν πεντακισχιλίων. Ὑπέρκειται δὲ τῆς ἀπὸ Καρχηδόνος παραλίας μέχρι
E Κεφαλῶν, καὶ μέχρι τῆς Μασαισυλίων καὶ τῶν Λιβοφοινίκων γῆς, μέχρι τῆς τῶν Γαιτούλων ὀρεινῆς, ἤδη Λιβυκῆς οὔσης. Ἡ δ' ὑπὲρ τῶν Γαιτούλων ἐστὶν ἡ τῶν Γαραμάντων γῆ παράλληλος ἐκείνοις, ὅθεν οἱ Καρχηδόνιοι κομίζονται λίθοι· τοὺς δὲ Γαράμαντας ἀπὸ τῶν Αἰθιόπων, καὶ τῶν παρωκεανιτῶν ἀφεστάναι φασὶν ἡμερῶν ἐννέα, ἢ καὶ δέκα ὁδόν· τοῦ δὲ Ἄμμωνος καὶ πεντεκαίδεκα. Μεταξὺ δὲ τῆς Γαιτούλων καὶ τῆς ἡμετέρας παραλίας, πολλὰ μὲν πεδία, πολλὰ δὲ ὄρη καὶ λίμναι μεγάλαι καὶ ποταμοὶ, ὧν τινὲς καὶ καταδύντες ὑπὸ
F γῆς ἀφανεῖς γίνονται· λιτοὶ δὲ σφόδρα τοῖς βίοις εἰσὶ καὶ τῷ κόσμῳ· πολυγύναικες δὲ καὶ πολύπαιδες, τἆλλα δὲ ἐμφερεῖς τοῖς Νομάσι τῶν Ἀράβων, καὶ ἵπποι δὲ καὶ βόες μακροχειλότεροι τῶν παρ' ἄλλοις· ἱπποφόρβια δ' ἐστὶν ἐσπουδασμένα διαφερόντως τοῖς βασιλεῦσιν, ὥστε καὶ ἀριθμὸν ἐξετάζεσθαι πώλων κατ' ἔτος εἰς μυριάδας δέκα.

EXCER-

# Excerpta ex *Ptolemæo.*

Ἔκθεσις τῆς ὅλης Λιβύης κατὰ τὰς ὑποκειμένας Ἐπαρχίας ἢ Σατραπείας. A — Expositio totius *Aphricæ* juxta subjectas *Provincias* seu *Satrapias*. LIB. IV.

Μαυριτανίαν Τιγγιτανήν. — *Mauritaniam Tingitanam.*

* Μαυριτανίαν Καισαρήνσιαν. — *Mauritaniam Cæsariensem.*

* Νεμηδίαν. — *Numidiam.*

* Ἀφρικήν. — *Aphricam.*

Κυρηναϊκήν. — *Cyrenaicam.*

Μαρμαρικήν. — *Marmaricam.*

* Τὴν ἰδίως Λιβύην. — Eam quæ proprie nuncupatur *Libya.*

Αἴγυπτον. — *Ægyptum.*

* Τὴν ὑπὸ τὰς εἰρημένας ἐπαρχίας ἐντὸς Λιβύην. B — *Libyam Interiorem* sub præfatis *Provinciis.*

Τὴν ὑπὸ τὴν Αἴγυπτον Αἰθιοπίαν. — *Æthiopiam* quæ sub *Ægypto est.*

Τὴν ὑπὸ ταύτας ὅλης Αἰθιοπίαν. — *Æthiopiam Interiorem* sub istis.

* * * * * * * * * * *

## MAURITANIÆ CÆSARIENSIS SITUS.

Η Μαυριτανία ἡ Καισαρήνσια περιορίζεται ἀπὸ μὲν δύσεως, [τῇ εἰρημένῃ[1]] πλευρᾷ Τιγγιτανῆς Μαυριτανίας. — *Mauritania* quæ *Cæsariensis* dicitur, definitur ab Occasu [præfato] *Tingitanicæ Mauritaniæ* latere. CAP. II.

Ἀπὸ δὲ ἄρκτων, τῷ Σαρδώῳ πελάγει, κατὰ τὸ ἀπὸ Μαλούα ποτ. ἐκβολῆς μέχρι Ἀμψάγα ποταμοῦ ἐκβολῶν παράλιον.[2] — A Septentrionibus vero *Sardoo* pelago juxta *Malvæ* fluv. ostia usque ad *Ampsagæ* fluvii ostia.

Ης ἡ περιγραφὴ ἔχει οὕτως. — Ejus circumscriptio sic se habet.

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Μετὰ τὰς τοῦ Μαλούα ποταμοῦ ἐκβολάς [3] | ια | ϛ. | λδ | ϛ | C | *Post* Malvæ *fluv. ostia* | 11 | 10. | 34 | 10 |
| Μέγα ἀκρωτήριον | ια | ∠. | λε. | | | Magnum *Promontorium* | 11 | 30. | 35 | 0 |
| Γυψάρα [4] λιμήν | ια | ∠γ. | λδ | ∠δ | | Gypsaria *Portus* | 11 | 50. | 34 | 45 |
| Σίγα πόλις, Κολώνια | ιβ | | λδ | γο | | Siga *Civitas Colonia* | 12 | 00. | 34 | 40 |
| Σίγα ποτ. ἐκβολαί | ιβ | δ. | λδ | [5]γ | | Sigæ *fluvii ostia* | 12 | 15. | 34 | 40 |
| Ασάρα ποτ. ἐκβολαί | ιβ | ∠. | λδ | ∠ | | Assaræ *fl. ostia* | 12 | 30. | 34 | 30 |
| Πόρτος μάγνος | ιβ | ∠δ. | λδ | ∠ | | Portus Magnus | 12 | 45. | 34 | 30 |
| Χυλημὰθ ποτ. ἐκβολαί | ιγ | | λδ | | | Chilemath *fluv. ostia* | 13 | 00. | 34 | 00 |
| Βοΐζα [6] Κολώνια | ιγ | γ. | λδ | | | Quiza *Colonia* | 13 | 20. | 34 | 00 |
| Θεῶν λιμήν | ιγ | ∠. | λγ | [7]∠ | | Deorum Portus | 13 | 30. | 33 | 45 |
| Αρσεναρία Κολώνια | ιγ | ∠γ. | λγ | ∠γ | D | Arsenaria *Colonia* | 13 | 50. | 33 | 50 |
| Καρτέννου ποτ. ἐκβολαί | [8]ιγ | δ. | λγ | γο | | Cartenni *flu. ostia* | 14 | 15. | 33 | 40 |
| Καρτένναι | ιδ | [9]∠γ. | λγ | γο | | Cartennæ | 14 | 50. | 33 | 40 |
| Καρήπουλα | [10]ιδ | δ. | λγ | γ | | Carepula | 14 | 30. | 33 | 40 |
| Καρκώμη | [11]ιδ | ϛ. | λγ | [12]γ | | Carcome | 15 | 10. | 33 | 30 |
| Λάγνουτον | [13]ιδ | [14]ϛ. | λγ | [15]γ | | Lagnutum | 15 | 30. | 33 | 20 |
| Ἀπόλλωνος ἄκρον | ιε | [16]ϛ. | λγ | [17]ϛ | | Apollinis *Promont.* | 15 | 30. | 33 | 40 |
| Κάστρα Γερμανῶν | ιε | [18]ϛ. | λγ | [19]ϛ | | Castra Germanorum | 15 | 50. | 33 | 10 |
| Κανουκκίς | ιϛ | ϛ. | λγ | [19a]ϛ | | Canuccis | 16 | 10. | 33 | 10 |
| Χινάφαλ [20] ποτ. ἐκβολαί | ιϛ | [21]γ. | λγ | [22]ϛ | | Chinalaph *flu. ostia* | 16 | 40. | 33 | 20 |
| Ἰὼλ Καισάρεια | ιζ | | λγ | γ | E | Iol Cæsarea | 17 | 00. | 33 | 20 |
| Τίπασα | ιζ | [23]ϛ. | λγ | [24]γ | | Tipasa | 17 | 30. | 33 | 30 |
| Οὐΐα | ιζ | [25]γ. | λγ | [26]ϛ | | Via | 17 | 40. | 33 | 00 |

1 Viz. juxta Meridianum qui à *Malvæ* fl. ostiis est, cujus positio habet 11 30. 34 10, usque ad finem, cujus positio habet 11 40. 26 15. Cap.1. 2 In MSS. παραλίαν. 3 Vid.Cap.1. ut supra. 4 In cod.*Pal.* & omnibus fere editis Γυψαρία, *Gypsaria.* 5 In MSS. & ed. nonnullis γο, in ed. *Servet.* 30. 6 In cod.*Pal.* Κουίζα in ed.*Lat. Quiza.* 7 In MSS. & ed. ∠δ. 8 In MSS.& ed. ιδ, ubi pro Καρτένναι legitur Καρτέννα. 9 In MSS. ∠. 10 In MSS. et in ed. ιδ ∠. λγ γο. 11 *Ibid.* ιε. 12 *Ibid.* ∠. 13 *Ibid.* ιε. 14 *Ibid.* ∠. 15 In MSS. γο. in ed.*Munst.* & *Servet.* 30. 16 In MSS. et ed. ∠. 17 *Ibid.* γο. 18 *Ibid.* ∠γ. in ed. autem *Scoti* 30; ubi etiam in *Cannucci* pro ϛ occurrit 30. 19 In MSS. ∠ιο. in ed.*Rom.* 25. in ed. *Munst.* et *Servet.* 35. 19a. In ed. *Servet.* 30. 20 In cod. *Pal.* Χεναλάφ. 21 In MSS. et ed γο. 22 *Ibid.* γ. 23 *Ibid.* ∠. 24 *Ibid.* ∠. deest vero in ed.*Mercat.* 25 In MSS. & ed. γο. 26 ϛ *ibid.* deest.

Excerpta ex *Ptolemæo.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Icosium | 18 00. | 33 00 | A | Ικόσιον | ιη | | λγ | |
| Savi *flu. ostia* | 18 10. | 33 20 | | Σαύϋ ποτ. ἐκβολαί | ιη | ϛ. | λγ | [1] |
| Rustonium | 18 30. | 32 45 | | Ρϐσόνιον | [2] ιη | ϛ. | λγ | |
| Rusicibar | 18 45. | 32 50 | | Ρϐσίκιβαρ | ιη | [3] δ. | λβ | δ |
| Modunga | 19 10. | 32 25 | | Μοδέγγα | ιθ | [4] ϛ. | λβ | [4a] γιβ |
| Serbetis *flu. ostia* | 19 30. | 32 50 | | Σέρβητος ποτ. ἐκβολαί | ιθ | [5] ϛ. | λβ | ϛ |
| Cisse | 19 45. | 32 50 | | Κισσή | ιθ | ∠δ. | λβ | [6] ϛ |
| Addume | 20 00. | 32 50 | | Αδδύμη | κ | | λβ | [7] ϛ |
| Rusuccoræ | 20 15. | 32 45 | | Ρϐσϐκκόραι | κ | δ. | λβ | [8] δ |
| Iomnium | 20 30. | 32 45 | | Ιόμνιον | [9] κϛ | | λβ | δ |
| Rusubeser | 20 15. | 32 40 | B | Ρϐσϐβησήρ | [10] κδ | | λβ | [11] γ |
| Ruzasus | 21 00. | 32 40 | | Ρϐσαζϐς | κα | | λβ | [12] γ |
| Vabar | 21 10. | 32 30 | | Οὔαβαρ | κα | [13] ϛ. | λβ | [14] γ |
| Saldæ *Colonia* | 22 00. | 32 30 | | Σάλδαι Κολώνια | κβ | | λβ | [15] ϛ |
| Nasavæ *fl. ostia* | 22 10. | 32 30 | | Νασαύα ποτ. ἐκβολαί | κβ | [16] ϛ. | λβ | [17] ϛ |
| Chobat | 22 40. | 32 20 | | Χωβάτ | κβ | [18] γ. | λβ | γ |
| Sisaris *flu. ostia* | 23 00. | 32 15 | | Σίσαρος ποτ. ἐκβολαί | κγ | | λβ | δ |
| Iarsath | 23 20. | 32 5 | | Ιαρσάθ | κγ | γ. | λβ | ιβ |
| Audi *Promont.* | 23 20. | 32 20 | | Αὖδον ἄκρον | κγ | [19] γ. | λβ | [20] γ |

Et in NUMIDICO SINU. — Καὶ ἐν ΝΟΥΜΗΔΙΚΩ ΚΟΛΠΩ.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Audi *fl. ostia* | 23 50. | 32 00 | C | Αὔδϐ ποτ. ἐκβολαί | κγ | [21] ϛ. | λβ | |
| Igilgili | 24 00. | 32 00 | | Ιγιλγίλει | κδ | | [22] λβ | |
| Guli *flu. ostia* | 24 20. | 31 50 | | Γϐλϐ ποτ. ἐκβολαί | κδ | [23] γ. | λα | [23a] ϛ |
| Asisarath | 25 10. | 31 45 | | Ασιπάραθ [23b] | [24] κε | | λα | δ |
| Ampsagæ *flu. ostia* | 26 15. | 31 45 | | Αμψάγα ποτ. ἐκβολαί | [25] κϛ | | λα | δ |
| Ejusdem *fontes* | 26 00. | 26 00 | | Αἱ πηγαὶ τοῦ ποτ. | [26] κϛ | | κϛ | |

Ab oriente verò clauditur *Aphrica* juxta *Ampsagam* fl. usque ad finem, cujus gradus sunt 27 50. 26 00

Απὸ δὲ ἀνατολῶν τῇ τῆς Αφρικῆς[26a] κατὰ τὸν Αμψάγα ποταμὸν μέχρι πέρατος, ϐ θέσις ἐπέχει μοίρας κζ [27] ∠γ. κϛ

A Meridie autem *Libycis* terminatur gentibus juxta lineam quæ supra *Getuliam* australes D terminos jungit.

Απὸ δὲ μεσημβρίας τοῖς παρακειμένοις Λιβυκοῖς ἔθνεσι κατὰ τὴν ἐπιζευγνύϐσαν ὑπὲρ τὴν Γαιτϐλίαν τὰ νότια πέρατα γραμμήν.

In *Provincia* vero montes insigniores hi sunt,

Ορη δέ ἐστιν ἐν τῇ ἐπαρχίᾳ καλϐμενα τό τε,

Durdus mons, cujus orientalis pars continet

Δϐρδον ὄρος, ϐ τὸ μὲν ἀνατολικὸν ἐπέχει μοίρας

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| partes | 15 00. | 29 30 | | ρας | ιε | | κθ | ∠ |
| Occidentalis autem pars | 10 00. | 29 30 | | Τὸ δὲ δυτικὸν | ι | | κθ | ∠ |
| Zalacus mons | 16 00. | 31 40 | | Καὶ τὸ Ζάλακον ὄρος | ιϛ | | λα | [28] γ |
| Garaphi mons | 16 00. | 28 40 | | Καὶ τὰ Γάραφα ὄρη | ιϛ | | κη | γο |
| Malethubalus mons, cujus fines | | | | Καὶ τὸ Μαλεθοϐβαλον[29] ὄρος, ϐ τὰ πέρατα ἐπέ- | | | | |
| habent | 13 00. | 26 40 | | χει μοίρας | [30] ιγ | | [31] κϛ | γο |
| & | 17 30. | 26 20 | E | καὶ ἔτι μοίρας | ιζ | ∠. | [32] κϛ | γ |
| Cinnaba mons | 16 10. | 26 30 | | Καὶ τὸ Κεννάβα ὄρος | [33] ιϛ | ϛ. | κϛ | ∠ |
| Herun mons | 20 30. | 31 00 | | Καὶ τὸ Ηρυω [34] ὄρος | [35] κϛ | | λα | |
| Phruræsus mons, cujus fines | | | | Καὶ τὸ Φρϐραισον ὄρος, ϐ τὰ ἄκρα ἐπέχει | | | | |
| gradus habent | 18 30. | 28 40 | | μοίρας | ιη | [36] ϛ. | κη | [37] γ |
| & | 21 00. | 26 30 | | Καὶ ἔτι | κα | | κϛ | [38] ϛ |
| Garas mons | 23 00. | 28 00 | | Καὶ ὁ Γάρας ὄρος | [39] κβ | | κϛ | |
| Valva mons | 22 00. | 26 00 | | Καὶ τὸ Οὐάλϐα ὄρος | [40] κγ | | κη | |
| Buzaræ montis occidua, quorum | | | | Καὶ τῦ Βϐζαρα τὰ δυτικὰ, | | | | |
| situs | 25 00. | 25 30 | | ὧν θέσις | κε | | κε | [41] ϛ |
| & | 28 00. | 27 00 | F | [42] καὶ ἔτι | κη | | κζ | |

Tenent autem *Provinciam* ab occasu HERPIDITANI sub montibus *Chalcorychiis* appella-

Κατέχϐσι δὲ τῆς ἐπαρχίας τὰ μέρη τὰ μὲν πρὸς δυσμὰς ΕΡΠΙΔΙΤΑΝΟΙ ὑπὸ τὰ καλϐμενα Χαλ-

1 In MSS. & ed. γ in *Scoti* ed. 32 45. 2 In MSS. & ed. ιη ∠. λβ ∠δ. 3 *Ibid.* ∠δ. λβ ∠γ. 4 In MSS. ∠. 4a In ed. *Servet.* 55. 5 In MSS. ∠. λβ ∠γ. 6 *Ibid.* ∠γ. 7 *Ibid.* ∠γ. 8 *Ibid.* ∠δ. 9 Male in ed. *Bert.* κϛ. in MSS. & ed. κ ∠. λβ ∠δ. in ed. *Par.* κ ϛ. 10 In ed. *Par.* κ δ. in ed. *Munst.* 20 45. male in ed. *Bert.* κδ. 11 In MSS. & ed. γο. 12 *Ibid.* γο. 13 In MSS. & ed. *Scoti*, & *Servet.* 30. in ed. *Munst.* 20. 14 In MSS. & ed. ∠. 15 *Ibid.* ∠. 16 In MSS. γ in ed. *Servet.* 30. 17 In MSS. & ed. ∠. 18 *Ibid.* γο. 19 In ed. *Servet.* 40. 20 In MSS. deest γ. in ed. *Servet.* 15. 21 In MSS. & ed. ∠γ. 22 *Ibid.* λα ∠δ. in ed. *Scoti* 32 00. 23 In ed. *Servet.* 40. 23a In MSS. & ed. ∠γ. 23b In Cod. *Pal.* Αϲσάραθ. 24 In MSS. & ed. κε ϛ. λα ∠δ. 25 *Ibid.* κϛ δ. λα ∠δ. 26 In MSS. κϛ ∠γ. in ed. nonnullis 26 30. in ed. *Servet.* 26 50. 31 35. 26a. In Cod. *Pal.* τῇ Αφρικῇ. 27 In MSS. deest ∠γ. in ed. *Scoti* & *Rom.* 26 30. 28 In MSS. & ed. γο. 29 In editis *Bas.* Μαλεθϐβαλον, in *Munst.* *Madethubadus*, in ed. *Mercat.* *Mardethubadus.* 30 In MSS. κγ. 31 In ed. *Rom.* 29. 32 *Ibid* 29. 33 In MSS. ιϛ. κϛ. in ed. *Servet.* 19 30. 26 00. 34 In ed. *Servet*, & *Munst.* *Byren.* 35 Malè in ed. *Bert.* κϛ. in MSS. & ed. κ ∠. 36 In MSS. & ed. ∠. 37 *Ibid.* γο. 38 *Ibid.* ∠. 39 *Ibid.* κγ κη. 40 *Ibid.* κβ κϛ. 41 *Ibid.* ∠. 42 καὶ ἔτι, κη κζ. in ed. *Bert.* desunt.

κωρύ-

κωρύχια· ὑφ' ἃς ΤΕΛΑΔΟΥΣΙΟΙ, εἶτα ΣΩΡΑΙΟΙ; ὧν μεσημβρινώτεροι ΜΑΣΑΙΣΙΛΙΟΙ, (*Pal.* ΜΑΣΑΙΣΥΛΟΙ) ὑφ' ἃς ΔΡΥΙΤΑΙ· εἶτα μετὰ τὸ Δὔρδονον ὄρος ΗΛΟΥΛΙΟΙ καὶ ΤΩΛΩΤΑΙ καὶ ΝΑΚΜΟΥΣΙΟΙ μέχρι τῶν Γαραφῶν ὀρέων.

A tis, sub quibus TELADUSII, & SORÆ; inde qui SOREIS magis meridionales sunt MASÆSILII; sub quibus DRYITÆ; postea post *Durdum* montem ELULII & TOLOTÆ ac NACMUSII usque ad montes *Garaphos*. *Excerpta ex Ptolemæo.*

Τῶν δὲ ΤΕΛΑΔΟΥΣΙΩΝ εἰσιν ἀνατολικώτεροι μέχρι τῶν ἐκβολῶν τοῦ Χινάλαφ ποταμοῦ ΜΑΧΟΥΣΙΟΙ, ὑφ' ἃς τὸ Ζάλακον ὄρος· καὶ μετὰ τοῦτο ΜΑΖΙΚΕΣ. εἶτα ΒΑΝΤΟΥΡΑΡΟΙ καὶ ὑπὸ τὰ Γάραφα ὄρη ΝΑΚΟΥΗΝΣΙΟΙ καὶ ΜΥΚΙΝΟΙ καὶ ΜΑΚΚΟΥΡΑΙ, καὶ ὑπὸ μὲν τὸ Κινναβα ὄρος ΝΑΒΑΣΟΙ.

TELADUSIIS autem magis orientales sunt, usque ad ostia *Chinalaph* flu. MACHUSII; sub quibus *Zalacus* mons. Et post hunc, MAZICES, postea BANTURARI; et sub *Garaphis* montibus NACUENSII & MYCENI & MACCURÆ & super monte *Cinnaba* NABASI.

B

Ανατολικώτεροι δὲ τοῦ Ζαλάκου ὄρους ἐπὶ θαλάσσῃ ΜΑΧΟΥΡΗΒΟΙ, ὑφ' ἃς ΤΟΥΛΙΝΣΙΟΙ, εἶτα ΒΑΝΙΟΥΡΟΙ, ὑφ' ἃς ΜΑΧΟΥΡΕΣ, εἶτα ΣΑΛΑΜΨΙΟΙ καὶ ΜΑΛΧΟΥΒΙΟΙ.

Magis vero orientales quam *Zalacus* mons supra mare sunt MACHUREBI, sub quibus TULINSII, post BANIURI, sub quibus MACHURES, post SALAMPSII & MALCHUBII.

Πάλιν δὲ ἀνατολικώτεροι μὲν τῶν ΤΟΥΛΙΝΣΙΩΝ, ΜΟΥΚΩΝΟΙ καὶ ΧΙΤΟΥΑΙ, μέχρι τοῦ Αμψάγα ποταμοῦ· ὑπὸ δὲ τούτους ΚΟΙΔΑΜΟΥΣΙΟΙ, εἶτα ΔΟΥΚΑΙ, παρὰ τὰς πηγὰς τοῦ Αμψάγα ποταμοῦ.

Iterumque magis orientales TULINSIIS sunt MUCONI & CHITUÆ usque ad *Ampsagam* fluvium. Sub his autem COEDAMUSII, post DUCÆ juxta fontes *Ampsagæ* fluvii.

Πόλεις δὲ εἰσιν ἐν τῇ ἐπαρχίᾳ μεσόγειοι αἵδε,

C Civitates autem in Regione mediterraneâ hæ sunt,

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Ουασβαρία | ιϐ | [1]ς. | λδ | | | Vasbaria | 12 | 30. | 34 | 00 |
| Κελαμά | [2]ιϐ | | λγ | ς | | Celama | 12 | 10. | 33 | 30 |
| Οὐρβάρα | [3]ιϐ | ς. | λγ | ς | | Urbara | 12 | 50. | 33 | 30 |
| Λανιγάρα | ιϐ | | λγ | | | Lanigara | 12 | 00. | 33 | 00 |
| Οὐίλλα κώμη | ιϐ | [4]γ. | λϐ | [5]δ | | Villa *vicus* | 12 | 40. | 32 | 00 |
| Αλταω[6] | ιϐ | [7]ς. | λα | ς | | Atoa | 12 | 30. | 31 | 10 |
| Μνιάρα | [8]ιϐ | ς. | λ | [8a]ς | | Mniara | 12 | 50. | 33 | 10 |
| Τιμίκη | ιγ | ∠γ. | λγ | [9]ς | | Timice | 13 | 50. | 33 | 10 |
| Αστακιλικίς[10] | ιγ | γ. | λγ | ς | | Astacilis | 13 | 20. | 33 | 10 |
| Αρίνα | ιγ | [10a]ς. | λ | [11]ς | D | Arina | 13 | 10. | 30 | 50 |
| Ριτία[12] | ιδ | | λ | [13]ς | | Ritia | 14 | 00. | 30 | 50 |
| Οὐικτωρία | [14]ιδ | ς. | [14a]λγ | | | Victoria | 14 | 30. | 32 | 20 |
| Γιτλοὶ[15] | ιδ | [16]ς. | λϐ | [16]ς | | Gitlui | 14 | 30. | 32 | 30 |
| Βουνοβώρα | ιδ | [16]ς. | λα | [16]ς | | Bunobora | 14 | 30. | 31 | 30 |
| Οὐάγαι | ιε | δ. | [17]λα | ς | | Vagæ | 15 | 15. | 30 | 45 |
| Μαναιάναν[18] | ιε | [19]ς. | κη | [19]ς | | Maniana | 15 | 50. | 28 | 50 |
| Απφαρ | ιδ | [19a]γ. | λγ | [20]γ | | Apfar | 14 | 20. | 33 | 20 |
| Οππιδόνεον κολώνια[21] | ις | | λϐ | [22]γ | | Oppidoneum *Colonia* | 16 | 00. | 32 | 40 |
| Βοῦρκα | [23]ις | ς. | λδ | | | Burca | 16 | 10. | 33 | 00 |
| Τάῤῥον | ις | δ. | λ | | | Tarrum | 16 | 15. | 30 | 00 |
| Γάῤῥα | [23a]ις | ς. | λϐ | [24]ς | E | Garra | 16 | 10. | 32 | 50 |
| Βουχάμβαροι[25] | [26]ις | | λϐ | γ | | Zucchabbari | 16 | 50. | 32 | 40 |
| Ιράθ | ιζ | | λϐ | | | Irath | 17 | 00. | 32 | 00 |
| Τένισσα | ιζ | [27]ς. | λα | ς | | Tenissa | 17 | 50. | 31 | 10 |
| Λάμιδα | [28]ιη | ς. | λϐ | γ | | Lamida | 18 | 10. | 32 | 20 |
| Οὐάσανα | ιη | γ. | λα | [29]γ | | Vasana | 18 | 20. | 31 | 40 |
| Κασμάρη | ιη | ς. | λ | [30]ς | | Casmara | 18 | 10. | 30 | 50 |
| Βινσίττα | ιη | [31]ς. | λ | [32]γ | | Binsitta | 18 | 30. | 30 | 40 |
| Τιγαῦα[33] | ιη | [34]ς. | λ | ς | | Tigava | 18 | 50. | 30 | 10 |
| Νιγίλγια | ιη | δ. | λ | δ | | Nigilgia | 18 | 15. | 30 | 15 |
| Θισίζιμα | ιη | [35]ς. | κθ | [35]ς | F | Thistizima | 18 | 10. | 29 | 10 |
| Χόζαλα[36] | [37]ιζ | γ. | λϐ | ς | | Chozala | 18 | 40. | 32 | 30 |

1 In MSS. et editis ∠. 2 *Ibid.* ιϐ ς. λγ ∠. 3 *Ibid.* ιϐ ∠γ. λγ ∠. 4 *Ibid.* γο. 5 δ. *ibid.* deest. 6 In MSS. & ed. (*Atoa*) Ατώα. 7 *Ibid.* ∠. 8 In MSS. ιϐ ∠γ. λγ ς. in ed. 12 50. 33 00. 8 a 10 in ed. *Servet.* deest. 9 In editis nonnullis 30, in aliis 50. 10 In ed. nonnullis *Astacilis.* 10 a In ed. *Servet.* 30. 11 In MSS. et ed. ∠γ. 12 In cod. *Pal.* & aliis (*Aripa*) Αριπα. 13 In MSS. et ed. ∠γ. 14 In MSS. ιδ ∠. λ γ, in ed. 14 30. 32 20. 14 a In ed. *Servet.* 32 20. 15 In ed. nonnullis *Gigluæ.* 16 In MSS. et ed. ∠. 17 *Ibid.* λ ∠δ. 18 In ed. *Marλιάνα.* 19 In MSS. et ed. pro ς adest ∠γ. 19 a In ed. *Servet.* 40. 20 In MSS. γδ. 21 In editis nonnullis *Oppidum novum* Colonia. 22 In MSS. et editis γο. 23 In MSS. ις ∠γ. λ ∠δ. in edit. nonnullis 16 50. 30 50 in ed. *Scoti* pro ∠δ adest 15 & in ed. *Rom.* 45. 23 a In edit. *Servet.* 15. 24 In MSS. et edit. ∠γ. 25 In cod. *Pal.* et aliis Ζουχάββαρι. 26 In MSS. et edit. ις ∠γ. λϐ γο. 27 in iisdem ∠γ. 28 In MSS. ιη ∠. λα ∠. in edit. *Servet.* 18 30. 31 20. 29 In MSS. & editis γο. 30 In iisdem ∠γ. 31 In iisdem ∠. 32 In iisdem γο. 33 In editis, *Pigava.* 34 In MSS. & edit. ∠γ. 35 In ed. *Scoti* pro ς adest 30. 36 In cod. *Pal.* Χοίζαλα, in edit. nonnullis *Chizala.* 37 In edit. *Scoti* 17, & in MSS. et edit. aliis ιη γο. λϐ ∠.

Excerpta ex Ptolemæo.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Aquæ calidæ *Colonia* | 18 00. | 32 10 | A | Ὕδατα θερμά[1] | ιη | | [2]λϐ | ς |
| Phloryia | 19 20. | 31 40 | | Φλωρΰϊα | ιθ | γ. | λα | [3]ς |
| Oppidium | 19 10. | 31 10 | | Ὀππίδιον | [4]ιθ | | λα | γ |
| Laudia | 19 50. | 29 50 | | Λαύδια[5] | ιθ | [6]σ. | κθ | [7]ς |
| Tucca | 20 00. | 31 30 | | Τύκκα | κ | | λα | [8]ς |
| Badel | 20 00. | 31 45 | | Βάδελ[9] | κ | | [10]λα | |
| Gasmara | 18 00. | 32 40 | | Γάσμαρα | ιη | | λϐ | [11]γ |
| Bida *Colonia* | 18 30. | 32 10 | | Βίδα κολώνια | ιη | [12]ς. | λϐ | ς |
| Symitha | 20 20. | 32 15 | | Σύμιθα | κ | γ. | λϐ | δ |
| Thibinis | 21 00. | 31 10 | | Θιϐινίς | κα | | λα | [13]ς |
| Izatha | 21 00. | 30 20 | B | Ἰζαθα | [14]κϐ | | [15]λγ | |
| Auximis | 21 00. | 29 30 | | Αὔξιμίς | κα | | κθ | [16]ς |

Et juxta Phoemii fluvii fontes, qui amni Savo admiscetur,

Καὶ παρὰ τὰς τοιμφοιμϐίου[17] ποταμοῦ πηγὰς ὃς συμϐάλλει τῷ Σαύῳ ποταμῷ,

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Suburgia | 21 00. | 28 20 | | Συϐούργια | κα | | κη | γ |

Postea autem ab alio principio civitates hæ,

Καὶ πάλιν ἀπ' ἄλλης ἀρχῆς πόλεις αἵδε,

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Thudaca | 20 50. | 31 20 | | Θουδάκα | [18]ιθ | ς. | λϐ | ς |
| Tigis | 19 30. | 32 30 | | Τιγίς | ιθ | L. | λϐ | L |
| Turaphilum | 21 20. | 31 15 | | Τουράφιλον | κα | γ. | λα | [19]δ |
| Sudaua | 22 20. | 32 00 | | Συδαύα | κϐ | γ. | λϐ | |
| Tusiagath | 22 20. | 31 30 | C | Τυσιάγαθ | κϐ | γ. | λα | [20]ς |
| Ussara | 22 00. | 30 40 | | Οὐσσάρα | κϐ | | λ | [21]γ |
| Vazagada | 22 30. | 30 10 | | Οὐζαγάδα[22] | κϐ | [23]ς. | λ | ς |
| Auzia | 22 10. | 29 40 | | Αὔζινα[24] | κϐ | ς. | κθ | [25]γ |
| Tubusuptus | 23 45. | 31 20 | | Τουϐούσουπτος | [26]κϐ | δ. | λα | γ |
| Rhobonda | 23 20. | 31 20 | | Ῥοϐόνδα | κγ | γ. | λα | γ |
| Ausum | 23 00. | 30 40 | | Αὖσον | κγ | | [27]λγ | |
| Zarattha | 23 30. | 30 30 | | Ζάραλθα | [28]κγ | ς. | λ | ς |
| Nababurum | 23 00. | 30 00 | | Ναϐάϐουρον | κγ | | λ | |
| Vitaca | 23 45. | 29 30 | | Οὐίτακα | κγ | [29]δ. | κθ | [30]ς |
| Thubuna | 23 50. | 28 30 | D | Θούϐουνα | κγ | [31]ς. | κη | [32]ς |
| Thamarita | 23 10. | 27 15 | | Θαμαείτα | κγ | ς. | κζ | δ |
| Augala | 24 50. | 31 20 | | Αὔγαλα | κδ | [33]γ. | λα | γ |
| Suptu | 24 20. | 30 45 | | Σούπτου | κδ | [34]ς. | λ | [35]δ |
| Ippa | 24 10. | 30 10 | | Ἴππα | κδ | [36]ς. | λ | [37]ς |
| Vamiceda | 25 10. | 30 00 | | Οὐαμίκελα[38] | [39]κϐ | | λ | |
| Sitipha *Colonia* | 26 10. | 29 20 | | Σίτιφα κολώνια | [40]κ | ς. | κθ | [41]ς |
| Tumarra | 26 30. | 29 00 | | Τουμάῤῥα | κς | [42]. | κθ | |
| Germiana | 26 45. | 28 30 | | Γερμιάνα | κς | [43]. | κη | [44]ς |
| Pæpia | 24 50. | 28 15 | | Παίπια | κδ | [45]ς. | κη | δ |
| Vescether | 24 10. | 27 30 | E | Οὐισκεθής | κδ | [46]ς. | κζ | [47]ς |
| Ægæa | 26 00. | 28 10 | | Αἰγαῖα | [48]κς | | [49]κη | ς |
| Taruda | 25 45. | 26 30 | | Τάρουδα | κε | [50]δ. | κς | [51]ς |

Insula autem adjacet *Juliæ Cæsareæ* in qua civitas eodem nomine, cujus gradus sunt 17 30. 33 40

Νῆσος δὲ παράκειται τῇ Ἰουλίᾳ[51 a] Καισαρείᾳ ὁμώνυμον αὐτῇ πόλιν ἔχουσα[52], ἧς θέσις ιζ [53]L. λγ γο

## APHRICÆ SITUS.

CAP. III. *Aphricæ* latus occidentale terminatur *Mauritania Cæsariensi* juxta expositam lineam per *Ampsagam* fluvium, *cujus, ut supra, gradus sunt.* 26 15, 31 45

Τῆς Ἀφρικῆς ἡ μὲν δυσμικὴ πλευρὰ περιορίζεται τῇ Μαυριτανίᾳ τῇ Καισαρηνσίᾳ κατὰ τὴν ἐκτεθειμένην γραμμὴν διὰ τοῦ Ἀμψάγα ποταμοῦ. κς δ. λα Lδ

1 In cod. *Pal.* & aliis additur Κολώνια. 2 In edit *Servet.* 31. 3 In MSS. & editis γο. 4 In MSS. & edit. ιθ ς. λα ς. 5 In edit. *Munst.* &c. *Labdia.* 6 σ male forsan pro ς ut in edit. *Bert.* in MSS. & editis aliis Lγ. 7 In MS. et edit. Lγ. 8 In MSS. & editis L. 9 In cod. *Pal.* Βάδελα. 10 In MSS. & edit. nonnullis λα Lδ. in edit. *Servet.* 30 45. 11 *Ibid.* γο. 12 *Ibid.* L. 13 ς deest in MSS. & in edit. *Servet.* 14 In MSS. & editis κα. 15 Male in edit. *Bert* λγ. junct. in MSS. & ed. aliis λ γ. 16 *Ibid.* L. 17 In ed. nonnullis *Phoemii.* Τοιφοιμϐίου debet forsan esse τοῦ Φοιμϐίου. 18 In MSS. κ Lγ. λα γ. in edit. *Munst. Mercat.* &c. 22 50. 32 20. in ed. vero *Serv.* 20 50. 31 20. 19 In MSS. Lδ. 20 In MSS. & editis L. 21 *Ibid.* γο. 22 In ed. *Bas.* Οὐαπίγαδα, in ed. *Pal.* Οὐαζάγατα. 23 In MSS. & edit. L. 24 In cod. *Pal.* Αὔζια in aliis Αὔχια vel *Auxina.* 25 In MSS. & edit. γο. 26 *Ibid.* κγ Lδ. in edit. *Scoti* pro γ adest 40. 27 In MSS. & edit. nonnullis λ γο. 28 In MSS. & edit. κγ L. λ L. 29 *Ibid.* Lδ. 30 *Ibid.* L. 31 *Ibid.* Lγ. 32 *Ibid.* L. 33 *Ibid.* Lγ. 34 *Ibid* γ. 35 *Ibid.* Lδ. 36 In MSS. Lδ. in ed. 50 37 In MS. & ed. *Servet.* 30, in aliis 20. 38 In cod. *Pal.* Οὐαμικαιδα, & in ed. *Vamiceda.* 39 In MSS. & ed κε, ς. 40 *Ibid.* κς. male in ed. *Bert.* κ ς. disjunct. 41 In MSS. & ed. γ. 42 *Ibid.* L. 43 In MSS. Lδ. 44 In MSS. & ed. L. 45 *Ibid.* Lγ. 46 In ed *Servet.* 30. 47 In MSS. & ed. L. 48 In MSS. & ed. nonnullis κζ ς. κζ ς: in editis aliis 26. 00. &c. 49 In edit. *Servet.* 27. 50 In MSS. & ed Lδ. 51 *Ibid* L. 51 a Potius Ἰὼλ Καισαρείᾳ. 52 In cod. *Pal.* Καισαρείᾳ τῇ ἐπισήμῳ πόλει, ἥτις καὶ αὐτὴ καλεῖται Ἰουλία Καισάρεια νῆσος, ἐν ᾗ πόλις ὁμώνυμος. 53 In MSS. ς.

Η δὲ ἀπ' ἄρκτων τῷ Αφρικῷ πελάγει τῷ A ἀπὸ Αμψάγα ποταμοῦ μέχρι τοῦ μυχοῦ τῆς μεγάλης Σύρτεως.

Septentrionale vero, pelago *Aphricano*, quod ab *Ampsaga* fluvio usque ad sinum interiorem *Magnæ Syrtis* pertinet. Excerpta ex *Ptolemæo.*

Ης ἡ περιγραφὴ ἔχει οὕτως,
Μετὰ τὰς τοῦ Αμψάγα ποτ. ἐκβολάς

Cujus circumscriptio sic se habet,
Post Ampsagæ *flu. ostia*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Νουμιδικοῦ κόλπου ὁ μυχός | κζ | | λα | ∠'δ | | Numidici Sinus *intima* | 27 00. | 31 45 |
| Κόλλοψ μέγας ἢ Κούλλου | κζ | γ. | [1]λα | ϛ | | Collops Magnus *vel* Cullu | 27 20. | 31 10 |
| Τρητὸν ἄκρον | κζ | [2] γ. | λβ | ∠'δ | | Tritum *Promont.* | 27 45. | 32 45 |
| Ρουσίκαδα | κζ | [3]δ. | λβ | [4]ϛ | | Rusicada | 27 40. | 32 10 |
| Θουζικάθ | κη | ϛ. | λβ | [5]γ | | Thuzicath • | 28 10. | 32 30 |
| Ολκαχίτης κόλπος | κη | γο. | λβ | | B | Olcachites *sinus* | 28 40. | 32 00 |
| Τακατούη | κθ | | λβ | [6]ϛ | | Tacatue | 29 00. | 32 30 |
| Κόλλοψ μικρός | κθ | γ. | λβ | [7]γιβ | | Collops Parvus | 29 20. | 32 25 |
| Σιοὺρ λιμήν | κθ | γο. | λβ | γο | | Siur *portus* | 29 40. | 32 40 |
| Ιππου ἄκρα | λ | | λβ | [8]δ | | Hippi *Promont.* | 30 00. | 32 45 |
| Στόβορρον ἄκρον | λ | ϛ. | λβ | [8a]γ | | Stoborrum *Promont.* | 30 10. | 32 20 |
| Αφροδίσιον κολώνια | λ | [9] . | λβ | [10]ϛ | | Aphrodisium *Colonia* | 30 20. | 32 30 |
| Ιππὼν βασιλικός | [11]λγ | [12] . | λβ | δ | | Hippon-regius | 30 00. | 32 15 |
| Ρουβρικάτου ποτ. ἐκβολαί | [13]λδ | [14] . | λβ | · δ | | Rubricati *fl. ostia* | 30 45. | 32 15 |
| Θάβρακα κολώνια [15a] | [15]λδ | δ. | λβ | γ | | Thabraca *Colonia* | 31 15. | 32 20 |
| Απόλλωνος ἱερόν | λα | [16]γ. | λβ | [17]δ | C | Apollinis Templum | 31 40. | 32 50 |
| Ποσειδῶνος βωμοί | λβ | | λβ | [18]δ | | Neptuni Aræ | 32 00. | 32 50 |
| Ιππων Διάῤῥυτος | λβ | [19]ϛ. | λβ | [20]ϛ | | Hippon-irriguus | 32 30. | 32 45 |
| Θίνισσα | λγ | | [21]λγ | ϛ | | Thinissa | 33 00. | 32 30 |
| Απόλλωνος ἄκρον | λγ | [22]ϛ. | [23]λβ | δ | | Apollinis *Promont.* | 33 10. | 33 15 |
| Ιτύκη | [24]λϛ | | λβ | ϛ | | Ityce | 33 40. | 32 45 |
| Κορνηλίου παρεμβολή | λγ | γο. | λβ | ∠' | | Cornelii *castrametatio* | 33 40. | 32 30 |
| Βαγράδα ποτ. ἐκβολαί | λδ | | λβ | [25]γο | | Bagradæ *flu. ostia* | 34 00. | 32 40 |
| Καρχηδὼν μέγα ἄστυ | λδ | ∠'γ. | λβ | [26]γο | | Carthago *Urbs magna* | 34 50. | 32 40 |
| Κατάδα ποτ. ἐκβολαί | λδ | ∠'γ. | λβ | [27]ϛ | | Catadæ *flu. ostia* | 34 50. | 32 10 |
| Μαζοῦλα | λε | | λβ | γο | D | Mazula | 35 00. | 32 40 |
| Καρπίς | [28]λε | | λγ | | | Carpis | 35 00. | 33 00 |
| Νίσουα | λε | | λγ | [29]δ | | Nisua | 35 00. | 33 10 |
| Κλυπέα | [30]λβ | | λγ | γ | | Clypea | 35 00. | 33 20 |
| Ερμαία ἄκρα | λε | | λγ | ∠'ιβ | | Mercurii *Promont.* | 35 00. | 33 35 |
| Ασπίς | λε | [31]δ. | λγ | γ | | Aspis | 35 20. | 33 20 |
| Κουροβίς[32] | λε | [33]ϛ. | λγ | ϛ | | Curobis | 35 30. | 33 10 |
| Νεάπολις κολώνια | λε | [34]δ. | λγ | [35]γ | | Neapolis *Colonia* | 35 45. | 33 00 |
| Σιαγοὺλ | λϛ | | λβ | ∠'γ | | Siagul | 36 00. | 32 50 |
| Αφροδίσιον | λϛ | δ. | λβ | γο | | Aphrodisium | 36 15. | 32 40 |
| Αδρύμητος κολώνια | λϛ | γο. | λβ | γο | E | Adrumettus *Colonia* | 36 40. | 32 40 |
| Ρουσπίνα | λϛ | [36]ϛ. | λβ | [37]γ | | Ruspina | 36 50. | 32 50 |
| Λέπτις μικρά | λζ | ϛ. | λβ | [38]ϛ | | Leptis parva | 37 10. | 32 10 |
| Θάψος | λζ | [39]ϛ. | λβ | [40]γ | | Thapsus | 37 30. | 32 30 |
| Αχολα | λζ | [41]δ. | λβ | [42]γ | | Achola | 37 45. | 32 20 |
| Ροῦσπαι | λη | | λβ | γ | | Ruspæ | 38 00. | 32 20 |
| Βραχώδης ἄκρα | λη | [43]ϛ. | λβ | γ | | Brachodes *Promont.* | 38 10. | 32 20 |
| Οὐσίλλα | λη | ϛ. | λβ | ϛ | | Usilla | 38 10. | 32 10 |
| Ταφροῦρα | λη | [44]ϛ. | λβ | | | Taphrura | 38 30. | 32 00 |

## SYRTIS PARVÆ SITUS.

CAP. III.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Θέαιναι[45] | λη | [46]ϛ. | λα | [47]γ | | Thenæ | 38 30. | 31 20 |
| Μακόδαμα | λη | [48]ϛ. | λα | δ | F | Macodama | 38 30. | 31 15 |
| Τρίτωνος ποτ. ἐκβολαί | λη | γο. | [49]λβ | [50] . | | Tritonis *fl. ostia* | 38 40. | 32 00 |
| Κάπη[51] | λη | [52]ϛ. | λ | [53]ϛ | | Tacape | 38 50. | 30 30 |

* * * * * * * * *

1 In ed. *Servet.* 32. 2 In MSS. & ed. ∠'δ. 3 *Ibid.* γο. In edit. *Munst.* &c. *Rusicada* sita est ante *Tritum* Promont. 4 In ed. *Servet.* 30. 5 In MSS. & ed. ∠'. 6 *Ibid.* ∠'. 7 In ed. *Servet.* 35. 8 In ed. & MSS. ∠'δ. 8a In ed. *Servet.* 40. 9 In ed. & MSS. γ. 10 *Ib.* ∠'. 11 Male in ed. *Bert.* λγ, in aliis 30. 12 In MSS. ∠'. in ed. 20. 13 Male in ed. *Bert.* λδ. in ed. 30. 14 in MSS. & ed. ∠'δ. 15 Infra Θάβραχος leg. 15a In MSS. & ed. λα. 16 *Ib.* γο. 17 *Ib.* ∠'γ. 18 *Ibid.* ∠'γ. 19 *Ibid.* ∠'. 20 *Ibid.* ∠'δ. 21 *Ibid.* λβ ∠'. 22 In MSS. ∠'. in edit. 20. 23 In MSS. et edit. λγ. 24 *Ibid.* λγ γο. λβ ∠'δ. 25 In edit. *Servet.* 20. 26 *Ibid.* 20. 27 *Ibid.* 30. 28 *Ibid.* 33 00. 33 00. 29 In MSS. & ed. ϛ. 30 Male in ed. *Bert.* λβ. In MSS. & edit. λε. 31 *Ibid.* γ. 32 In cod. *Pal.* Κούραβις. 33 In MSS. & edit. ∠'. 34 *Ibid.* ∠'δ. 35 γ *ibid.* deest. 36 In MSS. & edit. ∠'γ. 37 *Ibid.* ∠'γ. 38 In ed. *Servet.* 35. 39 In edit. *Rom.* 20; in MSS. & editis aliis ∠'. 40 In MSS. & editis ∠'. 41 In ed. *Rom.* 30. in MSS. & ed. aliis ∠'δ. 42 In ed. *Rom.* & *Scoti* 30, in MSS. & ed. aliis ∠'δ. 43 In edit. *Servet.* 30. 44 In MSS. & ed. ∠'. 45 Sæpius scribitur *Thenæ.* 46 In MSS. & edit. ∠'. 47 In edit. *Rom.* & *Scot.* 40, in ed. *Servet.* deest. 48 In MSS. & ed. ∠'. 49 In edit. *Servet.* 30. 50 In MSS. & edit. nonnullis ∠'δ. in edit. *Rom.* & *Scot.* 30. 51 In cod. *Pal.* &c. Τακάπη. in ed. nonnullis *Tacapa* vel *Tacape.* 52 In MSS. & edit. ∠'γ. 53 *Ibid.* ∠'.

Excerpta ex Ptolemæo.

Orientale vero latus [*Aphricæ*] terminatur A post interiorem sinum *Syrtis*, inde linea versus meridiem ducta juxta *Cyrenaicam* usque ad finem,

cujus situs 47 00. 25 00

Meridionale vero latus terminatur linea quæ expositos duos fines jungit juxta *Getuliam* et deserta *Libyæ*.

Montes insignes in Provincia sunt,

Buzara, cujus pars orientalis gradus habet 28 00. 27 00

Et mons Audus 28 30. 29 30 B

Et Thambes mons, ex quo fluit Rubricatus fluvius, cujus fines habent gradus
28 30. 27 30
& 32 00. 27 30

Et mons qui dicitur Cirna
33 00. 30 00

A quo paludes invicem contiguæ connectuntur,

Et Hipponites palus 32 40. 32 30

Et Sisara palus 33 00. 31 00 C

Et Mampsarus mons, à quo fluit Bagradas flu. cujus fines continent gradus
33 00. 27 30
& 36 30. 26 15

Et qui vocatur mons *Jovis*
37 30. 31 15

Et Vasaletus mons, cujus fines continent gradus 37 00. 28 00
& 39 30. 26 30

A quo fluit Triton amnis, & in ipso paludes, D Tritonis sc. 38 40. 29 40

Et Pallas palus 38 30 29 15

Et quæ vocatur Libya palus
38 30. 28 15

Η δὲ ἀνατολικὴ πλευρὰ ὁρίζεται μετὰ τὸν μυχὸν τῆς Σύρτεως τῇ ἐντεῦθεν πρὸς μεσημβρίαν γραμμῇ παρὰ τὴν Κυρηναϊκὴν μέχρι πέρατος,

οὗ θέσις μζ κε

Η δὲ μεσημβρινὴ τῇ ἐπιζευγνυούσῃ τὰ ἐκτεθειμένα δύο πέρατα γραμμῇ παρὰ τὴν Γαιτουλίαν καὶ τὴν ἔρημον Λιβύην.

Ορη δέ ἐστιν ἐν τῇ ἐπαρχίᾳ κατωνομασμένα,

Τοῦ τε Βουζάρα ὄρους τὸ ἀνατολικὸν μέρος, οὗ θέσις κη κζ

Καὶ τὸ Αὔδον ὄρος κη ∠. κθ ∠

Καὶ ὁ Θάμβης τὸ ὄρος, ἀφ' οὗ ῥεῖ ὁ Ῥουβρικάτος ποταμός, οὗ τὰ πέρατα ἐπέχει μοίρας
κθ ∠. κζ ∠
καὶ λβ [1]κζ ∠

Καὶ τὸ καλούμενον Κίρνα ὄρος
λγ λ

Αφ' οὗ αἱ λίμναι συνίστανται συνάπτουσαι ἀλλήλαις,

Η τε Ἱππωνῖτις λβ γο. [2]λα γ

Καὶ ἡ Σισάρα λγ λα

Καὶ τὸ Μάμψαρον ὄρος, ἀφ' οὗ ὁ Βαγράδας ποταμὸς ῥεῖ, οὗ τὰ πέρατα ἐπέχει μοίρας
λγ [3]κζ [4]ς
καὶ λς [5]ς. κς [6]δ

Καὶ τὸ καλούμενον Διὸς ὄρος
λζ ∠. λα δ

Καὶ τὸ Οὐασάλετον[6a] ὄρος, οὗ τὰ πέρατα ἐπέχει μοίρας λζ κη
καὶ λθ [7]ς. κς [8]ς

Αφ' οὗ ῥεῖ ὁ Τρίτων ποταμὸς καὶ ἐν αὐτῷ λίμναι,

Η τε Τριτωνῖτις λη γο. κθ γο

Καὶ ἡ Παλλὰς λίμνη λη [9]ς. κθ δ

Καὶ ἡ καλουμένη Λιβύη λίμνη
λη [10]ς, κη δ

* * * * * * * * *

Tenent autem Occidentalia *Aphricæ* usque ad mare, CYRTESII & NABATHRÆ. Post hos, versus solis ortum IONTII juxta *Numidiam*, *Novam*que *Provinciam*, usque *Thabracem*. Post METHENI, & qui juxta *Carthaginem* sunt. Sub quibus LIBYI-PHOENICES. Post, usque *Parvam Syrtim*, MACHY- E NI, & sub ipsis CINETHII; & qui magis ad ortum vergunt usque ad Cyniphum fl. NIGINTIMI; & circa fluvium ipsum, LOTOPHAGI.

Κατέχουσι δὲ τὰ μὲν δυσμικὰ τῆς Ἀφρικῆς, μέχρι θαλάσσης, ΚΥΡΤΗΣΙΟΙ[11] καὶ ΝΑΒΑΘΡΑΙ. Μεθ' οὓς πρὸς ἀνατολὰς ΙΟΝΤΙΟΙ, κατὰ τὴν Νουμηδίαν, τήν τε καὶ νέαν ἐπαρχίαν, μέχρι Θάβρακος. Εἶτα ΜΕΘΗΝΟΙ, καὶ οἱ κατὰ τὴν ΚΑΡΧΗΔΟΝΙΑΝ. Υφ' οὓς οἱ ΛΙΒΥΚΟΙ ΦΟΙΝΙΚΕΣ· εἶτα μέχρι τῆς μικρᾶς Σύρτεως ΜΑΧΥΝΟΙ, καὶ ὑπ' αὐτοὺς ΚΙΝΗΘΙΟΙ· καὶ ἀνατολικώτεροι, μέχρι τοῦ Κίνυφος ποταμοῦ ΝΙΓΙΝΤΙΜΟΙ· καὶ περὶ αὐτὸν τὸν ποταμόν, οἱ ΛΩΤΟΦΑΓΟΙ.

* * * * * * * * *

Iterum autem CIRTESIIS, & *Numidia* australiores, sub Audo monte, sunt MISULAMI; sub quibus NASABUTES; post NISIBES. MISULAMIS autem *australiores* sunt MIÆDII; sub quibus MUSUNI; postea, sub *Thambe* monte, SABUBURES; sub quibus HALIARDII & SITAPHIUS campus. F

Πάλιν δὲ τῶν μὲν ΚΙΡΤΗΣΙΩΝ καὶ τῆς Νουμηδίας μεσημβρινώτεροι, ὑπὸ τὸ Αὔδον ὄρος ΜΙΣΟΥΛΑΜΟΙ· ὑφ' οὓς ΝΑΣΑΒΟΥΤΕΣ· εἶτα ΝΙΣΙΒΕΣ· τῶν δὲ ΜΙΣΟΥΛΑΜΩΝ, ΜΙΑΙΔΙΟΙ· ὑφ' οὓς ΜΟΥΣΟΥΝΟΙ· εἶτα, ὑπὸ τὸ Θάμβην τὸ ὄρος, ΣΑΒΟΥΒΟΥΡΕΣ· ὑφ' οὓς ΑΛΙΑΡΔΙΟΙ, καὶ ΣΙΤΤΑΦΙΟΝ πεδίον.

A meridionali autem parte LIBOPHOENICUM est *Bazacitis* regio, sub qua OZUTI;

Τῶν δὲ ΛΥΒΟΦΟΙΝΙΚΩΝ ἀπὸ μεσημβρίας ἐστὶν ἡ ΒΑΖΑΚΙΤΙΣ χώρα· ὑφ' ἣν οἱ ΟΖΟΥΤΟΙ·

1 In MSS. & edit. nonnullis κη. 2 In MSS. et edit. λα ∠. 3 In edit. *Rom.* & *Scot.* 29. 4 In MSS. & edit. ∠. 5 *Ibid.* ∠. 6 In edit. *Rom.* & *Scot.* 24. 6a P. 15. l. 4. Οὐασάλειτον scribitur. 7 In MSS. & ed. ∠. 8 *Ibid.* ∠. 9 *Ibid.* ∠. 10 *Ibid.* ∠. 11 Male forsan pro ΚΙΡΤΗΣΙΟΙ.

εἶτα

εἶτα ΚΕΡΟΦΑΙΟΙ, καὶ ΜΑΜΨΑΡΟΙ· ὑπὸ δὲ τὸ ὁμώνυμον ὄρος οἱ ΜΟΤΟΥΤΟΥΡΙΟΙ· ὑπὸ δὲ τὴν ΜΑΧΥΝΟΥΣ εἰσὶν οἱ ΜΑΧΡΥΕΣ· εἶτα οἱ ΓΗΦΕΙΣ μεθ' οὓς ΜΙΜΑΚΕΣ· καὶ ὑπὸ τὸ Οὐασάλαιτον ὄρος, ΟΥΖΑΡΑΙ καὶ ἡ ἀρχὴ τῆς ΕΡΗΜΟΥ ΛΥΒΙΗΣ.

A postea CEROPHÆI & MAMPSARI: Sub ejusdem vero nominis monte sunt MOTUTURII; sub MACHYNIS autem sunt MACHRYES; post GEPHES, post quos MIMACES & sub Vasalærum montem UZARÆ & principium *Libyæ Desertæ*. Excerpta ex *Ptolemæo*.

* * * * * * * * *

Πόλεις δέ εἰσιν ἐν τῇ ἐπαρχίᾳ μεσόγειοι μεταξὺ μὲν Ἀμψάγα ποταμοῦ καὶ Θάβρακος πόλεως,

Civitates vero in Provincia Mediterranea inter *Ampsagam* flu. & *Thabracam* civitatem sunt,

CIRTESIORUM quidem

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Κίρτα Ἰουλία | [1]κγ | ς. | λα | [2]γ | Cirta Julia | 26 50. | 31 20 |
| Μύραιον | κς | γο. | λγ | [3]. | Muræum | 26 40. | 33 00 |
| Οὐάγα | κη | | [4]λγ | γο | Vaga | 28 00. | 31 40 |
| Λάρης | κζ | [5]ς. | [6]λγ | [7]. B | Lares | 27 30. | 33 40 |
| Αἴταρα | κζ | γο. | κθ | γο | Ætare | 27 40. | 29 40 |
| Αζάμα | [8]κζ | | [9]κξ | γ | Azama | 27 00. | 27 20 |

NUMIDIÆ NOVÆ,

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Κούλκουα κολώνια | κη | [10]ς. | λα | δ | Culcua *Colonia* | 28 30. | 31 15 |
| Θουνούδρομον κολώνια | κη | γ. | [11]λς | [12]. | Thunudronum *Colonia* | 28 20. | 36 30 |
| Ασπούκα | κθ | [13]ς. | λβ | [14]γ | Aspuca | 29 30. | 32 20 |
| Σιμίσθου | κθ | [15]ς. | λα | γ | Simisthu | 29 10. | 31 20 |
| Θουβούρνικα κολώνια | λ | | [16]λα | γο | Thuburnica *Colonia* | 30 00. | 31 40 |
| Τούκκα | κθ | [17]. | λα | γ | Tucca | 29 30. | 31 20 |
| Θιγίβα κολώνια | [18]κθ | | λα | γ | Thigiba *Colonia* | 29 30. | 30 45 |
| Θουβουρσίκκα | [19]κθ | | λ | δ C | Thuburficca | 29 20. | 30 30 |
| Οὐκιβι | [20]κη | ς. | λ | ς | Ucibi | 30 00. | 29 45 |
| Γαύσαφνα | κθ | δ. | λα | | Gausaphna | 29 15. | 31 00 |
| Λαμπαῖσα[21] | κθ | | λ | | Lambesa | 29 00. | 30 00 |

LEGIO AUGUSTA TERTIA.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Θούβουτις | κθ | [22]ς. | κη | γ | Thubutis | 29 30. | 28 20 |
| Βουλλαρία | λ | γο. | [23]κη | γ | Bullaria | 30 40. | 31 30 |
| Σίκκα Οὐενερία | [24]λ | ς. | λ | ς | Sicca Veneria | 30 30. | 30 50 |
| Ασσουρος | [25]λς | γ. | λ | ς | Assurus | 30 50. | 30 30 |
| Ναράγγαρα | [26]λς | | [27]λς | | Naraggara | 30 00. | 30 10 |
| Θεούεστη | [28]λς | | κθ | δ | Theveste | 30 30. | 29 45 |
| Θούνουσδα | λα | γο. | λβ | D | Thunusda | 31 40. | 32 00 |
| Μάδουρος | λβ | | λα | [29]ς | Madurus | 32 00. | 31 30 |
| Αμμαίδαρα | λβ | ς. | [30]λς | [31]. | Ammædara | 32 10. | 36 30 |
| Θανοντάδα[32] | λβ | | κθ | [33]δ | Thanontada | 32 00. | 29 45 |
| Ζαγακούποδα[34] | λα | ς. | [35]λζ | δ | Zagacupoda | 31 10. | 29 15 |
| Γέδνη | [36]λα | γο. | κη | δ | Gedne | 31 40. | 28 15 |

Μεταξὺ δὲ Θάβρακος πόλεως καὶ Βαγράδα ποταμοῦ,

Inter *Thabracam* autem civitatem & *Bagradam* fluvium,

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Καννώπισσαι | λβ | δ. | λβ | [37]ς | Cannopissæ | 32 15. | 32 30 |
| Μελδεῖτα | [38]λβ | γ. | λβ | ς | Meldeita | 32 40. | 31 30 |
| Οὐζαν | λγ | δ. | λβ | [39]ς E | Uzan | 33 15. | 32 10 |
| Θίσικα | λγ | [40]γ. | λβ | [41]. | Thisica | 33 15. | 32 00 |
| Κίπιπα | λδ | | λα | [42]δ | Cipipa | 34 00. | 31 45 |
| Θευδάλη | λγ | γ. | λα | [43]γ | Theudale | 33 20. | 31 40 |
| Αουΐττα | [44]λγ | ς. | λα | γ | Avitta | 33 30. | 30 15 |

1 In MSS. et ed. κς Lγ. 2 In ed. *Rom.* 40. 3 In ed. *Servet.* 30 20. 4 In MSS. & ed. λα. 5 *Ib.* L. 6 In ed. *Serv.* 30. 7 In MSS. & ed. γο. 8 In MSS. κζ L. 9 In MSS. κζ Lγ. male in ed. *Bert.* κξ (ξ enim nullis partibus assis respondet) in edit. *Rom.* 37 50. male forsan pro 27 50. ut in MSS. 10 In MSS. et ed. L. 11 In ed. *Servet* 30. 12 In MSS. & edit. L. 13 *Ibid.* L. 14 in MSS. & edit. nonnullis γ deest. 15 In MSS. & edit. nonnullis ς deest. 16 In edit. *Servet.* 32. 17 In MSS. & edit. L. 18 *Ibid.* κθ L. λ Lδ. 19 *Ibid.* κθ L. λ L. 20 *Ibid.* λ κθ Lδ. 21 In cod. *Pal.* Λαμβαίσου, in ed. nonnullis *Lambesa* vel *Lambese.* 22 In MSS. & ed. L. 23 *Ibid.* λα L. 24 *Ib.* λ L. λ Lγ. 25 *Ib.* λ Lγ. λ L. male λς attribuitur *Assuro, Naraggaræ* & *Thevestæ.* 26 In MSS. & ed. λ. λ ς. 27 Male λ ς conjunctim ponuntur. 28 In MSS. & ed. λ L. κθ Lδ. 29 *Ibid.* L. 30 In ed. *Servet.* 30 30. 31 In MSS. & ed. L. 32 In ed. nonnullis *Thanuada.* 33 In MSS. & ed. Lδ. 34 In cod. *Pal.* & aliis Γαζακούπαδα. 35 Rectius ut in MSS. & ed κθ. 36 In ed. nonnullis 31 20. 22 45. In ed. vero *Servet.* 31 40. 28 45. 37 In MSS. & ed. L. 38 *Ibid.* λο̊ γο. λα L. 39 In ed. *Rom.* 32 20. in MSS. & aliis edit λα γ. 40 In MSS. & edit. δ. 41 In ed. *Scot.* 45. 42 In MSS. & edit. Lδ. 43 *Ibid.* γο. in edit. *Rom.* 32 40. 44 In MSS. & edit. λγ L. λ δ.

Excerpta ex *Ptolemæo.*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Tobros | 34 00. | 30 30 | A | Τόϐρος | λδ | | [1]λα | δ |
| Ilica | 34 10. | 30 20 | | Εἰλίκα | λδ | [2]ς. | [3]λϐ | γ |
| Tucca | 34 00. | 29 50 | | Τέκκα | λδ | | [4]λ | γ |
| Dabia | 33 00. | 29 45 | | Δαϐία | λγ | | κθ | [5]ς |
| Bendena | 34 30. | 29 20 | | Βένδενα | λδ | [6]ς. | κθ | [7]δ |
| Vazua | 33 20. | 29 10 | | Οὐάζυα | λγ | γ. | κθ | [8]γ |
| Nenſa | 34 10. | 29 45 | | Νήνσα | λδ | [9]γ. | [10]κθ | [11]ς |
| Aquæ calidæ | 33 40. | 28 15 | | Ὕδατα θερμά | λγ | γο. | κη | δ |
| Zigira | 33 10. | 28 50 | | Ζίγειρα | λγ | ς. | κη | [12]δ |
| Thaſia | 33 00. | 27 10 | | Θασία | λγ | | κζ | [13]ς |
| Thrunuba | 33 20. | 27 30 | B | Θρόνυϐα[14] | λγ | [15]γ. | κζ | [16]δ |
| Muſſe | 33 40. | 27 30 | | Μέσση[17] | λγ | γο. | [18]κη | ς |
| Themiſſua | 34 40. | 28 40 | | Θεμισσύα | λδ | γο. | κη | γ[a] |
| Zamamizon | 34 20. | 28 00 | | Ζαμαμιζών | λδ | γ. | κη | |
| Timica | 34 50. | 27 40 | | Τιμίκα | [19]κδ | ς. | κζ | γ |
| Tucubis | 35 30. | 28 10 | | Τουκούϐις[20] | λε | [21]ς. | [22]κη | ς |

Inter *Bagradam* autem fluvium & *Tritonem* fl. ſub *Carthagine* quidem,

Μεταξὺ δὲ Βαγράδα ποταμοῦ καὶ τοῦ Τρίτωνος ποταμοῦ ὑπὸ μὲν Καρχηδόνα,

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Maxula vetus | 34 10. | 32 10 | | Μαξούλα παλαιά | λδ | [23]δ. | λϐ | [24]ς |
| Vol | 34 45. | 32 10 | | Οὐώλ | λδ | [25]δ. | λϐ | [25a]ς |
| Themiſa | 35 00. | 32 00 | C | Θέμισα | λε | | [26]λϐ | |
| Quina *Colonia* | 35 30. | 31 30 | | Κούινα κολώνια | [27]λδ | δ. | λδ | ς |
| Uthina | 34 15. | 31 20 | | Οὔθινα | λδ | δ. | [28]λδ | γ |
| Abdeira | 34 10. | 30 50 | | Αϐδειρα[29] | λδ | [29a]ς. | λ | [30]ς |
| Mediccara | 35 10. | 31 10 | | Μεδικκάρα | λε | [31]ς. | [32]λγ | [33]ς |
| Thuburbo | 35 00. | 30 10 | | Θουϐουρϐώ | λε | | λ | ς |
| Tucma | 35 30. | 30 10 | | Τοῦκμα | λε | ∠. | λ | ς |
| Bullaminſa | 34 20. | 30 00 | | Βουλλαμίνσα | λδ | γ. | λ | |
| Cerbica | 36 00. | 30 00 | | Κέρϐικα | λς | | λ | |
| Nurum | 34 20. | 29 30 | | Νοῦρον[34] | λδ | γ. | κθ | [35]ς |
| Ticena | 34 40. | 29 00 | D | Τίκενα | λδ | [36]γ. | κθ | |
| Saſura | 36 00. | 29 40 | | Σασοῦρα | λς | | κθ | [37]γ |
| Cilma | 35 30. | 29 10 | | Κίλμα | λε | [38]. | κθ | ς |
| Vepillium | 36 15. | 29 00 | | Οὐεπίλλιον | λς | δ. | κθ | |
| Thabba | 35 20. | 28 20 | | Θάϐϐα | λε | γ. | κη | [39]γ |
| Tichaſa | 36 00. | 28 40 | | Τιχάσα | λς | | κη | [40]γ |
| Nigeta | 36 00. | 27 50 | | Νεγέτα[41] | λς | | κζ | [42]γ |
| Bunthum | 36 15. | 29 20 | | Βούνθων | [43]λε | | κζ | γ |

Sub *Adrumitto* autem civitate,

Ὑπὸ δὲ Ἀδρύμιττον[44] πόλιν.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Almæna | 35 15. | 30 40 | | Αλμαινα | λε | δ. | λ | γο |
| Uticna | 35 40. | 32 15 | E | Οὔτικνα | λε | γο. | λϐ | [45]δ |
| Chrabaſa | 36 00. | 32 20 | | Χράϐασα[46] | [47]λς | | λϐ | [48]γ |
| Turzo | 35 40. | 31 50 | | Τοῦρζω | λε | γο. | λα | [49]ς |
| Ulizibirra | 36 00. | 31 20 | | Οὐλιζίϐϐιρρα | λς | | λα | γ |
| Orbita | 36 20. | 32 20 | | Ορϐιτα | λς | γ. | [50]λϐ | [51]γ |
| Uzita | 36 10. | 32 20 | | Οὔζιτα | λς | [52]ς. | λϐ | [53]γ |
| Giſira | 36 20, | 31 45 | | Γίσιρα | λς | [54]γ. | λα | [55]δ |
| Zurmentum | 37 00. | 31 10 | | Ζούρμεντον | λζ | | λα | [56]ς |
| Zalapa | 36 45. | 31 45 | | Ζαλάπα | λς | [57]δ. | λα | [58]δ |
| Auguſtum | 36 20. | 30 40 | | Αὔγουστον | [59]λγ | γ. | λ | [60]γ |
| Leæ | 36 20. | 30 10 | F | Λεαί | [61]λγ | | λ | [61a]ς |
| Avidus | 36 40. | 30 00 | | Αὔιδος | [62]λγ | γ. | λ | |

1 In MSS. & ed. λ ∠. 2 In ed. *Serv.* 30. 3 In MSS. & ed. λ. 4 *Ib.* κθ ∠γ. 5 *Ib.* ∠δ. 6 *Ib.* ∠. 7 *Ib.* γ. 8 *Ibid.* ς. 9 *Ibid.* ς. 10 In ed. *Servet.* 28. 11 In MSS. & ed. ∠δ. 12 *Ibid.* ∠γ. 13 In MSS. & ed. nonnullis ∠δ, in aliis 40. 14 In cod. *Pal.* & in ed. nonnullis Θούκοῦα, *Thunuba.* 15 In ed. *Rom.* & *Scot.* 40. 16 In MSS. & ed. ∠. 17 In ed. *Munſt.* &c. *Muſſe.* 18 In MSS. et ed. κζ ∠. 19 *Ibid.* λδ ∠γ. κζ γο, male in ed. *Bert.* κδ. &c. 20 In cod. *Pal.* & ed. nonnullis *Tuſcubis.* 21 In MSS. & ed. ∠. 22 In ed. *Scot.* 27. 23 In MSS. & ed. ς. 24 In ed. *Servet.* 30. 25 In MSS. & ed. ∠δ. 25a In ed. *Servet* 30. 26 In MSS. λα ς. 27 In MSS. & ed. λε ∠. λα ∠. in ed. vero *Rom.* 35 30. 31 20. 28 In MSS. & ed. λα. 29 In ed. *Baſ.* & aliis *Abdeira*, vel *Abdera.* 29a In ed. *Servet.* 30. 30 In MSS. & ed. ∠γ. 31 in ed. *Servet.* 30. 32 In MSS. & ed. λα. in ed. *Scot.* 35 30. 30 45. 33 In ed. *Servet.* ς deeſt. 34 In ed. nonnullis *Nuroli.* 35 In MSS. & ed. ∠. 36 *Ibid.* γο. 37 *Ibid.* γο. 38 *Ib.* ∠. 39 In ed. *Scot.* & *Rom.* 40. 40 In MSS. & ed. γο. 41 In cod. *Pal.* Νεγέντα. 42 In MSS. & ed. ∠γ. 43 *Ib.* λς δ. κθ γ. in ed. antem *Serv.* pro κθ adeſt 23. 44 Supra Ἀδρύμηττος ſcribitur. 45 In MSS. & ed. nonnullis ∠, in ed. *Rom.* 45. 46 Legitur & *Chcubaſa.* 47 In ed. *Rom.* 35. 48 *Ibid.* & in ed. *Scot.* 40. 49 In MSS. & ed. ∠γ. 50 In ed. nonnullis 31. in aliis 32. 51 in MSS. & edit. nonnullis γ deeſt. in ed. *Rom.* 30. 52 In MSS. & ed. nonnullis ∠γ, in ed. *Rom.* 45. 53 In ed. *Rom.* γ deeſt. 54 In ed. *Scot.* 40. 55 In MSS. & ed. ∠δ. 56 In MSS. & ed. nonnullis ∠, in ed. *Scot.* & *Rom.* 50. 57 In MSS. & ed. ∠δ. 58 *Ibid.* ∠δ. 59 In MSS. & ed. λς, in ed. vero *Scot.* 37. 60 In MSS. & ed. γο. 61 In MSS. & ed. λς γ. 61a In ed. 30. 62 In ed. *Rom.* & *Scot.* 35. in MSS. & ed. aliis λς γο. λ.

Οὐ-

Excerpta ex Ptolemæo.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Οὔβατα | λϛ | [1]δ. | κθ | [2]γ | A Ubata | 36 | 45. | 29 | 20 |
| Τίσουρος | [3]λϛ | ϛ. | κη | γ | Tisurus | 36 | 50. | 28 | 40 |
| Θύσδρος | λζ | [4]δ. | λϐ | [5]ϛ | Thysdrus | 37 | 50. | 32 | 10 |
| Οὐζηκία | λζ | [6]δ. | [7]λϐ | ϛ | Uzecia | 37 | 15. | 32 | 10 |
| Σετίηνσις | [8]λζ | δ. | λα | ϛ | Setiensis | 37 | 45. | 31 | 30 |
| Λασική | λζ | ϛ. | λα | [9]γ | Lasice | 37 | 10. | 31 | 20 |
| Βυζακίνα | λζ | [10]ϛ. | λα | δ | Buzacina | 37 | 50. | 30 | 45 |
| Τάργαρον | λζ | [11]ϛ. | λ | ϛ | Targarum | 37 | 10. | 30 | 10 |
| Κάραρος | λζ | | λ | γ | Cararus | 37 | 00. | 30 | 20 |
| Κάψα[12] | λζ | [13]. | κθ | δ | Capsa | 37 | 30. | 29 | 45 |
| Πούτεα | λζ | [14]δ. | κθ | ϛ | B Putea | 37 | 15. | 29 | 10 |
| Καράγα | κη | [15]ϛ. | λα | γ | Caraga | 38 | 10. | 29 | 40 |
| Μουρούις | λη | ϛ. | [16]λα | ϛ | Muruis | 38 | 10. | 31 | 10 |
| Ζούγαρ | λη | [17]. | λ | [18]ϛ | Zugar | 38 | 00. | 30 | 10 |

* * * * * * * * * * *

Νῆσοι δὲ τῇ Ἀφρικῇ παράκεινται πλησίον τῆς γῆς, αἵδε,

Insulæ verò adjacent *Aphricæ* juxta continentem, hæ,

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Ὕδρας | κη | | λγ | | Hydras | 28 | 00. | 33 | 00 |
| Καλάθη | λα | | λγ | γο | Calathe | 31 | 00. | 33 | 40 |
| Δρακόντιος | λγ | δ. | λδ | δ | Dracontia | 33 | 15. | 34 | 15 |
| Αἰγίμορος | [19]λδ | | λγ | ϛ | Ægimurus | 34 | 00. | 33 | 10 |
| Λαρουνησία 19[a] | λζ | | λγ | [20]ϛ | C Larunesia | 37 | 00. | 33 | 10 |
| Ἀνέμουσα | λθ | | λγ | γ | Anemusa | 39 | 00. | 33 | 20 |
| Λοπαδοῦσα | [21]κη | δ. | λγ | ϛ | Lopadusa | 28 | 15. | 33 | 10 |
| Αἴθουσα | [22]κθ | ϛ. | λγ | γ | Æthusa | 29 | 10. | 33 | 20 |
| Κέρκινα νῆσος καὶ πόλις | λθ | | λϐ | δ | Circina *Insula & civ.* | 39 | 00. | 32 | 15 |

Λωτοφαγῖτις, ἐν ᾗ πόλεις δύο,

Lotophagitis, in quâ duæ civitates,

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Γέῤῥα | λθ | δ. | λα | δ | Gerra | 39 | 15. | 31 | 15 |
| Μῆνιγξ | λθ | [23]ϛ. | λα | γ | Meninx | 39 | 10. | 31 | 20 |

* * * * * * * * * * *

Ο δὲ διὰ μέσε [αὐτῶ] παράλληλος λόγον ἔχει πρὸς τὸν μεσημβρινὸν, ὃν τὰ ιγ πρὸς τὰ ιε. * * *

Parallelus [*Maurit.* utriusq; & *Aphricæ*] medius rationem habet ad meridianum, quam 13 ad 15. LIB. VIII. p.232.

## *Mauritaniæ Cæsariensis* urbium insignium,

* * * * * * * * * * *

Η μὲν Κόρτινα 23[a] τὴν μεγίστην ἡμέραν ἔχει, ὡρῶν ιδ.γ 23[b] καὶ διέστηκεν Ἀλεξανδρείας πρὸς δύσεις ὥραις γ∠ιε.[24]

Η δὲ Ἰὼλ Καισάρεια—ὡρ. ιδ.δ. καὶ διέσ. Ἀλεξ.—ὡρ. γ∠ιε.[25]

Αἱ δὲ Σάλδαι — ὡρ. ιδ.ϛ. καὶ διέσ. Ἀλεξ.—ὡρ. β∠ιε.

Η δὲ Ὀππιδὼν 25[a] — ὡρ. ιδ. καὶ ιϐ. καὶ διέσ. Ἀλεξ. — ὡρ. δυσὶ [26]γ καὶ ιε.

Η δὲ Ζουχάββαρι—ὡρ. ιδ.ε. καὶ διέσ. Ἀλεξ — ὡρ. β.ϐγ καὶ ιε.[72]

*Cortina* maximam diem habet hor. 14⅓. & distat ab *Alexandria* versus occasum horis 3.

*Iol.Cæsaria*—hor. 14¼ & dist.ab *Alex.*-- hor. 2.½⅓1/15.

*Saldæ*— hor. 14⅙ & dist. ab *Alex.*—hor. 2½1/15.

*Oppidum* [*novum*] — hor. 14 1/12 fere. & dist. ab *Alex.* — hor. 3 fere.

*Zuchabbari*--hor. 14⅕. & dist.ab *Alex.*-- hor. 2½⅓1/15.

* * * * * * * * * * *

## *Aphricæ* urbium insignium,

* * * * * * * * * * *

Η μὲν Ἰτύκη 27[a] — ὡρ. ιδ.ε. καὶ διέσ. Ἀλεξ.— ὡρ.—α∠δ.[28]

Η δὲ Καρχηδὼν —ὡρ. ιδ.ε. καὶ διέσ. Ἀλεξ.—ὡρ. α∠δ.[29]

Η δὲ Ἀδρύμητος[30]—ὡρ ιδ.ε. καὶ διέσ. Ἀλεξ.—ὡρ. α∠ιϐ.

Η δὲ Κίρτα Ἰουλία—ὡρ. ιδ.ιϐ. καὶ διέσ. Ἀλεξ.—ὡρ. δυσὶ καὶ δ.

Η δὲ Σικκαουενερία 30[a] — ὡρ. ιδ.ιϐ. [31]καὶ διέσ. Ἀλεξ. — ὡρ. β.

Η δὲ Θύσδρος—ὡρ. ιδ.ϛ. 31[a] καὶ διέσ. Ἀλεξ.— ὡρ. α∠ιε.[32]

*Utica*—hor. 14⅕. & dist. ab *Alex.*—hor. 1 11/24.

*Carthago*—hor. 14⅕. & dist.ab *Alex.* —hor. 1⅔.

*Adrumetum*-- hor. 14⅕. & dist.ab *Alex.*-- hor. 1 1/12.

*Cirta Julia*—hor. 14 1/12 & dist. ab *Alex.*—2¼.

*Sicaveneria* — hor. 14. & q^d. parum. & dist. ab *Alex.*—hor. 2.

*Thysdrus*—hor. 14⅙. & dist. ab *Alex.*—hor. 1½.

* * * * * * * * * * *

☞ *Scrapulos* sive *Minutias Graduum* significaturi Græci, partes Assis notant, quinariis semper à se invicem distantes: nullisque aliis quam istis utuntur notarum compendiis. Ex quo apparet omnes istorum medios numeros (utpote 2.3.16.46.&c.) qui in Latinis codicibus conspiciuntur, esse supposititios.

| | | | | | |
|---|---|---|---|---|---|
| ιϐ | Uncia | 5 | ∠ιϐ | Septunx | 35 |
| ϛ | Sextans | 10 | γο | Bes | 40 |
| δ | Quadrans | 15 | ∠δ | Dodrans | 45 |
| γ | Triens | 20 | ∠γ | Dextans | 50 |
| γιϐ | Quincunx | 25 | ∠γιϐ | Deunx | 55 |
| ∠ | Semissis | 30 | α | As | 60 |

1 In ed. *Rom.* 55. in MSS. & ed. aliis ∠δ. 2 In ed. *Rom.* 15. 3 In MSS. & ed. λϛ ∠γ. κη γο. 4 *Ibid.* ∠γ. in ed. vero *Rom.* 15. 5 In MSS. & ed. nonnullis ϛ deest. 6 In MSS. ∠δ, in ed. *Rom.* 45, in aliis 55 vel 56. 7 In MSS & ed. nonnullis λα, in aliis 32. 8 In MSS. & ed. λζ ∠δ. λα ∠. 9 In MSS. ϛ. 10 In MSS. & edit. ∠γ. λ δ. 11 In MSS. δ. λ ∠δ. in ed. 37 15. 30 30. 12 In Cod. *Pal.* Κάμψα. 13 In MSS. & edit. λζ ∠. κθ ∠δ. in edit. *Rom.* malè pro κθ legitur 39. 14 In MSS. & edit. *Scoti* ∠δ, in aliis 50. 15 Male in edit. *Bert.* κη; in MSS & ed λη ϛ. κθ γο. 16 In MSS. & edit. λ ∠δ, in ed. vero *Rom.* 31 20. 17 In edit. *Rom.* 38 15. 18 In edit *Servet.* 30. 19 In edit. *Servet.* 31 15. 33 15. 19[a] Cod. *Pal.* addit νῆσοι δύο. 20 In edit. *Servet.* 30. 21 *Ib.* 39 00. 33 20 22 *Ibid* 39 30. 23 *Ibid.* 30. 23[a] Supra Καρτέννα scribitur. 23[b] In MSS. ιδ.δ 24 In MS ὡρ τρισί. 25 In MS. ὡρ δυσίν, ἡμίσῃ, τρίτῳ καὶ πεντεκαιδεκάτῳ. 25[a] Supra Ὀππιδόνεον [vel potius Ὀππίδον νέον] scrib. 26 In MS. ὡρ. δυσὶ διμοίρῳ πεντεκαιδεκάτῳ. 27 In MS. ὡρ δυσὶ ἡμίσει πεντεκαιδεκάτῳ. 27[a] Supra Ἰτύκη scrib. 28 In MS ὡρ μιᾷ ἡ ἰσῃ καὶ τετάρτῳ. 29 In MS. ὡρ μιᾷ καὶ διμοίρῳ. 30 MS. Ἀδρύμηττος, supra Ἀδρύμητος & Ἀδρύμηνος scribitur. 30[a] Supra Σικκα Οὐενερία scribitur. 31 In MS. loco ιϐ legitur καὶ π. 31[a] In MS. η. 32 In MS. ὡρ μιᾷ καὶ ἡμίσῃ.

# EXCERPTA ex *P. Mela*.

## BREVIS AFRICÆ DESCRIPTIO. CAP. IV.

*Africa* ab orientis parte *Nilo* terminata, Pelago à cæteris, brevior est quidem quam *Europa*; quia nec usquam *Asiæ*, & non totis hujus litoribus obtenditur: longior tamen ipsa quam latior, & quà ad fluvium attingit, latissima. Utque inde procedit, ita media præcipuè in juga exurgens, pergit incurva ad occasum,* fastigatque se molliter: & ideo ex spatio paulatim adductior, ubi finitur, ibi maximè angusta est. Quantùm incolitur, eximiè fertilis: verùm (quòd pleraque ejus inculta, & aut arenis sterilibus obducta, aut ob sitim cœli terrarumque deserta sunt, aut infestantur multo, ac malefico genere animalium) vasta est magis quam frequens. Mare quo cingitur à septentrione, *Libycum*; à meridie, *Æthiopicum*; ab occidente, *Atlanticum* dicimus. In ea parte quæ *Libyco* adjacet, proxima *Nilo* provincia est, quam *Cyrenas* vocant: deinde, cui totius Regionis vocabulo cognomen inditum est, *Africa*. Cætera *Numidæ* & *Mauri* tenent: sed *Mauri* & in *Atlanticum* pelagus expositi. Ultra *Nigritæ* sunt, & *Pharusii*, usque ad *Æthiopas*. Hi & reliqua hujus, & A totum latus quod meridiem spectat, usque in *Asiæ* confinia possident. At super ea quæ *Libyco* mari abluuntur, *Libyes Ægypti* sunt, & *Leucoæthiopes*: & natio frequens multiplexque *Gætuli*. Deinde latè vacat Regio, perpetuo tractu inhabitabilis. Tum primos ab oriente *Garamantas*, pòst *Augilas* & *Trogodytas*, & ultimos ad occasum *Atlantas* audimus. Intra (si credere libet) vix jam homines, magisque semiferi *Ægypanes*, & *Blemyes*, & *Gamphasantes*, & *Satyri*, B sine tectis ac sedibus passim vagi, habent potiùs terras, quam habitant. Hæc summa nostri Orbis, hæ maximæ Partes: hæ formæ gentesque Partium.

Nunc exactius Oras situsque dicturo, inde est commodissimum incipere, unde Terras nostrum pelagus ingreditur; & ab iis potissimum, quæ influenti dextra sunt: deinde stringere litora ordine quo jacent, peragratisque omnibus quæ mare attingunt, legere etiam illa quæ cingit C Oceanus; donec cursus incepti operis intra extraque circumvectus Orbem, illuc unde cœperit redeat.

## PARTICULARIS AFRICÆ DESCRIPTIO.

### MAURITANIA. CAP. V.

Dictum est *Atlanticum* esse Oceanum, qui terras ab occidente contingeret. Hinc in Nostrum Mare pergentibus, læva *Hispania*, *Mauritania* dextra est; primæ partes, illa *Europæ*, hæc *Africæ*. Ejus oræ finis, *Mulucha*: caput atque exordium est promontorium, quod *Græci Ampelusian*, *Afri* aliter, sed idem significante vocabulo, appellant. In eo est Specus *Herculi* sacer: & ultra Specum *Tinge* oppidum pervetus, ab *Antæo* (ut ferunt) conditum. Extat rei Signum, Parma elephantino tergori exsecta, ingens, & ob magnitudinem nulli nunc usuro habilis: quam locorum accolæ ab illo gestatam pro vero habent, traduntque, & inde eximiè colunt. Deinde est mons præaltus, ei quem ex adverso *Hispania* attollit objectus: hunc *Abylam*, illum *Calpen* vocant, columnas *Herculis* utrumque. Addit fama nominis fabulam, *Herculem* ipsum junctos olim perpetuo jugo diremisse colles, atque ita exclusum antea mole montium Oceanum, ad quæ nunc inundat admissum. Hinc jam mare latius funditur, summotasque vastiùs terras magno impetu inflectit. Cæterùm D Regio ignobilis, & vix quicquam illustre sortita, parvis oppidis habitatur, parva flumina emittit, solo quàm viris melior, & segnitie gentis obscura. Ex his tamen quæ commemorare non piget, montes sunt alti, qui continenter & quasi de industria in ordinem expositi, ob numerum, *Septem*, ob similitudinem *Fratres* nuncupantur: *Tamuda* fluvius, & *Rusadir*, & *Siga*, parvæ urbes; & *Portus*, cui *Magno* est cognomen ob spatium. *Mulucha* ille quem diximus amnis est, nunc gentium, olim E regnorum quoque terminus, *Bocchi Jugurthæque*.

### NUMIDIA. CAP. VI.

Ab eo *Numidia* ad ripas exposita fluminis *Ampsagæ*, spatio quidem quàm *Mauritania* angustior est, verùm & culta magis & ditior. Urbium quas habet, maximæ sunt, *Cirta* procul à mari, nunc *Sittianorum* colonia; quondam regum domus, & cùm *Syphacis* foret, opulentissima: *Iol* ad mare, aliquando ignobilis; nunc, quia *Jubæ* regia fuit, & quòd *Cæsarea* vocitatur, illustris. Citra hanc (nam in medio ferme litore sita est) *Cartenna* & *Arsinnaria* sunt oppida, & *Quiza* castellum, & *Laturus* sinus, & *Sardabale* fluvius: ultra, *Monumentum* commune re-

* In nonnullis exemplaribus *fastigias* legitur.

re-

Excerpta ex P. Mela.

regiæ gentis, deinde *Icosium* & *Ruthisia* urbes, A & fluentes inter eas *Aveus* & *Nabar*, aliaque quæ taceri nullum rerum famæve dispendium est. Interiùs, & longè satis à litore (si fidem res capit) mirum ad modum, spinæ piscium, muricum ostreorumque fragmenta, saxa attrita (uti solent) fluctibus, & non differentia marinis, infixæ cautibus ancoræ, & alia ejusmodi signa atque vestigia effusi olim usque ad ea loca pelagi, in campis nihil alentibus esse invenirique narrantur.

## AFRICA *proprie dicta*. Cap. VII.

Regio quæ sequitur à promontorio *Metagonio* ad aras *Philænorum*, propriè nomen *Africæ* usurpat. In ea sunt oppida, *Hippo Regius*, & *Rusicade*, & *Tabraca*. Dein tria promontoria, *Candidum*, *Apollinis*, *Mercurii*, vastè projecta B in altum, duos grandes Sinus efficiunt. *Hipponensem* vocant proximum ab *Hippone Diarrhyto*, quod litori ejus appositum est. In altero sunt castra *Lælia*, castra *Cornelia*, flumen *Bagrada*, *Utica* & *Carthago*, ambæ inclytæ, ambæ à *Phœnicibus* conditæ: illa fato *Catonis* insignis, hæc suo; nunc populi *Romani* colonia, olim imperii ejus pertinax æmula; jam quidem iterum opulenta, etiam nunc tamen priorum excidio rerum, quàm ope præsentium clarior. *Hadrumetum*, C *Leptis*, *Clupea*, *Acholla*, *Taphrura*, *Neapolis*, hinc ad *Syrtim* adjacent, ut inter ignobilia celeberrimæ. *Syrti* sinus est centum ferè millia passuum, quà mare accipit, patens; trecenta, qua cingit: verùm importuosus atque atrox, & ob vadorum frequentium brevia, magisque etiam ob alternos motus pelagi affluentis & refluentis infestus. Super hunc ingens palus amnem *Tritona* recipit, ipsa *Tritonis*: unde & *Minervæ* cognomen inditum est, ut incolæ arbitrantur, ibi genitæ: faciuntque ei fabulæ aliquam fidem, quòd quem natalem ejus putant, ludicris virginum inter se decertantium celebrant. Ultra est *Oea* oppidum, & *Cynips* fluvius per uberrima arva decidens: tum *Leptis* altera, & *Syrtis*, nomine atque ingenio par priori; cæterum altero ferè spatio, quà dehiscit, quaque flexum agit, amplior. Ejus promontorium est *Borion*: ab eoque incipiens ora, quam *Lotophagi* tenuisse dicuntur, usque ad *Phycunta* (& id promontorium est) importuoso litore pertinet. Aræ ipsæ nomen ex *Philænis* fratribus traxêre, qui contra *Cyrenaicos* missi *Carthagine* ad derimendum conditione bellum, diu jam de finibus, & cum magnis amborum cladibus gestum; postquam in eo quod convenerat non manebatur, ut ubi legati concurrerent, certo tempore utrinque dimissi, ibi termini statuerentur; pacti de integro, ut quicquid citrà esset, popularibus cederet (mirum & memoria dignissimum facinus!) hic se vivos obrui pertulerunt.

## CYRENAICA. Cap. VIII.

Inde ad *Catabathmon Cyrenaica* provincia est; D in eaque sunt, *Ammonis* oraculum, fidei inclytæ: & *Fons*, quem *Solis* appellant: & rupes quædam Austro sacra. Hæc cùm hominum manu attingitur, ille immodicus exsurgit, arenasque quasi maria agens sic sævit, ut fluctibus. Fons media nocte fervet; mox & paulatim tepescens, fit luce frigidus; tunc ut Sol surgit, ita subinde frigidior per meridiem maximè riget: sumit deinde tepores iterum; & prima nocte calidus, atque ut illa procedit, ita calidior, rursus cùm est media, perfervet. In litore promontoria sunt *Zephyrion* & *Naustathmos*, portus *Parætonius*, urbes *Hesperia*, *Apollonia*, *Ptolemais*, *Arsinoë*, atque (unde terris, nomen est) ipsa *Cyrene*. *Catabathmos* vallis devexa in *Ægyptum*, finit *Africam*. Oræ sic habitantur, ad nostrum maximè ritum moratis cultoribus, nisi quòd quidam linguis differunt, & cultu Deûm, quos patrios servant, ac patrio more venerantur.

## AFRICA INTERIOR. Cap. IX.

Proximis nullæ quidem urbes stant, tamen domicilia sunt quæ *Mapalia* appellantur. Victus asper, & munditiis carens. Primores sagis velantur; vulgus bestiarum pecudumque pellibus. Humi quies epulæque capiuntur. Vasa ligno fiunt, aut cortice. Potus est lac, succusque baccarum. Cibus est caro, plurimùm ferina: nam gregibus (quia id solum opimum est) quoad potest parcitur. Interiores etiam incultiùs, sequuntur vagi pecora: utque à pabulo ducta F sunt, ita se ac tuguria sua promovent: atque ubi dies deficit, ibi noctem agunt. Quanquam in familias passim & sine lege dispersi, nihil in commune consultant: tamen quia singulis aliquot simul conjuges, & plures ob id liberi agnatique sunt, nusquam pauci. Ex his qui ultra deserta esse memorantur, *Atlantes* Solem execrantur, & dum oritur, & dum occidit, ut ipsis agrisque pestiferum. Nomina singuli non habent: non vescuntur animalibus: neque illis in quiete qualia cæteris mortalibus visere datur. *Trogodytæ**, nullarum opum domini, strident magis quàm loquuntur, specus subeunt, aluntúrque serpentibus. Apud *Garamantes* etiam armenta sunt, eaque obliqua cervice pascuntur; nam pronis directa in humum cornua officiunt. Nulli certa uxor est. Ex his qui tam confuso parentum coitu passim incertique nascuntur, quos pro suis colant, formæ similitudine agnoscunt. *Augilæ* Manes tantùm Deos putant; per eos dejerant; eos ut oracula consulunt: precatique quæ volunt, ubi tumulis incubuere, pro responsis ferunt somnia. Fœminis eorum solenne est, nocte qua nubunt, omnium stupro patêre, qui cum munere advenerint: & tum cum plurimis concubuisse, maximum decus; in reliquum pudici-

* In aliis exemplaribus *Troglodytas* legitur.

Excerpta ex P. Mela.

tia insignis est. Nudi sunt *Gamphasantes*, armorumque omnium ignari: nec vitare sciunt tela, nec jacere: ideoque obvios fugiunt, neque aliorum, quàm quibus idem ingenii est, aut congressus, aut colloquia patiuntur. *Blemyis* capita absunt; vultus in pectore est: *Satyris*, præter effigiem, nihil humani. *Ægipanum* quæ celebratur, ea forma est. Hæc de *Africa*.

# Excerpta ex *Plinio*.

## AFRICÆ DESCRIPTIO. Lib. V.

*Africam Græci Libyam* appellavêre, quà mare ante eam *Libycum* incipiens *Ægyptio* finitur. Nec alia pars terrarum pauciores recipit sinus, longe ab Occidente litorum obliquo spatio. Populorum ejus, oppidorum nomina, vel maxime sunt ineffabilia præterquam ipsorum linguis, & aliàs castella fermè inhabitant.

### MAURITANIA. Cap. I.

Principio terrarum *Mauritaniæ* appellantur, usque ad *C. Cæsarem Germanici* filium regna, sævitia ejus in duas divisæ provincias. Promontorium Oceani extimum *Ampelusia* nominatur à *Græcis*: Oppida fuêre, *Lissa*, & *Cotta* ultra columnas *Herculis*: nunc est *Tingi*, quondam ab *Antæo* conditum: postea à *Claudio Cæsare*, cùm coloniam faceret, appellatum *Traducta Julia*. Abest à *Belone* oppido *Bæticæ*, proximo trajectu XXX. M. pass. Ab eo XXV. M. pass. in ora Oceani, colonia *Augusti Julia Constantia Zilis*, regum ditioni exempta, & jura *Bæticam* petere jussa: & ab ea XXXII. M. passuum colonia à *Claudio Cæsare* facta *Lixos*, vel fabulosissimè antiquis narrata. Ibi regia *Antæi*, certamenque cum *Hercule*: & *Hesperidum* horti. Affunditur æstuarium è mari flexuoso meatu, in quo draconis custodiæ instar fuisse nunc interpretantur. Amplectitur intra se insulam, quam solam è vicino tractu aliquanto excelsiore, non tamen æstus maris inundat. Extat in ea & ara *Herculis*, nec præter oleastros aliud, ex narrato illo aurifero nemore. Minus profectò mirentur portentosa *Græciæ* mendacia, de iis & amne *Lixo* prodita, qui cogitent nostros nuper paulo minus monstrifica quædam de iisdem tradidisse. Prævalidam hanc urbem majoremque *Carthagine* magna: præterea ex adverso ejus sitam, & prope immenso tractu ab *Tingi*: quæque alia *Cornelius Nepos* avidissimè credidit. Ab *Lixo* XL. M. in mediterraneo altera *Augusti* colonia est *Babba*, *Julia Campestris* appellata: & tertia *Banasa*, LXXV. M. *Valentia* cognominata. Ab ea XXXV. M. pass. *Volubile* oppidum, tantundem à mari utroque distans. At in ora à *Lixo* L. M. amnis *Subur*, præter *Banasam* coloniam defluens, magnificus & navigabilis. Ab eo totidem M. pass. oppidum *Sala*, ejusdem nominis fluvio impositum, jam solitudinibus vicinum, elephantorumque gregibus infestum, multò tamen magis *Autololum* gente, per quam iter est ad montem *Africæ* vel fabulosissimum *Atlantem*.

E mediis hunc arenis in cælum attolli prodiderunt, asperum, squallentem, quà vergat ad litora Oceani, cui cognomen imposuit: eundem opacum, nemorosumque, & scatebris fontium riguum, qua spectat *Africam*, fructibus omnium generum spontè ita subnascentibus, ut nunquam satietas voluptatibus desit. Incolarum neminem interdiu cerni: silere omnia, haud alio quam solitudinum horrore: subire tacitam religionem animos propius accedentium, præterque horrorem elati super nubila, atque in viciniam lunaris circuli. Eundem noctibus micare crebris ignibus, *Ægipanum Satyrorumque* lascivia impleri, tibiarum ac fistulæ cantu, tympanorumque & cymbalorum sonitu strepere. Hæc celebrati autores prodidêre, præter *Herculi* & *Perseo* laborata ibi. Spatium ad eum immensum incertumque.

Fuêre & *Hannonis Carthaginiensium* ducis commentarii, *Punicis* rebus florentissimis explorare ambitum *Africæ* jussi: quem secuti plerique è *Græcis* nostrisque, & alia quidem fabulosa, & urbes multas ab eo conditas ibi prodidêre, quarum nec memoria ulla, nec vestigium extat.

*Scipione Æmiliano* res in *Africa* gerente, *Polybius* Annalium conditor, ab eo accepta classe, scrutandi illius orbis gratia circumvectus, prodidit à monte eo ad occasum versus, saltus plenos feris, quas generat *Africa*, ad flumen *Anatin* CCCCLXXXXV. M. pass. Ab eo *Lixum* CCV. M. passuum: à *Gaditano* freto CXII. M. pass. abesse. Inde sinum qui vocetur *Saguti*. Oppidum in promontorio *Mulelacha*. Flumina, *Subur*, & *Salam*. Portum *Rutubis* à *Lixo* CCXIII. M. pass. Inde promontorium *Solis*: portum *Risardir*: *Gætulos Autololes*: flumen *Cosenum*: gentes, *Scelatitos* & *Masatos*. Flumen *Masatat*: flumen *Darat*, in quo crocodilos gigni. Deinde sinum DCXVI. M. pass. includi montis *Barce* promontorio excurrente in occasum, quod appellat *Surrentium*. Postea flumen *Palsum*, ultra quod *Æthiopas Perorsos*, quorum à tergo *Pharusios*. Iis jungi mediterraneos *Gætulos Daras*. At in ora *Æthiopas Daratitas*, flumen *Bambotum*, crocodilis & hippopotamis refertum. Ab eo

eo montes perpetuos usque ad eum, quem *Theôn ochema* dicemus. Inde ad promontorium *Hesperium* navigatione dierum ac noctium x, in medio eo spatio *Atlantem* locavit, à cæteris omnibus in extremis *Mauritaniæ* proditum.

*Romana* arma primùm, *Claudio* principe in *Mauritania* bellavêre, *Ptolemæum* regem à *C. Cæsare* interemptum ulciscente liberto *Ædemone*, refugientibusque barbaris, ventum constat ad montem *Atlantem*. * * *

Indigenæ tamen tradunt in ora ab *Sala* centum quinquaginta mill. passuum: flumen *Asanam* marino haustu, sed portu spectabile: mox amnem quem vocant *Fut*: ab eo ad *Dyrin* (hoc enim *Atlanti* nomen esse eorum lingua convenit) ducenta mill. passuum interveniente flumine, cui nomen est *Vior*. Ibi fama, exstare circa vestigia habitati quondam soli, vinearum palmetorumque reliquias.

*Suetonius Paulinus*, (quem Consulem vidimus) primus *Romanorum* ducum transgressus quoque *Atlantem* aliquot millium spatio, prodidit de excelsitate quidem ejus, quæ cæteri: imas radices densis altisq; repletas sylvis incognito genere ar-

A borum, proceritatem spectabilem esse enodi nitore, frondes cupressis similes, præterq; gravitatem odoris, tenui eas obduci lanugine: quibus addita arte, posse, quales è bombyce, vestes confici. Verticem altis etiam æstate operiri nivibus. Decumis se eò pervenisse castris, & ultra ad fluvium, qui *Ger* vocaretur, per solitudines nigri pulveris eminentibus interdum velut exustis cautibus, loca inhabitabilia fervore, quanquam hyberno tempore, expertum Qui proximos inha- B bitent saltus, refertos elephantorum, ferarumque, & serpentium omni genere, *Canarios* appellari. Quippe victum ejus animalis promiscuum his esse, & dividua ferarum viscera. Junctam *Æthiopum* gentem, quos *Perorsos* vocant, satis constat. *Juba Ptolemæi* pater qui prius utrique *Mauritaniæ* imperavit, studiorum claritate memorabilior etiam, quàm regno, similia prodidit de *Atlante*: præterque gigni ibi herbam euphorbiam nomine ab inventore medico C suo appellatam. Cujus lacteum succum miris laudibus celebrat in claritate visus, contraque serpentes, & venena omnia, privatim dicato volumine. * * *

Excerpta ex Plinio.

## TINGITANIA PROVINCIA. Cap. II.

*Tingitaniæ* provinciæ longitudo CLXX. M. passuum est. Gentes in ea, quondam præcipua *Maurorum*, unde nomen, quos plerique *Maurusios* dixerunt. Attenuata bellis ad paucas recidit familias. Proxima illi *Massæsylorum* fuerat, sed simili modo extincta est. *Getulæ* nunc tenent gentes, *Baniuræ*, multoque validissimi *Autololes*: & horum pars quondam *Vesuni*, qui avulsi his propriam fecêre gentem, versi ad *Æthiopas*. Ipsa provincia ab Oriente montuosa, fert elephantos. In *Abila* quoque monte, & quos *Septem fratres* à simili altitudine appellant: ii freto imminent juncti *Abilæ*. Ab his ora interni maris. Flumen *Tamuda* navigabile, quondam & oppidum. Flumen *Laud*, & ipsum navigiorum capax. *Rusadir* oppidum & portus, *Malvana* fluvius navigabilis.

*Siga* oppidum ex adverso *Malachæ* in *Hispania* sitæ, *Syphacis* regia, alterius jam *Mauritaniæ*. Namque diu regum nomina obtinuêre, ut *Bogudiana* appellaretur extima: itemque *Bocchi*, quæ nunc *Cæsariensis*. Ab ea *Portus Magnus* à spatio appellatus, civium *Romanorum* oppidum. Amnis *Mulucha*, *Bocchi Massæsylorumque* finis. *Quiza Xenitana* peregrinorum oppidum, *Arsennaria Latinorum*, tribus millibus passuum à mari. *Cartenna* colonia *Augusti*, legio secunda. Item colonia ejusdem deD ducta, cohorte prætoria, *Gunugi*. Promontorium *Apollinis*: oppidumque ibi celeberrimum *Cæsarea*, antea vocitatum *Iol*, *Jubæ* regia, à Divo *Claudio* coloniæ jure donata: ejusdem jussu deductis veteranis, *Oppidum novum*: & *Latio* dato, *Tipasa*. Itemque à *Vespasiano* Imperatore eodem munere donatum *Icosion*. Colonia *Augusti Rusconiæ*. *Rusucurium* civitate honoratum à *Claudio*. *Rusazus* colonia *Augusti*. *Salde* colonia ejusdem. Item *Igilgili*. Oppidum E *Tucca* impositum mari, & flumini *Ampsagæ*. Intus colonia *Augusta*, quæ item *Succabar*: item *Tubusuptus*. Civitates: *Timici*, *Tigavæ*. Flumina: *Sardabal*, *Aveus*, *Nabar*: gens *Macurebi*: flumen *Usar*: gens *Nabades*. Flumen *Ampsaga*, abest à *Cæsarea* trecentis viginti & duobus millibus passuum. Utriusque *Mauritaniæ* longitudo decies triginta novem mill. Latitudo quadringentorum sexaginta septem mill. passuum.

## NUMIDIA. Cap. III.

Ab *Ampsaga Numidia* est, *Masinissæ* clara nomine, *Metagonitis* terra à *Græcis* appellata: *Numidæ* vero *Nomades* à permutandis pabulis, mapalia sua, hoc est, domus, plaustris circumferentes. Oppida: *Cullu*, *Rusicade*, & ab ea quadraginta octo M. passuum in mediterraneo colonia *Cirta*, *Sittianorum* cognomine: & alia intus *Sicca*: liberumque oppidum *Bulla regia*. At in ora *Tacatua*, *Hippo regius*, flumen *Armua*. Oppidum *Tabraca* civium *Romanorum*. *Tusca* fluvius, *Numidiæ* finis: nec præter marmoris *Numidici*, ferarumque proventum aliud insigne.

## AFRICA. Cap. IV.

A *Tusca*, *Zeugitana* regio, & quæ propriè vocetur *Africa*, est. Tria promontoria: *Candidum*: mox *Apollinis*, adversum *Sardiniæ*: *Mercurii*, adversum *Siciliæ*, in altum procurrentia, duos efficiunt sinus: *Hipponensem*, proximum ab oppido, quod *Hipponem dirutum* vocant, *Diarrhytum* à *Græcis* dictum, propter G aquarum irrigua. Cui finitimum *Theudalis* im-

*Excerpta ex Plinio.*

mune oppidum, longiùs à litore. Dein promontorium *Apollinis*, & in altero sinu *Utica* civium *Romanorum*, *Catonis* morte nobilis: flumen *Bagrada*. Locus, *Castra Cornelia*: colonia *Carthago* magnæ in vestigiis *Carthaginis*: colonia *Maxulla*. Oppida: *Carpi*, *Misua*, & liberum *Clupea* in promontorio *Mercurii*. Item libera *Curubis*, *Neapolis*. Mox *Africæ* ipsius alia distinctio. *Libyphœnices* vocantur, qui *Byzacium* incolunt. Ita appellatur regio CCL. M. pass. per circuitum, fertilitatis eximiæ, cum centesima fruge agricolis fœnus reddente terrâ. Hic oppida libera, *Leptis*, *Adrumetum*, *Ruspina*, *Thapsus*. Inde *Thenæ*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim* minorem, ad quam *Numidiæ* & *Africæ* ab *Ampsaga* longitudo CCCCCLXXX. M. passuum: Latitudo, quà cognitum est, CC. M. Ea pars, quam *Africam* appellavimus, dividitur in duas provincias, veterem & novam, discretas fossa, inter *Africanum* sequentem & reges, *Thenas* usque perducta, quod oppidum à *Carthagine* abest CCXVI. Mill. passuum.

Tertius sinus dividitur in geminos, duarum *Syrtium* vadoso ac reciproco mari diros. Ad proximam, quæ minor est, à *Carthagine* CCC. M. pass. *Polybius* tradit: Ipsam centum M. passuum aditu, CCC. M. ambitu. Et terra autem, syderum observatione, ad eam per deserta arenis, perque serpentes iter est. Excipiunt saltus repleti ferarum multitudine: & introrsus elephantorum solitudine, mox deserta vasta, ultraque *Garamantes*, ab *Augylis* dierum XII. itinere distantes. Super illos fuêre gens *Psylli*, super quos lacus *Lycomedis*, desertis circumdatus. *Augylæ* ipsi medio ferè spacio locantur ab *Æthiopia*, quæ ad Occidentem vergit, & à regione quæ duas *Syrtes* interjacet, pari utrinque intervallo. Sed

A litore inter duas *Syrtes*, CCL. M. passuum. Ibi civitas *Oeensis*, *Cynips* fluvius ac regio. Oppida: *Neapolis*, *Gaphara*, *Abrotonum*, *Leptis altera*, quæ cognominatur *Magna*. Inde *Syrtis major*, circuitu DCXXV. aditu autem CCCXII. M. passuum. Inde accolit gens *Cisipadum*. In intimo sinu fuit ora *Lotophagôn*, quos quidam *Alachroas* dixêre, ad *Philænorum* aras: ex arena sunt eæ. Ab his non procul à continente palus vasta amnem *Tritonem* nomenque ab eo acci- B pit, *Pallantias* appellata *Callimacho*, & citra minorem *Syrtim* esse dicta: à multis verò inter duas *Syrtes*. Promontorium, quod majorem includit, *Borion* appellatur. Ultra *Cyrenaica* provincia.

Ad hunc finem *Africa* à fluvio *Ampsaga* populos XXVI. habet, qui *Romano* parent imperio. In his colonias VI. præter jam suprà dictas, *Uthinam*, *Tuburbin*. Oppida civium *Roman.* XV. ex quibus in mediterraneo dicenda *Azuritanum*, C *Abutucense*, *Aboriense*, *Canopicum*, *Chilmanense*, *Simittuense*, *Thunusidense*, *Tuburnicense*, *Tynidrumense*, *Tibigense*, *Ucitana* duo, majus, & minus: *Vagense*. Oppidum *Latinum* unum *Usalitanum*. Oppidum stipendiarium unum, Castris *Corneliis*. Oppida libera triginta, ex quibus dicenda intus *Acolitanum*, *Acharitanum*, *Avinense*, *Abziritanum*, *Canopitanum*, *Melzitanum*, *Materense*, *Salaphitanum*, *Tusdritanum*, *Tiphicense*, *Tunicense*, *Theudense*, *Tagestense*, D *Tigense*, *Ulusubritanum*, *Vagense* aliud, *Vicense*, *Zamense*. Ex reliquo numero non civitates tantùm, sed pleræque etiam nationes jure dici possunt, ut *Natabudes*, *Capsitani*, *Misulani*, *Sabarbares*, *Massyli*, *Nisives*, *Vamacures*, *Ethini*, *Mussini*, *Marchubii*, & tota *Gætulia* ad flumen *Nigrin*, qui *Africam* ab *Æthiopia* dirimit.

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### INSULÆ *circa* AFRICAM, & *ex adverso* AFRICÆ, CAP. VII.

Insulas non ita multas complectuntur hæc maria. Clarissima est *Meninx*, longitudine XXV. M. passuum, latitudine XXII. ab *Eratosthene Loto phagitis* appellata. Oppida habet duo, *Meningem* ab *Africæ* latere: & altero, *Thoar*: ipsa à dextro *Syrtis* minoris promontorio passibus CC. sita. Ab ea centum M. pass. contra lævum, *Cercina*, cum urbe ejusdem nominis libera, longa XXV. M. pass. lata dimidium ejus, ubi plurimum: at in extremo non plus quinque M. passuum. Huic perparva, *Carthaginem* versus, *Cercinitis* ponte jungitur. Ab his quinquaginta M ferè E passuum *Lopadusa*, longa VI. M. pass. Mox *Gaulos* & *Galata*, cujus terra scorpionem, dirum animal *Africæ*, necat. Dicuntur & in *Clupea* emori, cujus ex adverso *Cosyra* cum oppido. At contra *Carthaginis* sinum duæ *Ægimori* aræ, scopuli verius, quàm insulæ, inter *Siciliam* maximè & *Sardiniam*. Autores sunt, & has quondam habitatas subsedisse.

## EXCERPTA ex *Solino*.

### LIBYA. HORTI HESPERIDUM. MONS ATLAS. CAP. XXIV.

DE *Hispania* est excursus in *Libyam*; nam *Belone* progressos, quod *Bæticæ* oppidum est, ultra interjacens fretum trium & triginta millium passuum *Tingi* excipit, *Mauritaniæ* nunc colonia, sed cujus primus author *Antæus* fuit. Por- F rò quod in illo ambitu *Ægyptium* finitur pelagus, & *Libycum* incipit, placuit ut *Africam* Libyam diceremus. Quidam tamen *Libyam* à Li-

bya

*bya Epaphi* filia, *Africam* autem ab *Afro Libys Herculis* filio potius dictam receperunt. *Lix* quoque colonia in eodem tractu constituta est, ubi *Antæi* regia, qui implicandis explicandisque nexibus humi melius sciens, velut genitus matre terra, ibidem ab *Hercule* victus est. Nam de hortis *Hesperidum*, & pervigili dracone, ne famæ licentia vulneretur fides, ratio hæc est. Flexuoso meatu æstuarium è mari fertur adeò sinuosis lateribus tortuosum, ut visentibus procul lapsus angueos fracta vertigine mentiatur: idque quod hortos appellavêre, circundat: unde pomorum custodem interpretantes, struxerunt iter ad mendacium fabulandi. Sed hæc insula insinuata finibus alvei recurrentis, & in quibusdam æquoris spiris sita, præter arbores oleastri similes, & aram sacram *Herculi*, aliud nihil præfert quo propaget vetustatis memoriam. Verum ultra frutices aureos & metalla frondentia, illud magis mirum, quod solum inferiore licet libra depressius, nunquam tamen accessu freti superlabitur, sed obstaculo naturalis repaguli in ipsis marginibus hæret unda & intimis orarum superciliis sponte fluctus ingrui resistuntur: spectandum nimirum ingenium loci, planicies manet sicca, quamvis prona superveniant æquora. *Sala* oppidum imminet *Salæ* flumini. Ab hoc per *Autololum* gentem iter est in *Atlanticas* solitudines. *Atlas* mons è media arenarum consurgit vastitate, & eductus in viciniam Lunaris circuli, ultra nubila caput condit: quà ad Oceanum extenditur, cui à se nomen dedit, manat fontibus, nemoribus inhorrescit, rupibus asperatur, squalet jejunio, humo nuda nec herbida: qua *Africæ* contraversus est, felix nascentibus sponte frugibus, arboribus proceris opacissimus, quarum odor gravis, comæ cupressi similes vestiuntur lanugine, sericis velleribus nihil viliore. In eo latere & herba Euphorbia copiosa, cujus succus ad ocularium proficit claritatem, nec mediocriter percellit vim venenorum. Vertex semper nivalis. Saltus ejus quadrupedes, ac serpentes feræ, & cum his Elephanti occupaverunt. Silet per diem universus, nec sine horrore secretus est; lucet nocturnis ignibus: choris Ægipanum undique personatur: audiuntur & cantus tibiarum, & tinnitus Cymbalorum per oram maritimam. A *Lixo* abest quinque & ducentis millibus passuum: *Lix* à *Gaditano* freto centum duodecim millibus. Habitatus antè ut indicat loci facies quondam cultu exercita, in qua usque adhuc vitis & palmæ extat vestigium: apex *Perseo* & *Herculi* pervius, cæteris inaccessus: ita fidem ararum inscriptio palam facit. Quà spectat occasum, inter ipsum & flumen *Anatim* per quadringenta nonaginta sex millia passuum infames bestiis sylvæ obsident. Amnes circa eum non tacendi: qui licet separentur intervallis amplioribus, transierunt tamen in quoddam *Atlantici* nominis* ministerium. *Asana* marino haustu, *Bambothum* Crocodilis & Hippopotamis refertum. Ultra adhuc amnis, qui atro colore exit per intimas & exustas solitudines, quæ torrente perpetuo, & Sole nimio plus quàm ignito, nunquam ab æstu vindicantur.

Hæc de *Atlante*, quem *Mauri Adderim* nominant, & *Hannonis Punici* libri, & nostri annales prodiderunt: *Juba* etiam *Ptolemæi* filius, qui utriusque *Mauritaniæ* regno potitus est: *Suetonius* quoque *Paulinus* summam huic cognitioni imposuit manum, qui ultra *Atlantem* primus, & penè solus *Romana* signa circumtulit.

## MAURITANIA. ** Cap. XXV.

E Provinciis *Mauritanis Tingitana*, quà Solstitiali plagæ obvia est, quaque porrigitur ad internum mare, exurgit montibus septem: qui à similitudine *Fratres* appellati, freto imminent. Hi montes Elephantis frequentissimi. * * * * *Cæsariensi* colonia *Cæsaria* inest à Divo *Claudio* deducta, *Bocchi* prius regia, postmodum *Jubæ* indulgentia populi *Romani* dono data. Inest & oppidum *Siga*, quod habitatum *Siphaci* fuit. Nec ab *Icosio* taciti recedamus. *Hercule* enim illa transeunte, viginti qui à comitatu ejus desciverant, locum deligunt, jaciunt mœnia: ac ne quis imposito à se nomine privatim gloriaretur, de condentium numero urbi nomen datum.

## NUMIDIA. ** Cap. XXVI.

Quod est à flumine *Amsaga*, *Numidiæ* datur. Hujus incolæ quandiu errarunt pabulationibus vagabundis, *Nomades* dicti sunt. Urbes in ea quamplurimæ nobilesque, sed *Cirta* eminet, dein *Chulli* purpurario fuco *Tyriis* velleribus comparatæ. Omnis hæc regio finibus in *Zeugitanum* limitem desinit. Qua parte sylvestris est, feras educat: qua jugis ardua est, equos alit. Eximio etiam marmore prædicatur. *Numidici* ursi forma cæteris præstant, rabie duntaxat & villis profundioribus: nam genitura par est quoquo loco genitis. * * *

## AFRICA *cum* CYRENAICA *Regione.* Cap. XXVII.

Omnis *Africa* à *Zeugitano* pede incipit, promontorio *Apollinis Sardiniæ* contraversa: promontorio *Mercurii* procedens in frontem *Sicanam*. Proinde extenta in duas prominentias, quarum altera promontorium *Candidum* dicitur: alteram, quæ est in *Cyrenaica* regione, *Phucuntem* vocant. Ea per sinum *Creticum* opposita *Cretæ* insulæ, contra *Tenaron Laconicæ* excurrit. Arenis *Catabathmi Ægypto* insinuata, cui proximi *Cyrenenses*, extenditur inter duas *Syrtes*, quas inaccessas vadosum ac reciprocum mare efficit: cujus sali defectus, vel incrementa haud promptum est deprehendere, ita incertis motibus nunc in brevia crescit dorsuosa, nunc

* In aliis exemplar. *montis*.

Excerpta ex Solino.

inundatur æstibus inquietis: & auctor est *Varro*, perflabilem ibi terram ventis penetrantibus subitam vim spiritus citissime aut revomere maria, aut resorbere. Omnis hæc plaga ab *Æthiopia* & terminis *Asiæ Nigri* flumine, qui *Nilum* parit, ab *Hispaniæ* freto scinditur: latere, quo ad meridiem vergit, fontium inops & infamis siti: altrinsecus quà septentrionem patitur, aquarum larga: in agro *Byzaceno*, qui patet passuum ducenta vel amplius millia, glebis ita præpinguibus ut jacta ibi semina cum incremento centesimæ frugis renascantur. Externos ibi plurimos conventasse, argumentum de urbibus & locis dabimus. *Borion* promontorium, quod Aquilone cæditur, *Græci* advenæ sic vocaverunt. *Hipponem*, *Regium* postea dictum, item *Hipponem* alterum de interfluente freto *Diarrhyton* nuncupatum, nobilissima oppida, equites *Græci* condiderunt. *Clypeam* civitatem *Siculi* extruunt, & *Aspida* primùm nominant. *Veneriam* etiam, in quam *Veneris Erycinæ* religiones transtulerunt. *Achæi Tripolin* lingua sua signant de trium urbium numero, *Oeæ*, *Sabratæ*, *Leptis Magnæ*. *Philænis* fratribus à laudis cupidine *Graium* vocamen datum. *Adrymeto* atque *Carthagini* auctor est à *Tyro* populus: sed quæ super *Carthagine* veraces libri prodiderunt, hoc loco reddam. Vrbem istam, ut *Cato* in oratione Senatoria autumat, cùm rex *Japon* rerum in *Libya* potiretur, *Elissa* mulier exstruxit domo *Phœnix*, & *Carthadam* dixit, quod *Phœnicum* ore exprimit *Civitatem novam*. Mox sermone verso in verbum *Punicum*, & hæc *Elissa*, & illa *Carthago* dicta est: quæ post annos septingentos triginta septem exciditur, quàm fuerat constituta. Deinde à *C. Graccho* colonis *Italicis* data, & *Junonia* dicta, aliquantisper ignobilis, humili & languido statu: demum in claritatem secundæ *Carthaginis*, interjectis centum & duobus annis, *M. Antonio*, *P. Dolabella* Consulibus enituit, alterum post urbem *Romam* terrarum decus. * * *

Inter *Syrtes*, p. 38. A. quamvis terra pergentibus, iter sideribus destinatur: nec aliter cursus patescit: nam putris soli faciem aura mutat, & minimo licet vento, tantam diversitatem flatus efficit, subinde perversis sitibus locorum nulla indicia agnitioni relinquantur: cùm modò quæ fuerant tumulis ardua, in valles residunt: modò quæ vallibus pressa, cœtu pulveris aggerantur. Ita etiam continens naturam maris sui patitur: nec interest ubi potius sint procellæ, cùm ad exitium viantium elementis congruentibus in terris flabra sæviant, in mari terræ. Utræque *Syrtes* ducentis quinquaginta millibus passuum separantur. Aliquanto clementior, quæ minor est. *Cn.* denique

A *Servilio*, *C. Sempronio* Coss. inter hæc vadosa classem *Romanam* impunè accepimus perfretasse. In hoc sinu *Meninx* insula post *Mynturnenses* paludes *C. Mario* fuit latebra. Supra *Garamantas Psylli* fuerunt, contra noxium virus muniti incredibili corporis firmitate. Soli morsibus anguium non interibant, & quamvis dente letali appetiti, incorrupta durabant sanitate. Recens etiam editos serpentibus offerebant: si essent partus adulteri, matrum crimina plectebantur B interitu parvulorum: si pudici, probos ortus à morte paterni sanguinis privilegium tuebatur. Sic originis fidem probabant venenis judicantibus. Sed hæc gens interivit à *Nasamonibus* capta: neque quicquam aliud præter opinionem de vestigio nominis sui *Psylli* reliquerunt. *Nasamonitem* lapidem *Nasamones* dant, sanguineum universum, nigris venulis adumbratum. In intimo recessu *Syrtis* majoris circa *Philænorum* aras *Lotophagos* fuisse discimus, nec incertum C est. A *Philænorum* aris non procul palus est, quam *Triton* amnis influit, ubi speculatam se *Artium Deam* crediderunt. *Major Syrtis* ostentat oppidum, *Cyrenas* vocant, quod *Battus Lacedæmonius* Olympiade quinta & quadragesima, rege *Martio* res *Romanas* tenente, anno post *Troiam* captam quingentesimo octogesimo sexto condidit: quæ domus *Callimacho* poëtæ fuit patria. Inter hoc oppidum, & templum *Hammonis* millia passuum quadringenta sunt. Templo *Fons* D proximat *Soli sacer*, qui humoris nexibus humum favillaticam stringit, & in cæspitem solidat. In qua gleba non sine miraculo lucus viret, undique secus agris arentibus. Illic & lapis legitur, *Hammonis* vocant cornu: nam ita tortuosus est & inflexus, ut effigiem reddat cornus arietini. Fulgore aureo est. Prædivina somnia repræsentare dicitur subjectus capiti incubantium. Et arbor est *Melopos* nomine, ex qua profluit lentus humor, quem à loco *Hammoniacum* nominamus. E Apud *Cyrenenses* præterea *Sirpe* gignitur, odoratis radicibus, virgulto herbido magis quàm arbusto: cujus è culmo exudat stato tempore pingue roscidum, idque pascentium hircorum inhæret barbulis: ubi cùm arefactum inolevit guttis stiriacis, legitur ad usum mensarum, vel medelis. Dictum est primum *Lac Sirpicum*, quoniam manat in modum lacteum: deinde usu derivante *Laser* nominatum. Quæ germina initio barbaricæ impressionis vastatis agris, postea ob intolerandam F vectigalis nimietatem, fermè penitus ipsi accolæ eruerunt. *Cyrenis* ab læva *Africa* est, ab dextra *Ægyptus*, à fronte sævum & importuosum mare, à tergo *Barbarorum* variæ nationes, & solitudo inculta &c. * * *

## GENS AMANTUM *&c.* CAP. XXVIII.

Inter *Nasamonas*, & *Troglodytas* gens *Amantum* est, quæ salibus domos exstruunt: quos in modum cautium è montibus excitatos, ad usum ædium cæmentitiis nectunt struicibus. Tanta ibi hujusce venæ copia est, ut tecta faciant è salinis. Hi sunt *Amantes*, qui commercium cum *Troglodytis* habent Carbunculi gemmæ.

Citra *Amantes* propiores *Nasamonibus Asbystæ Lasere* vivunt, hoc aguntur, hoc illis edule est. * * * Ex parte [ CAP. XXIX. ] qua *Cercina* est, accepimus *Gauloën* Insulam in qua serpens G neque nascitur, neque vivit invecta: propterea jactus ex ea quocunque gentium pulvis, arcet angues: scorpiones superjactus ilicò perimit. * * *

† In ex. aliis, *Hoc aluntur, hoc illis dulce est.*

Ex-

# Excerpta ex *Itinerario.*

*Columnæ Herculis.*

*A Tingi Mauretaniæ,* id est, *ubi Bacuetes, & Macenites Barbari morantur, per maritima loca Carthaginem usque.* M. P. XVIII. XLVIIII.

| | |
|---|---|
| Ab Exploratione, quæ ad Mercurios dicitur, Tingi usque. | M.P. CLXXIIII. |
| Rusadder. | M.P. CCCXVIII. |
| Cæsarea Mauretaniæ. | M.P. CCCCXCIII. |
| Saldis. | M.P. CCXVIII. |
| Russiccade. | M.P. [1]CCCXVIII. |
| Hippone Regio. | M.P. [2]CCXV. |
| Carthagine. | M.P. [3]CXIII. |

*Litora mansionibus his.*

| | |
|---|---|
| Ad Mercurios. | M.P. CLXXIIII. |
| Salaconia. | M.P. XVI. |
| Thamusida. | M.P. XXXII. |
| Banasa. | M.P. XXXII. |
| Frigidis. | M.P. [4]XXIIII. |
| Lix Col. | M.P. XVI. |
| Tabernis. | M.P. XVI. |
| Zili. | M.P. XIIII. |
| Ad Mercuri. | M.P. VI. |
| Tingi Colonia. ☞ | M.P. XVIII. |

*A Tingi litoribus navigatur usque ad Portus Divinos.*

| | |
|---|---|
| Ad septem Fratres. | M.P. LX. |
| Ad Abilem. | M.P. [5]XIIII. |
| Ad Aquilam minorem. | M.P. [6]XIIII. |
| Ad Aquilam majorem. | M.P. [7]XIIII. |
| Ad Promuntorium Barbari | M.P. [8]XII. |
| Tænia longa. | M.P. XXIIII. |
| Cobucla. | M.P. XXIIII. |
| Parietina. | M.P. XXIIII. |
| Promuntorium | M.P. XXV. |
| Ad sex Insulas. | M.P. XII. |
| Promuntorio Cannarum. | M.P. XXX. |
| Promuntorio Russadi. | M.P. L. |
| Russadder Col. | M.P. XV. |
| Ad tres Insulas. | M.P. LXV. |
| Flumen Malva. | M.P. XII. |

*Flumen Malva dirimit Mauretanias duas. Incipit Cæsariensis.*

| | |
|---|---|
| Lemnis. | M.P. XXII. |
| Popleto flumen. | M.P. XXX. |
| Ad Fratres. | M.P. VI. |
| Artisiga. | M.P. XXV. |
| Portu Cæcili. | M.P. XII. |
| Siga Municip. | M.P. XV. |

| | | |
|---|---|---|
| A | Portu Sigensi. | M.P. III. |
| | Camarata. | M.P. XII. |
| | Ad Salsum flumen. | M.P. [9]XII. |
| | Ad Crispas. | M.P. XXV. |
| | Gilva Colonia. | M.P. [10]V. |
| | Castra Puerorum. | M.P. XXIII. |
| | Portus Divinos. | M.P. XVIII. |
| | Portum Magnum | M.P. XXXVI. |
| | Quiza Municip. | M.P. XL. |
| | Arsenaria. | M.P. XL. |
| B | Cartenna Col. | M.P. XVIII. |
| | Lar Castellum. | M.P. [11]XIIII. |
| | Cartili. | M.P. XV. |
| | Gunugus. | M.P. XII. |
| | Cæsarea Colonia. | M.P. [12]XII. |
| | Tipasa Colonia. | M.P. XVI. |
| | Casæ Calventi. | M.P. XV. |
| | Icosium Colon. | M.P. XXXII. |
| | Rusguniæ Colon. | M.P. XV. |
| | Rusubbicari. | M.P. XXIIII. |
| C | Cisi Municip. | M.P. XII. |
| | Rusuccuro Col. | M.P. XII. |
| | Iomnio Munic. | M.P. XVIII. |
| | Rusazis Munic. | M.P. XXXVIII. |
| | Saldis Colon. | M.P. [13]XXXV. |
| | Musslubio. | M.P. XXVII. |
| | Coba Municip. | M.P. XXVIII. |
| | Igilgili Colon. | M.P. [14]XXXVIII. |
| | Paccianis Matidiæ. | M.P. [15]XXXV. |
| | Chulli Munic. | M.P. LX. |
| D | Rusiccade. | M.P. L. |
| | Paratianis. | M.P. [16]XXV. |
| | Culucitanis. | M.P. [17]XVIII. |
| | Tacatua. | M.P. [18]XXII. |
| | Sulluco. | M.P. XXII. |
| | Hippone Regio Col. | M.P. XXXII. |
| | Ad Dianam. | M.P. XXXII. |
| | Nalpotes. | M.P. XL. |
| | Thabraca. | M.P. [19]XXIIII. |
| | Hippone Zarito. | M.P. LX. |
| E | Tuniza. | M.P. XX. |
| | Membrone. | M.P. X. |
| | Utica. | M.P. VI. |
| | Ad Gallum Gallinacium. | M.P. XII. |
| | Carthagine. | M.P. XV. |

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|---|---|
| A Carthagine Cirta. | M.P. [20]CCCXXI. |
| Sitifi | M.P. C. |
| Cæsarea | M.P. CCCI. Sic. |

F *A Carthagine*

| | |
|---|---|
| Unuca. | M.P. XXII. |
| Sicilibra. | M.P. VII. |
| Vallis. | M.P. XV. |
| Coreva. | M.P. XX. |
| Musti. | M.P. XXVIII. |
| Laribus Colonia. | M.P. XXX. |

☞ *Surita* & alii *Tingi* (ut nomina multa alia urbium) efferebant quarto casu; sed enim immerito. Constat urbium nomina Latinitate labente sexto casu, ac si essent indeclinabilia, fuisse prolata. Consentius in arte p.2030. *Interdum,* inquit, *efferuntur novo modo, & quasi monoptoto, ut Curibus, Trallibus, Turribus, Sulcis, Servitiis, Tigavis.* Vid. Wesselingii Notam in voce Tingi.

1 Codex Vaticanus habet CXVII. *Wessel.*. 2 Exemplar Blandinianum habet CXV. *Surit.* 3 In nonnullis exemplar. CXCIII. *Id.* 4 In Bl. XXXIIII. *Id.* 5 In Bl. & Neapolitano XXIIII. at in Longoliano XXXIIII. *Id.* 6 In Bl. & Long. XXIIII. *Id.* 7 In Bl. XXIIII. *Id.* 8 In Bl. & Neap. XV. *Id.* 9 In aliis exemplar. ad Salum fl. XV. *Id.* 10 In Long XI. *Id.* 11 In aliis XXIIII, XXIII & XX. *Id.* 12 In aliis XXII. *Id.* 13 In Regio exemp. XXV. *Id.* 14 In Reg. XXVIII. *Id.* 15 In nonnull. XXIIII. *Id.* 16 In nonnull. L. *Id.* 17 In Reg. XXV. *Id.* 18 In nonnull. XVIII. *Id.* 19 In nonnull. XXX. *Id.* 20 In nonnull. CCCXXXII. *Wessel.*

Excerpta ex *Itinerario.*

| | |
|---|---|
| Altieuros. | M.P. xvi. A |
| Admedera Colonia. | M.P. xxxii. |
| Thevefte Colonia. | M.P. xxv. |
| Altaba. | M.P. xviii. |
| Jufti. | M.P. xviii. |
| Mercimeri. | M.P. xxiiii. |
| Macomadibus. | M.P. xxiiii. |
| Sigus. | M.P. xxviii. |
| Cirta Colonia. | M.P. xxv. |
| Mileum. | M.P. xxv. |
| Idicra. | M.P. xxv. B |
| Cuiculi. | M.P. xxv. |
| Sitifi. | M.P. xxv. |
| Perdices. | M.P. xxv. |
| Cellas. | M.P. [1] xxviii. |
| Macri. | M.P. xxv. |
| Zabi. | M.P. [2] xxv. |
| Aras. | M.P. [3] xxx. |
| Tatilti. | M.P. xviii. |
| Auza. | M.P. xliiii. |
| Rapidi. | M.P. xvi. C |
| Tirinadi. | M.P. xxv. |
| Caput Cilani. | M.P. xxv. |
| Sufafar. | M.P. xvi. |
| Aquis. | M.P. xvi. |
| Cæfarea. | M.P. xxv. |

*Iter à Sitifi Saldas.* M.P. lxxix. Sic.

| | |
|---|---|
| Horrea. | M.P. xviii. |
| Lesbi. | M.P. xviii. D |
| Tubufuptus. | M.P. xxv. |
| Saldas. | M.P. xviii. |

*Iter à Lambefe Sitifi.* M.P. cii. Sic.

| | |
|---|---|
| Tadutti. | M.P. xviii. |
| Nova Sparfa. | M.P. xxxii. |
| Gemellas. | M.P. [4] xxvii. |
| Sitifi. | M.P. xxv. |

E

*Iter à Thevefte per Lambefem Sitifi.* M.P. ccxii. Sic.

| | |
|---|---|
| Timphadi. | M.P. xxii. |
| Vegefela. | M.P. xx. |
| Mafcula. | M.P. xviii. |
| Glaudi. | M.P. xxii. |
| Tamugadi. | M.P. xxii. |
| Lambefe. | M.P. xiiii. |
| Diana. | M.P. xxxiii. F |
| Nova Petra. | M.P. xiiii. |
| Gemellas. | M.P. xxii. |
| Sitifi. | M.P. xxv. |

*Iter à Turri Cæfaris Cirta.* M.P. xl. Sic.

| | |
|---|---|
| Sigus. | M.P. xv. |
| Cirta. | M.P. xxv. |

*Iter à Tamugadi Lamasbam.* M.P. lxii. Sic. G

| | |
|---|---|
| Tadutti. | M.P. xxviii. |
| Diana Veteranorum. | M.P. xvi. |
| Lamasba. | M.P. xviii. |

*Iter à Lamasba Sitifi.* M.P. lxii. Sic.

| | |
|---|---|
| Zarai. | M.P. xxv. |
| Perdicibus. | M.P. xii. |
| Sitifi. | M.P. xxv. H |

*Iter à Calama[5] Rufuccuro.* M.P. cccxciiii. Sic.

| | |
|---|---|
| Ad Rubras. | M.P. xx. |
| Ad Albulas. | M.P. xxx. |
| Ad Dracones. | M.P. xiiii. |
| Ad Regias. | M.P. xxiiii. |
| Tafaccora. | M.P. xxv. |
| Caftra Nova. | M.P. xviii. |
| Ballene Præfidio. | M.P. xx. |
| Mina. | M.P. xvi. |
| Gadaum Caftra. | M.P. xxv. |
| Vagal. | M.P. xviii. |
| Caftellum Tingitii. | M.P. xviii. |
| Tigauda Municipio. | M.P. xxii. |
| Oppido novo Col. | M.P. xxxii. |
| Tigava Caftra. | M.P. ii. |
| Malliana. | M.P. xvi. |
| Sufafar. | M.P. xviiii. |
| Velifci. | M.P. xv. |
| Tanaramufa Caftra. | M.P. xvi. |
| Tamariceto Præfidio. | M.P. xvi. |
| Rapida Caftra. | M.P. xvi. |
| Rufuccuro Colonia. | M.P. xii. |

*Iter Rufuccuro Saldis.* M.P. [6] cvii. Sic.

| | |
|---|---|
| Tigifi. | M.P. xii. |
| Bidil Municipium. | M.P. xxvii. |
| Tubufuptus. | M.P. xl. |
| Saldis Colonia. | M.P. xxviii. |

*Iter Saldis Igilgili.* M. P. clix. Sic.

| | |
|---|---|
| Ad Olivam. | M.P. xxx. |
| Ad Sava Municipio. | M.P. xxv. |
| Sitifi Colonia. | M.P. xxiiii. |
| Satafi. | M.P. xvi. |
| Ad Bafilicam. | M.P. xvi. |
| Ad Ficum. | M.P. xv. |
| Igilgili. | M.P. xxxiii. |

*Iter à Lambefe Cirta.* M.P. lxxxiv. Sic.

| | |
|---|---|
| Tamugadi. | M.P. xiiii. |
| Ad Rotam. | M.P. xxx. |
| Ad Lacum Regium. | M.P. xx. |
| Cirta Colonia. | M.P. xx. |

*Iter à Mufti Cirta.* M. P. cxcix. Sic.

| | |
|---|---|
| Sicca. | M.P. xxxii. |
| Naraggara. | M.P. xxx. |
| Thagura. | M.P. xx. |
| Tipafa. | M.P. [7] xxxiv. |
| Gafaufula. | M.P. xxxv. |
| Sigus. | M.P. xxxiii. |
| Cirta. | M.P. xxv. |

*Iter à Cirta Hippone Regio* M.P. xciiii. Sic.

| | |
|---|---|
| Aquis Tibilitanis. | M.P. liiii. |
| Ad Villam Servilianam. | M.P. xv. |
| Hippone Regio. | M. P. xxv. |

*Iter ab Hippone Regio Carthagine.* M. P. [8] ccxviii. Sic.

| | |
|---|---|
| Onellaba. | M.P. l. |
| Ad Aquas. | M.P. xxv. |
| Simittu Colonia. | M.P. v. |
| Bulla Regia. | M.P. vii. |
| Novis Aquilianis. | M.P. [9] xxiiii. |
| Vico Augufti. | M.P. xvi. |
| Cluacaria. | M.P. xxx. |
| Tuburbo Minus. | M.P. xv. |
| Cigifa. | M.P. xxviii. |
| Carthagine. | M.P. xviii. |

*Item alio Itinere ab Hippone Regio Carthagine.* M. P. [10] ccxxviii. Sic.

| | |
|---|---|
| Tagafte. | M.P. liii. |

1 In quibufd. xxv. in aliis xviii. *Weff.* 2 in nonnull. xxx. *Id.* 3 In aliis xviii. *Id.* 4 In Reg. xxxviii. *Sur.* 5 In aliis *Cala.* 6 In Vatic. xcvii. *Weff.* 7 In Reg. xxiv. *Sur.* 8 In Vatic. ccxxviii. *Weff.* 9 In nonnull. xxxiii. *Sur.* 10 In Neap. ccxxvi. *Sur.*

Na-

Excerpta ex Itinerario.

| | |
|---|---|
| Naraggara. | M.P. xxv. |
| Sicca Veneria. | M.P. xxxii. |
| Mufti. | M.P. xxxiiii. |
| Membreſſa. | M.P. xxxv. |
| Sicilibba. | M.P. xvii. |
| Unuca. | M.P. xiii. |
| Pertuſa. | M.P. vii. |
| Carthagine. | M.P. xiiii. |

*Iter à Thenis Theveſte.* M.P. clxxv. Sic.

| | |
|---|---|
| Oviſce. | M.P. xxv. |
| Amudarſa. | M.P. xxv. |
| Autenti. | M.P. xxv. |
| Sufetula. | M.P. xxx. |
| Vegeſela. | M.P. xxx. |
| Menegeſem. | M.P. xx. |
| Theveſte. | M.P. xx. |

*Iter ab Aquis Regis Sufibus.* M.P. xliii. Sic.

| | |
|---|---|
| Marazanis. | M.P. xv. |
| Sufibus. | M.P. xxviii. |

*Iter ab Aſſuris Thenas.* M.P. cxcii.

| | |
|---|---|
| Tucca Terebinthina. | M.P. xv. |
| Sufibus. | M.P. xxv. |
| Sufetula. | M.P. xxv. |
| Nara. | M.P. xv. |
| Madaſſuma. | M.P. xxv. |
| Septimunicia. | M.P. xxv. |
| Tabalta. | M.P. xx. |
| Macomadibus. | M.P. xv. |
| Thenis. | M.P. xvii. |

*Iter à Tuburbo per Vallos Tacapas.* M.P. cccviii. Sic.

| | |
|---|---|
| Vallis. | M.P. xviii. |
| Coreva. | M.P. xx. |
| Mufti. | M.P. xxvi. |
| Aſſuras. | M.P. xxx. |
| Tucca Terebinthina. | M.P. xii. |
| Sufibus. | M.P. xxv. |
| Sufetulam. | M.P. xxv. |
| Nara. | M.P. xv. |
| Madaſſuma. | M.P. xxxii. |
| Septimunicia. | M.P. xxv. |
| Tabalta. | M.P. xx. |
| Cellis Picentinis. | M.P. xxx. |
| Tacapis. | M.P. xxx. |

*Iter à Carthagine in Byzantio Sufetula uſque.* M.P. [1]clxxii, Sic.

| | |
|---|---|
| Unuca. | M.P. xxii. |
| Vallis. | M.P. xxii. |
| Coreva. | M.P. xx. |
| Mufti. | M.P. xxvi. |
| Aſſuras. | M.P. xx. |
| Tucca Terebinthina. | M.P. [2]xii. |
| Sufibus. | M.P. xxv. |
| Sufetula. | M.P. xxv. |

*Iter à Carthagine per Adrumetum Sufetula uſque.* M.P. cxc. Sic.

| | |
|---|---|
| Vina. | M.P. xxxiii. |
| Putput. | M.P. x. |
| Horrea Cælia. | M.P. xxxii. |
| Adrumetum. | M.P. x. |
| Vico Augufti. | M.P. xxv. |
| Aquis Regiis. | M.P. xxv. |
| Maſclianis. | M.P. xviii. |
| Sufetula. | M.P. xxxvi. |

*Iter à Tuſdro Theveſte.* M.P. cxcv. Sic.

| | |
|---|---|
| Vico Augufti. | M.P. xxxi. |
| Aquis Regiis. | M.P. [3]xxxv. |
| Maſclianis. | M.P. xviii. |
| Sufetula. | M.P. xxxvi. |
| Cilio. | M.P. xxv. |
| Meneggere. | M.P. xxv. |
| Theveſte. | M.P. xxv. |

*Item alio Itinere à Theveſte Tuſdrum.* M.P. clxxxv. Sic.

| | |
|---|---|
| Meneggere. | M.P. xxv. |
| Cilio. | M.P. xxv. |
| Sufetula. | M.P. xxv. |
| Maſclianis. | M.P. xxxvi. |
| Aquis Regiis. | M.P. xviii. |
| Germaniciana. | M.P. xxiiii. |
| Eliæ. | M.P. xvi. |
| Tuſdro. | M.P. xviii. |

*A Sufibus Adrumetum.* M.P. cviii. Sic.

| | |
|---|---|
| Marazanis. | M.P. [4]xxviii. |
| Aquis Regiis. | M.P. xx. |
| Vico Augufti. | M.P. xxxv. |
| Adrumetum. | M.P. xxv. |

*A Sufetula Clypea.* M.P. [5]ccxvi. Sic.

| | |
|---|---|
| Maſclianis. | M.P. xxxvi. |
| Aquis Regiis. | M.P. xvii. |
| Vico Augufti. | M.P. xxxv. |
| Adrumetum. | M.P. xxv. |
| Horrea. | M.P. xviii. |
| Putput. | M.P. [6]xxx. |
| Curubi. | M.P. xxvi. |
| Vel Neapoli. | M.P. xii. |
| Clypeis | M.P. xx. |

*A Carthagine Clypeis.* M.P. lxxxv. Sic.

| | |
|---|---|
| Maxula Prates. | M.P. x. |
| Caſula | M.P. xx. |
| Curubi. | M.P. xxv. |
| Clypeis. | M.P. xxx. |

| | |
|---|---|
| Iter à Carthagine Thenis. | M.P. ccxvii. |
| Inde Lepti Magna. | M.P. ccccxxii. |
| Inde Alexandria. | M.P. dcccccii. |

*A Carthagine.*

| | |
|---|---|
| Maxula Civitate. | M.P. xviii. |
| Vina Civitate. | M.P. xxviii. |
| Putput Vicus. | M.P. x. |
| Horrea Cælia Vicus. | M.P. [7]xxx. |
| Adrumetum Colonia. | M.P. xviii. |
| Leptiminus Civitate. | M.P. xviii. |
| Tuſdro Colonia. | M.P. xxxiii. |
| Uſula Civitas. | M.P. xxxii. |
| Thenis Colonia. | M.P. xxviii. |
| Macomadibus Municipium. | M.P. xxviii. |
| Cellas Vicus. | M.P. xxvi. |
| Tacapas Colonia. | M.P. xxx. |
| Agma ſive Fulgurita Villa. | M.P. xxx. |
| Gitti Municipium. | M.P. xxv. |
| Ponte Zita Municipium. | M.P. xxxv. |
| Villa Magna, Villa Privata. | M.P. xxx. |
| Fiſida Vicus. | M.P. xxxi. |
| Caſas Villa Aniciorum. | M.P. xxvi. |
| Sabrata Colonia. | M.P. xxx. |

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*A Telepte Tacapas.* M.P. cxlii. Sic.

| | |
|---|---|
| Gemellas. | M.P. xxii. |

1 In nonnull. clxii. *Sur.* 2 In nonnull. xxii. *Weſſ.* 3 Auctius hoc eſt intervallum millibus x, ut priora itinera indicant. *Weſſ.* 4 In Neap. Maratanis M.P. xviii. *Sur.* 5 In Neap. & Longol. cccxvi. *Sur.* 6 Supra ex Putput Vico Horrea Cælia. M.P. xxxii. *Sur.* 7 Vid. Not. 6.

*Excerpta ex Itinerario.*

Gremellas. M.P. XXV.
Capſe. M.P. XXIIII.
Thaſarte. M.P. XXXV.
Aquas Tacapitanas. M.P. XVIII.
Tacapas. M.P. XVII.

* * * * * *

*Itinerarium maritimum.*

* * * * * *

A Maritima Inſula trajectus in Africam, id eſt Stadia. [1]DCCC.
Si Ægimurum Inſulam volveris Provinciæ ſupraſcriptæ. Stadia. DCCCC.
Si Miſſuam Civitatem Provinciæ. Stadia M.
A Miſſua Carpos. Stadia CCC.
A Carpis Carthagine. Stadia CL.
Si autem non Carthagine, ſed ſuperius ad Libyam verſus volveris adplicare, debes venire de Sicilia ab Inſula Maritima in Promuntorium Mercuri. Stadia DCC.
Si Clypea. Stadia DCC.

A Si Curubi. Stadia DCCCC.
Si Neapolim. Stadia MC.
Si Adrumeto. Stadia [2]MDXL.
Iter à Portu Auguſti Urbis trajectus in Africam Carthaginem. Stadia $\overline{\text{V}}$CCL.
A Lilybæo de Sicilia in Carthaginem. Stadia M.D.
A Caralis Sardiniæ trajectus in Portum Auguſti. Stadia III.
A Caralis trajectus in Africam Carthaginem. Stadia M.D.
B A Caralis Galatam uſque Inſulam. Stadia DCCCCXC.
A Galata Tabracam in Africam. Stadia CCC.

* * * * * *

Ante Promontorium Apollinis Ægimurus Inſula à Carthagine. Stadia CCXXX.

* * * * * *

Inſula Cercina. Hæc à Tacapis diſtat Stadia DCXXII.
Inſula Girba, à Gitti de Tripoli Stadia XC.

# EXCERPTA ex *Æthico*; & ex *J. Honorii* Excerptis.

## OCEANI MERIDIANI CONTINENTIA.

*Ex Æthico p. 47.*

*Oceanus meridianus habet,*

Maria II,
Inſulas XVII,
Montes VI,
Provincias XII,
Oppida LXIV,
Flumina II,
Gentes Mazicés multas.

*Oceanus meridianus habet maria,*

Mare Carpathium & Tyrrhenum.

*Oceani meridiani inſulæ ſunt,*

Sicilia,
Pontia,
Carpathos,
Pantatoria[3],
Sardinia,
Coſroſa,
Inara,
Syrtis major,
Loci Capri,
Corſica,
Galata,
Capraria,
Fortunatæ,
Egilio,
Syrtis minor,
Catabathmon,
Girbe.

*Oceani meridiani montes ſunt,*

Pyramides,
Peronicæ[4],
Panteus, vel Panceus,
Perratus[5],
Atlas,
Corveſſa, vel Corvena.

*Oceanus meridianus habet provincias,*

Ægyptum,
Æthiopiam,
Africam,
Getuliam,
Leugi[6],
Numidiam,
Libyam,
Pentapolim,
Tripolim,
Mauritaniam-Cæſaream,
Mauritaniam-Sitifenſem,
*Byzacium*[7].

*Oceanus meridianus habet oppida,*

Arabiam,
Nitiobres,
Foſſam Trajani,
Thebeas,
Thebais,
Beronicen,
Ammon,
Tholomaidis,
Cyrenæ,
Fileno,
Naretæ,
Oea,
Sabratam,
Leptis magnam,
Thacapas,
Diſdum[8],
Thenis,
Tapſos,
Leptis minorem,
Hadrumetum,
Neapolin,
Clypeis,
Carthaginem,
Uticam,
Hippone Zarito,
Thabracam,
Ippone regio,
Ruſiccade,
Calli[9],
Saldis,
Quinque gentiani,
Ruſuccura[10],
Tipaſa,
Cæſarea,
Chartennas,
Portus magnus,
Experides,
Ballos,
Laribus,
Siccens[11].
Obla,
Suſulis,
Aſſuris,
Zama regia,
Suſibus,
Suffetula,
Cilio,
Theleptis[12],
Capſæ,
Admedera,
Theſueſtis[13],
Madauros,
Tuburficunu, vel Tuburſicumi,
Midorum,
Calaman,
Conſtantinam,
Mileu,
Tamugade,
Lambeſæ,
Sitifi,
Magri[14],
[Tavi, vel] Zabi,
Tabuſutia[15],
Bioa[16].

*Oceanus meridianus habet flumina duo,*

Nilum & Bagradam.

1 Habet regium exemplar & reliqua, Stadia DCCCC. *Sur.* 2 In Reg. CIↃ. L. in Neap. Ī. D. LX. *Sur.* 3 Melius ut in *J. Honorii* excerptis, *Pantilaria.* 4 Ibid. *Beronice.* 5 Ibid. *Feratus.* 6 Ibid. *Zeugis.* 7 *Byzacium*, vel *Byzantium* ut poſtea ſcribitur, ſupplendum eſſe videtur ex *J. Honorio*, ut ſuæ XII Prov. numero completæ ſint: ſic autem à *J. Honorio* XII hæ provinciæ enumerantur; Ægyptus, Æthiopia, Æthiopes, Africa, Getulia, Byzacium, Zeugis, Numizia, Libya, Pentapolis, Triſpolis, Mauretania. 8 Ibid. *Thuſdrum.* 9 Ibid. *Culli.* 10 Ibid. *Ruſuccuru.* 11 Ibid. *Sicca.* 12 Ibid. *Teleptis, Cartennas* &c. ſine *h* leguntur. 13 *Theveſtes.* 14 Ibid. *Macri.* 15 Ibid. *Tubuſubtu.* 16 Ibid. *Bida.*

Ho-

Excerpta ex *Æthico.*

Horum *Nilus*, qui & *Geon* appellatur, de secretioribus promit: sed in exordio in *Æthiopia* videtur, & facit lacum magnum, qui currit in circulo, instagnans millia CLIV, & exiens de eo lacu, pervenit ad cataractas veteriores: conficit millia CCCCLXXIV.

Fluvius *Bagrada* cum Provinciæ *Africæ* magnus nobilisque & unicus sit, cur à majoribus * inter fluvios non nominatus sit ignoramus.

Oceanus meridianus habet innumerabiles *Gentes*, quæ nec colligi numero, nec existimari aut comprehendi præ interjacentibus eremis possunt.

* * * * * *

*Africæ* (p.52.) principium est à finibus *Ægypti* urbisque *Alexandriæ*, ubi *Partheno* civitas sita est, super hoc mare magnum, quod omnes plagas terrasque medias interluit. Unde per loca, quæ *Catabathmon* vocant, jam procul à castris *Alexandri Magni*, & super lacum *Galearum*, deinde juxta superiores fines *Auasitarum* missa in transversum per *Æthiopiæ* deserta meridianum contingit oceanum. C Terminus *Africæ* est qui & *Europæ*: id est, fauces *Gaditani* freti. Ultimus autem finis ejus est mons *Atlas*, & insulæ, quas *Fortunatas* vocant.

* * * * * *

*Libya* (p. 63.) *Cyrenaica* post *Ægyptum* in parte *Africæ* prima est. Hæc incipit à civitate *Parthenio* & *Catabathmo*: inde secundo mari usque ad aras *Philenorum* extenditur, & usque ad oceanum meridianum: quæ habet gentes *Libyorum*, *Æthiopum* & *Garamantum*. ubi est ab oriente *Ægyptus*, à septentrione mare *Libycum*, ab occasu *Syrtes majores* & *Troglodytæ*, quæ habent è contra insulam *Calypso*, à meridie *Æthiopicum* oceanum.

*Tripolis* provincia, quæ est & *Subventana*, vel regio *Arzugum*, ubi *Leptis Magna* civitas est, qua *Arzuges* per *Africæ* limitem generaliter vocantur, habet ab oriente aras *Philenorum* inter *Syrtes Majores* & *Troglodytas*: à septentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtes Minores*; ab E occasu *Byzantium*, usque ad lacum *Salinarum*; à meridie barbaros, *Getulos*, *Natauros* & *Garamantas* usque ad oceanum *Æthiopicum* pertingentes.

*Zeuges* prius non unius loci cognomentum, sed totius provinciæ fuit, velut in hodiernum ita à prudentibus accipitur. *Byzantium* est, ubi ejus metropolis civitas *Hadrumetus* sita est: *Zeugis* est, ubi *Carthago* civitas constituta est.

*Numidia* vocitatur, ubi *Hippos Regius* & *Rusicade* civitates sunt: habet ab oriente *Syrtes Minores* & lacum *Salinarum*, à septentrione mare nostrum, quod spectat ad *Siciliam* & *Sardiniam*: ab A occasu habet *Mauritaniam Sitifensem*: à meridie montem *Suggarem*, & post eos *Æthiopum* gentes pervagantes usque ad oceanum *Æthiopicum.*

*Sitifensis* & *Cæsariensis Mauritaniæ* sunt, quæ habent ab oriente *Numidiam*, à septentrione mare nostrum, ab occasu flumen *Malvam*, à meridie montem *Astrixim*, qui dividit inter vivam terram & arenas eremi jacentes usque ad oceanum, in quibus oberrant *Gangines Æthiopes.*

*Tingi Mauritania Africæ* ultima est totius: hæc B habet ab oriente flumen *Malvam*, à septentrione mare nostrum usque ad fretum *Gaditanum*, quod inter *Abylenæ* & *Calpis* duobus promuntoriis coartatur: ab occidente habet *Atlantem* montem & oceanum *Atlanticum*, sub africo *Hesperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaudas* vocant, usque ad oceanum *Hesperium* contingentes.

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Excerpta ex *J. Honorio.*

*Oceani meridiani fluminum ortus & egestio.*

Nilus ****

Nilotis ****

Fluvius (p.20.) *Vagrada* nascitur in *Tubursicu Numidorum* pergens per *Zeugi* inlustrans Regionem egerit in mari *Tirreno* dispersis crinibus *Utice* oppida diffunditur.

Fluvius *Cartennas* nascitur in campo *Mauro* inde inlustrans litori maritimo *Cesariensi* mari in- D vergit.

Fluvius *Malda* nascitur sub Insulas *Fortunatas* circuiens extremam partem *Mauritaniæ* interdicens inter *Barbares* & *Vacuates* vergit in mari quod appellatur *Columne Erculis.*

Fluvius *Hesperides* nascitur LIX oppidu in campo in circini rutunditate volbitur. influit in oceani ripas meridiani.

*Oceanus meridianus quas gentes habeat.*

| | |
|---|---|
| Hierasicaminas gens, | Bostraei, |
| Nabatæ gens, | Marmaride, |
| Nassammones gens, | Bures, |
| Garamantes, | Mazices, |
| Theriodes, | Musubei, |
| Curbissenses, | Artennites, |
| Beitani, | Barbares, |
| Begguenses, | Salamaggenites, |
| Feratefes, | Bacuates, |
| F Barzufulitani, | Massylii, |
| Fluminenses, | Abenna gens. |
| Quinquegentiani, | |

# Excerpta ex *S. Rufo, P. Orosio, Martiano Capella*; & *Isidoro Hispalensi.*

## EXGERPTA EX S. RUFO.

Excerpta ex *S. Rufo.*

IN *Africam* pro defensione *Siculorum Romana* transmissa sunt Signa. Ter *Africa* rebellavit: ad extremum deleta per *Publium Scipionem Carthagine*, Provincia facta est: nunc sub Proconsulibus agit. *Numidia* ab amicis regibus tenebatur: sed *Jugurthæ*, ob necatos *Adherbalem* & *Hiempsalem Micipsæ* regis filios, bellum indictum est: & eo per *Metellum* consulem attrito, per *Marium* capto, in populi *Romani* potestatem *Numidia* pervenit. *Mauritaniæ* à *Boccho* rege obtentæ sunt. Sed subacta omni *Africa*, *Mauros Juba* rex tenebat; qui in caussa belli civilis, à *Julio Cæsare* victus, mortem sibi propria manu conscivit. Ita *Mauritaniæ* nostræ esse cœperunt: ac per omnem *Africam* sex Provinciæ factæ sunt. ipsa ubi *Carthago* est Proconsularis; *Numidia*, Consularis; G *Byzacium*, Consularis; *Tripolis*, & *Mauritaniæ duæ*, hoc est, *Sitifensis* & *Cæsariensis*, sunt Præsidiales.**

* In MS. *meritoribus* &c. *Gronov.*

## EXCERPTA EX P. OROSIO.

Excerpta ex P. Orosio.

*Tripolitana* provincia quæ & *Subventana*, vel regio *Arzugum* dicitur, ubi *Leptis magna* civitas est, quamvis *Arzuges* per longum *Africæ* limitem generaliter vocentur, habet ab oriente aras *Philenorum* inter *Syrtes Majores* & *Troglodytas*, à septentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtes Minores*, ab occasu *Byzacium* usque ad lacum *Salinarum*, à meridie barbaros *Getulos*, *Nothabres*, & *Garamantas*, usque ad oceanum *Æthiopicum* pertingentes. BYZACIUM, ZEUGIS, & NUMIDIA. *Zeugis* autem prius non unius conventus, B sed totius provinciæ generale fuisse nomen invenimus. *Byzacium* ergo, ubi *Adrumetus* civitas, *Zeugis* ubi *Carthago* magna, *Numidia* ubi *Hippo Regius* & *Rusiccada* civitates sunt: habent ab oriente *Syrtes Minores* & lacum *Salinarum*, à septentrione mare nostrum, quod spectat ad *Siciliam* & *Sardiniam* insulas, ab occasu *Mauritaniam Sitifensem*, à A meridie montes *Uzarræ*: & post eos *Æthiopum* gentes: pervagantes usque ad oceanum *Æthiopicum*.

*Sitifensis* & *Cæsariensis Mauritania* habet ab oriente *Numidiam*, a septentrione mare nostrum, ab occasu flumen *Malvam*, à meridie montem *Astrixim*, qui dividit inter vivam terram & arenas jacentes usque ad oceanum: in quibus & oberrant *Gangines Æthiopes*. *Tingitana Mauritania* ultima est *Africæ*. Hæc habet ab oriente flumen *Malvam*, à septentrione mare nostrum usque ad fretum *Gaditanum*, quod inter *Abennen* & *Calpen* duo contraria sibi promontoria coartatur: ab occidente *Atlantem* montem, & oceanum *Atlanticum*, sub africo *Hesperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaules* vocant, usque ad oceanum *Hesperium* contingentes. * * *

## EXCERPTA EX MARTIANO.

Excerpta ex Martiano.

* * * *Velonensis* (p.142.) *Bethicæ* civitas triginta tribus millibus à *Tingi* oppido disparatur, quæ colonia est *Mauritaniæ Cæsariensis*. Hujus auctor oppidi *Antæus* dicitur.

### DE AFRICA.

*Africa* verò ac *Libya* dicta ab *Afro Libe Herculis* filio. In confinio est *Elissos* colonia, in qua Regia *Antæi* luctamenque cum *Hercule* celebratur, & *Hesperidum* horti, illic æstuarium flexuosum, quem draconem vigilem rumor vetustatis allusit. Nec longè mons *Athlas* de gremio cacumen proferens arenarum. Hunc incolæ *Adirim* vocant; * * * * * * * Nec plurimum distant septem montes, qui paritate cacuminis *Fratres* sunt appellati, sed elephantorum pleni sunt, ac C ultra provinciam *Tingitanam*, cujus longitudo centum septuaginta millium est. Item *Siga* oppidum est è regione *Malacam* urbem *Hispaniæ* contemplatur. In littore quoque *Carcenna* majusque oppidum *Cæsarea*. Item *Icosium* æquè coloniam. Item *Rusconiæ* & *Ruscurius*, *Saldæ* etiam, cæteræque civitates, atque *Igilgili*, & *Rusarus*. Flumen verò *Ampsaga* abest à *Cæsarea* trecentis viginti duobus millibus.

### DE DUABUS MAURITANIIS.

Utriusque *Mauritaniæ* longitudo decies quadraginta trium millium, latitudo quadringentorum sexaginta septem. Ab *Ampsaga Numidia* est nomine celebrata. *Numidæ Nomades* dicti, cujus in mediterraneis colonia *Cirta*, & interius *Sicca*, atque *Bulla Regia*. In ora vero littoris *Hippo Regius* ac *Tabrachia*. Interius *Zeugitana* regio, quæ propriè vocatur *Africa*, habet hæc tria promontoria, *Apollinis* adversum *Sardiniam*, *Mercurii* respec- D tans *Siciliam*, quæ in altum procurrentia duos efficiunt sinus ab *Hippone Diarrytho*. Deinde promontorium *Apollinis*, & in alio sinu *Utica Catonis* morte memoranda. Flumen *Bragada*, ac propinqua *Carthago*, inclyta pridem armis, nunc felicitate reverenda. Demum *Maxula*, *Carpi*, *Messua*, *Clypea*que in promontorio *Mercurii*. Item *Curubis*, *Neapolis*.

### DE SECUNDO SINU AFRICÆ.

Mox alia distinctio *Libyæ*, *Phœnices* vocantur, qui *Byzantinum* incolunt, quæ regio ducentis quinquaginta millibus passuum circuitur, cujus satio centesimo messis incremento fœneratur. Hic oppida *Puppup*, *Adrumetus*, *Leptis*, *Ruspæ*, *Tapsus*, *Thenæ*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim* E *Minorem*, ad quam *Numidiæ* & *Africæ* ab *Ampsaga* longitudo sunt millia quingenta octoginta: latitudo ducenta.

### DE TERTIO SINU.

Tertius sinus dividitur in geminos duarum *Syrtium* recessus, vadoso ac reciproco mari, sed *Minor Syrtis* à *Carthagine* abest trecentis millibus, ad *Majorem* vero per deserta pergitur: quæ serpentibus diversis, ac feris habitantur. Post hæc *Garamantes*, super hos fuêre *Psillii*. In deflexu civitas *Ocensis*, & *Leptis Magna*. Inde *Syrtis Major*, circuitus sexcentorum viginti quinque millium. Tunc *Cyrenaica* regio, eadem est *Pentapolitana Ammonis* oraculo memorata, quod à *Cyrenis* abest CCCC. millibus passuum. Urbes maximæ ibi quinque, *Berenice*, *Arsinoë*, *Ptolemaida*, *Apollonia*, ipsaque *Cyrene*. *Berenice* autem in extremo *Syrtis* cornu, ubi *Hesperidum* horti, fluvius *Lethon*: *Lucus* sacer abest à *Lepti* trecentis septuaginta quinque millibus. Ab ea *Arsinoë* quadraginta tribus, & deinceps *Ptolomais* viginti duobus, proculque *Catabathmon* & *Marmarides*. Et in ora *Syrtis Nasamones*. Deinde *Mareotis Maretonium*. In- F de *Apis Ægypti* locus, à quo *Parethonium* in sexaginta duobus millibus. Inde *Alexandria* ducenta millia. Totius autem *Africæ* a mari *Athlantico* longitudo cum inferiore *Ægypto*, tricies quadringenta millia. Ab oceano ad *Carthaginem* magnam, undecies millies. Ab ea ad *Canopum Nili* proximum ostium, sexdecies millies octuaginta octo millia.

EX-

## EXCERPTA EX ISIDORO.

### DE LIBYA. CAP. V.

*Libya* dicta, (p. 340.) quòd inde *Libs* flat, hoc eſt, *Africus*. Alii aiunt *Epaphum Jovis* filium, qui *Memphim* in *Ægypto* condidit, ex *Caſſiota* uxore procreaſſe filiam *Libyam*, quæ poſtea in *Africa* regnum poſſedit. Cujus ex nomine terra *Libya* eſt appellata. *Africam* autem nominatam quidam inde exiſtimant, quaſi *apricam*, quòd ſit aperta Cœlo vel Soli, & ſine horrore frigoris. Alii dicunt *Africam* appellari ab uno ex poſteris *Abrahæ* de *Cethura*, qui vocatus eſt *Afer*, de quo ſupra meminimus. Incipit autem à finibus *Ægypti* pergens juxta meridiem per *Æthiopiam* uſque ad *Athlantem* montem. A ſeptentrionali vero parte, mediterraneo mari conjuncta clauditur, & in *Gaditan*, freto finitur, habens provincias *Libyam Cyreneno ſem*, *Pentapolim*, *Tripolim*, *Bizantium*, *Carthaginem*, *Numidiam*, *Mauritaniam Sitifenſem*, *Mauritaniam Cæſarienſem*, *Mauritaniam Tringitanam*, & circa Solis ardorem *Æthiopiam*. ¶ *Libya Cyrenenſis* in parte *Africæ* prima eſt, à *Cyrene* urbe metropoli, quæ eſt in ejus finibus nuncupata. Hinc ab oriente *Ægyptus* eſt: ab occaſu *Sirtes Majores* & *Troglodytæ*: à ſeptentrione mare *Libycum*: à meridie *Æthiopia*, & barbarorum variæ nationes, & ſolitudines inacceſſibiles, quæ etiam baſiliſcos ſerpentes creant. ¶ *Pentapolis* Græca lingua à quinque urbibus nuncupata, id eſt, *Berenice*, *Ceutria*, *Apollonia*, *Ptolemais*, ex quibus *Ptolemais* & *Berenice* à regibus nominatæ ſunt. Eſt autem *Pentapolis Libyæ Cyrenenſi* adjuncta, & ejus finibus deputata. ¶ *Tripolitanam* quoque provinciam *Græci* lingua ſua deſignant de numero trium magnarum urbium: *Occa*, *Tabracæ*, *Leptis Magnæ*: hæc habet ab oriente *Sirtes Majores* & *Troglodytas*, à ſeptentrione mare *Adriaticum*: ab occaſu *Bizantium*: à meridie *Getulos* & *Garamantes* uſque ad Oceanum *Æthiopicum* pertendentes. ¶ *Bizanzena* regio ex duabus nobiliſſimis urbibus nomen ſortita eſt, ex quibus una *Adrumetus* vocatur, altera *Bizantium*. Hæc ſub *Tripoli* eſt, patens paſſuum ducenta vel amplius millia, fœcunda oleis, & glebis ita præpinguis ut jacto ibi ſemine, incremento penè centeſimo fruges renaſcantur. ¶ *Zeugis* ubi *Carthago* magna. ipſa eſt & vera *Africa* inter *Bizantium* & *Numidiam* ſita à ſeptentrione mari *Siculo* juncta, & à meridie uſque ad *Getulorum* regionem porrecta: cujus proxima quæque frugifera ſunt: ulteriora autem beſtiis & ſerpentibus plena, atque onagris magnis in deſerto vagantibus. ¶ *Getulia* autem *Africæ* pars mediterranea eſt. ¶ *Numidia* ab incolis paſſim vagantibus ſic vocata, quòd nullam certam haberent ſedem. Nam lingua eorum incertæ ſedes & vagæ, *Numidiæ* dicuntur. Incipit autem à flumine *Amiſga*, & *Zeugitanum* limitem definit: habens ab ortu *Sirtes Minores*: à ſeptentrione mare quod intendit *Sardiniam*: ab occaſu *Mauritaniam Sitifenſem*: à meridie *Æthiopum* gentes. regio campis præpinguis. Ubi autem ſylveſtris eſt, feras educat, ubi jugis ardua, equos & onagros procreat: eximio etiam marmore prædicatur, quod *Numidicum* dicitur. Habet urbes præcipuas *Hipponen Regium*, & *Suſicadam*. ¶ *Mauritania* vocata à colore populorum. *Græci* enim nigrum μαῦρον vocant. Sicut enim *Gallia* à candore populi, ita *Mauritania* à nigredine nomen ſortita eſt. Cujus prima provincia *Mauritania Sitifenſis* eſt, quæ *Sitifi* habet oppidum: à quo & vocabulum traxiſſe regio perhibetur. ¶ *Mauritania* verò *Cæſarienſis* coloniæ *Cæſariæ* civitas fuit, & nomen provinciæ ex ea datum. Utræque igitur ſibi conjunctæ ab oriente *Numidiam* habent: à ſeptentrione mare magnum: ab occaſu flumen *Malvam*: à meridie montem *Aſtrixim*, qui diſcernit inter fœcundam terram & arenas jacentes uſque ad Oceanum. ¶ *Mauritania Tingitana* à *Tingi* metropolitana hujus provinciæ civitate vocata. Hæc ultima *Africæ* exurgit à montibus VII, habens ab oriente flumen *Malvam*: à ſeptentrione fretum *Gaditanum*: ab occiduo Oceanum *Athlanticum*: à meridie *Gaulalum* gentes uſque ad Oceanum *Heſperium* pererrantes. regio gignens feras, ſimias, dracones, & ſtruthiones. Olim etiam & elephantis plena fuit, quos ſola nunc *India* parturit. * * * * *

Excerpta ex *Iſidoro*.

# NOTITIA EPISCOPATUUM Eccleſiæ *Africanæ*.

## PROVINCIÆ PROCONSULARIS.

Abbiritanorum majorum.
Abbiritanorum minorum.
Abiddenſis.
Abitinenſis.
Aborenſis.
Abſaſallenſis.
Abzeritenſis.
Advocatenſis.
Agenſis.
Altiburitanus.
Aptugnitanus.
Araditanus.
Aſſuritanus.
Auſanenſis.
Bencennenſis.
Bonuſtenſis.
Boſetenſis.
Bullenſis.
Bullenſium Regiorum.
Bulnenſis.
Buritanus.
Cæciritanus.
Caniopitanorum.
Carpitanus.
Ceſalenſis.
Cellenſis.
Ceſſitanus.
Cilibienſis.
Clypienſis.
Cubdenſis.
Culuſitanus.
Curubitanus.
Druſilianenſis.
Egugenſis.
Eleſantarienſis.
Furnitanus.
Giſipenſis majoris.
Giutrambacarienſis.
Gunelenſis.
Hiltenſis.
Hipponienſis Diarrhytorum.
Hortenſis.
Labdenſis.
A Lacu dulce.
Larenſis.
Libertinenſis.
Mattianenſis.
Maxulitanus.
Meglapolitanus.
Melzitanus.
Membloſitanus.
Membreſſitanus.
Migirpenſis.
Miſſuenſis.
Mullitanus.
Muſtitanus.
Muzuenſis.
Naraggaritanus.
Neapolitanus.
Numnulitanus.
Oſitanus.
Parienſis.
Pertuſenſis.
Pienſis.
Piſitenſis.
Puppianenſis.
Puppitanus.
Rucumenſis.
Saienſis.
Sicilitanus.
Seminenſis.
A Senemſalis.
A Siccenni.

Siccensis.
Sicilibensis.
Silemsilensis.
Simidiccensis.
Simittensis.
Sinnuaritensis.
Succubensis.
Taborensis.
Tabracensis.
Tabucensis.
Tacapitanus.
Tacianæ-Montensis.
Taduensis.
Tagaratensis.
Tagorensis.
Tauracinensis.
Telensis.
Tennonensis.
Theodalensis.
Tiburicensis.
Tiburnicensis.
Tigimmensis.
Tijucensis.
Timidensis.
Tinnisensis.
Tisilitanus.
Titulitanus.
Tizzicensis.
Trisipensis.
Tuburbitanorum majorum.
Tuburbitanorum minorum.
Tubursicuburensis.
Tucaborensis.
Tuggensis.
Tulanensis.
Tuneiensis.
Turensis.
Turudensis.
Turusitanus.
Vallitanus.
Ucrensis.
Uculensis.
Villæ-Magnensis.
Viltensis.
Vinensis.
Visicensis.
Volitanus.
Urcitanus.
Urugitanus.
Uticensis.
Utinensis.
Utinisensis.
Utmensis.
Uvazensis.
Uzalensis.
Utzipparitanorum.
Uzitensis.
Zarnensis.
Zemtensis.
Zicensis.
Zurensis.

## PROVINCIA NUMIDIÆ.

Amburensis.
Ammederensis.
Aquænovensis.
Aquensis.
Arensis.
Arsicaritanus.
Auguritanus.
Aurusulianensis.
Ausucurrensis.
Auzagensis.
Azurensis.
Babrensis.
Bagaitanus.
Bamaccorensis.
Bazaritanus.
Bazienus.
Belalitensis.
Bofetanus.
Bucconiensis.
Burugiatensis.
Cælianensis.
Cæsariensis.
Calamensis.
Capsensis.
Casarum Medianensium.
Casensis Calanensis.
Casensium Nigrensium.
Castellanus.
Castello-Titulitanus.
Cataquensis.
Centenariensis.
Centuriensis.
Centurionensis.
Ceramunensis.
Constantiniensis.
Cuiculitanus.
Cullitanus.
Dianensis.
Fatensis.
Fesseitanus.
Formensis.
Fossalensis.
Garbensis.
Gaudiabensis.
Gaurianensis.
Gazausalensis.
Gemellensis.
Germaniensis.
Gibbensis.
Gilbensis.
De Giru-Tarazi.
Guirensis.
Hipponensium-Regiorum.
Hospitensis.
Idassensis.
Idicrensis.
Jucundianensis.
Izirianensis.
Lamasuensis.
Lambesitanus.
Lambiensis.
Lambiritensis.
Lamiggigensis.
Lamfuensis.
Lamsortensis.
Legensis.
Liberaliensis.
Lugurensis.
Madaurensis.
Madensis.
Magarmelitanus.
Marcellianensis.
Magomaziensis.
Masculitanus.
Matharensis.
Maximianensis.
Mazacensis.
Metensis.
Mesarfeltensis.
Midlensis.
Milevitanus.
Montenus.
Moxoritanus.
Muliensis.
Municipensis.
Mustitanus.
Mutugennensis.
Naratcatensis.
Nicibensis.
Nobabarbarensis.
Nobacæsareensis.
Nobagermaniensis.
Nobasparsensis.
Novapetrensis.
Novasinensis.
Octavensis.
Putiensis.
Pudentianensis.
Regianensis.
Respectensis.
Ressianensis.
Rotariensis.
Rusiccadiensis.
Rusticianensis.
Seleucianensis.
Siguitensis.
Silensis.
Sillitanus.
Sinitensis.
Sistronianensis.
Suavensis.
Susicaziensis.
Tabudensis.
Tacaratensis.
Tagastensis.
Tagorensis.
Tamogadensis.
Tegulatensis.
Tevestinus.
Tharasensis.
Tibilitanus.
Tigillavensis.
Tigisitanus.
Tignicensis.
Tinistensis.
Tapasensis.
Tiseditensis.
Tubiniensis.
Tuburnicensis.
Tubursicensis.
Tuccensis.
A Turre Rotunda.
De Turres Ammeniarum.
Turris-Concordiensis.
Vadensis.
Vadesitanus.
Vageatensis.
Vagensis.
Vagrotensis.
Vaianensis.
Velesitanus.
Veselitanus.
Vesceritanus.
Vicensis.
Villaregensis.
Ullitanus.
Zabensis.
Zamensis.
Zaraitensis.
Zattarensis.
Zertensis.
Zummensis.

## PROVINCIA BYZACENA.

Abaradirensis.
Abidensis.
Acolitaneus.
Adrumetinus.
Afufeniensis.
Aggaritanus.
Aggeritanus.
Amudarsensis.
Ancusensis.
Aquæ-Albensis.
Aquensium Regiorum.
Aquiabensis.
Arsuritanus.
Autentensis.
Auzagerensis.
Bahannensis.
Bennefensis.
Bizaciensis.
Bulelianensis.
Cabarsussensis.
Capsensis.
Carcabianensis.
Carianensis.
Cebaradefensis.
Cellensis.
Cenculianensis.
Cillitanus.
Cincaritensis.
Creperulensis.
Cufrutensis.
Cululitanus.
Custrensis.
Dicensis.
Decorianensis.
Dionysianensis.
Durensis.
Egnatiensis.
Eliensis.
Febianensis.
Feraditanæ majoris.
Feraditanæ minoris.
Filacensis.
Foratianensis.
Forontonianensis.
Frontonianensis.
Gaguaritanus.
Gatianensis.
Gernisitanus.
Gummitanus.
Gurgaitensis.
Hermianensis.
Hierpinianensis.
Hirenensis.
Horreæ Cœliensis.
Jubaltianensis.
Juncensis.
Limmicensis.
Leptiminensis.
Macomadiensis.
Macrianensis majoris.
Mandasumitanus.
Maraguiensis.
Marazanensis.
Masclianensis.
Massimanensis.
Mactaritanus.
Mataritanus.
Materianensis.
Medefessitanus.
Admedianis Zabuniorum.
Mibiarcensis.
Midicensis.
Miditensis.
Miricianensis.
Mozotcoritanus.

Mu-

Muzucensis.
Narensis.
Nationensis.
Nebbitanus.
Octabensis.
Octabiensis.
Oppennensis.
Pederodianensis.
A Pissanis.
Præcau'ensis.
Præsidiensis.
Putiziensis.
Quæstorianensis.
Rufinianensis.
Rusfensis.
Rufpitensis.
Scebatianensis.
Seberianensis.
Segermitensis.
Septimunicensis.
Sublectinus.
Sufetanus.
Sufetulensis.
Sulianis.
Tagamutensis.
Tagaraiensis.
Tagarbalensis.
Talaptulensis.
Tamazenus.
Tambaiensis.
Taprurensis.
Tapsensis.
Tarasensis.
Tasfaltensis.
Teleptensis.
Temonianensis.
Tenitanus.
Tercitanus.
Theuzitanus.
Thusdritanus.
Ticensis.
Tigiensis.
Tigualensis.
Trofimianensis.
Tubulbacensis.
Tuccensis.
Turensis.
Turreblandensis.
Turre-Tamallumensis.
Tuzuritanus.
Vadentinianensis.
Vararitanus.
Vassinassensis.
Vegeselitanus.
A Vico-Ateri.
Victorianensis.
Vitensis.
Unuricopolitanus.
Usilensis.
Uzabirensis.

## MAURITANIA CÆSARIENSIS ET TINGITANA.

Adquesirensis.
Adsinnadensis.
Alamiliarensis.
Albulensis.
Altabensis.
Amaurensis.
Ambiensis.
Aquensis.
Arsinnaritanus.
Bacanariensis.
Balianensis.
Baparensis.
Bartimisiensis.
Benepotensis.
Bidensis.
Bitensis.
Bladiensis.
Boncarensis.
Bulturiensis.
Cæsariensis.
Caltadriensis.
Caprensis.
Caput-Cillensis.
Cartennitanus.
Castellanus.
Castelli-Jabaritanus.
Castelli-Mediani.
Castelli-Tatroportensis.
Castellominoritanus.
Castello-Ripensis.
Castranobensis.
Castraseberianensis.
Catabitanus.
Catrensis.
Catulensis.
Cissitanus.
Columpnatensis.
Corniculanensis.
Elefantariensis.
Fallabensis.
Fidolomensis.
Flenucletensis.
Florianensis.
Flumenzeritanus.
Frontensis.
Girumontensis.
Gorensis.
Gratianopolitanus.
Gunugitanus.
Gypsariensis.
Icositanus.
Idensis.
Jommitensis.
Itensis.
Juncensis.
Lapidiensis.
Larensis.
Majucensis.
Malianensis.
Mammillensis.
Manazenensium Regiorum.
Masuccabensis.
Maturbensis.
Maurensis.
Maurianensis.
Maxitensis.
Mediensis.
Minnensis.
Murustagensis.
Musertitanus.
Nabalensis.
Nasbicensis.
Nobensis.
Nobicensis.
Novensis.
Numidiensis.
Nurconensis.
Obbensis.
Oboritanus.
Oppidonebensis.
Opinensis.
Pamariensis.
Quidiensis.
Regiensis.
Reperitanus.
Rusaditanus.
Rusguniensis.
Rusubiccariensis.
Rusubiritanus.
Rusuccurritanus.
Rusucensis.
Satafensis.
Sereddelitanus.
Serrensis.
Sestensis.
Sfasferiensis.
Siccesitanus.
Siguitanus.
Sitensis.
Subbaritanus.
Sucardensis.
Sufaritanus.
Sufasaritanus.
Sugabbaritanus.
Summulensis.
Tabazagensis.
Taborentensis.
Tabuniensis.
Tadamatensis.
Talensis.
Tamicensis.
Tanudaiensis.
Tasaccurensis.
Ternamusensis.
Tifiltensis.
Tigabitanus.
Tigamibenensis.
Tigisitanus.
Timicitanus.
Timidanensis.
Tingariensis.
Tipasitanus.
Tubunensis.
Tuscamiensis.
Vagalitanus.
Vagensis.
Vanarionensis.
Vannidensis.
Ubabensis.
Villænobensis.
Vissalsensis.
Voncarianensis.
Usinadensis.

## MAURITANIA SITIFENSIS.

Acufidensis.
Aquæalbensis.
Assabensis.
Asvoremixtensis.
Castellanus.
Cedamusensis.
Celensis.
Coviensis.
Equizetensis.
Mimentianensis.
Ficensis.
Flumencispensis.
Gegitanus.
Ab Horrea Aninicensi.
Igilgitanus.
Jusitensis.
Lemeiesensis.
Lemfoctensis.
Lesvitanus.
Macrensis.
Macrianensis.
Maronanensis.
A Medianis Zabuniorum.
Molicunzensis.
Moptensis.
Nobalicianensis.
Olivensis.
Oriensis.
Parteniensis.
Perdicensis.
Privatensis.
Salditanus.
Satafensis.
Serteitanus.
Sitifensis.
Sociensis.
Suristensis.
Tamagristensis.
Tamallensis.
Tamascaninensis.
Tubiensis.
A Tubusubtu.
Tuccensis.
Vamallensis.
Zabensis.
Zallatensis.

## PROVINCIA TRIPOLITANA.

Girbitanus.
Leptimagnensis.
Oeensis.
Sabratensis.
Tacapitanus.

## INCERTÆ PROVINCIÆ.

Abensensis.
Abissensis.
Anguiensis.
Aptucensis.
Arenensis.
Ausugrabensis.
Banzarensis.
Bartanensis.
Bazarididacensis.
Beliniensis.
Betagbaritanus.
Botrianensis.
Buslacenus.
Camicetensis.
Canianensis.
Casensium Bastalensium.
A Casis Favensibus.
Cediensis.
Celerinensis.

A Cemeriniano.
Cenensis.
Cerbalitanus.
A Cibaliana.
Cresimensis.
Druensis.
Dusensis.
Dusitanus.
Edistianensis.
Enerensis.
Erumminensis.
Fissanensis.
Girbitanus.
Gittensis.
Guzabetensis.
Honoriopolitanus.
Lamzellensis.
Laritensis.
Lucimagnensis.
Lupercianensis.
Merferebitanus.
Milidiensis.
Mizigitanus.
Mugiensis.
Munacianensis.
Murrensis.
Nafaitensis.
Nigizubitanus.
Nigrensium-Majorum.
Pauzerensis.
Pittanensis.
Prisianensis.
Rabautensis.
Salaniæ Giutsitensis.
Samudartensis.
Sebargensis.
Selendetensis.
Simingitensis.
Sinnipsensis.
Sitipensis.
Stabatensis.
Sululitanus.
Tibaritanus.
Tibuzabetensis.
Tisanianensis.
Tugutianensis.
T nugabensis.
Tunudensis.
Turensis.
A Turre Alba.
Varianensis.
Vatarbensis.
Vensanensis.
Verronensis.
Vindensis.
Visensis.
Uimarensis.
Utimmensis.
Zertensis.

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Circensis, *v.* Constantiniensis. *Numid.*
Circinitanus, *v.* Cincaritensis. *Bizac.*
Cirtensis, *v.* Constantiniensis. *Numid.*
Ciumtuturbonensis, *v.* Tuburbitanorum majorum. *Pr. Proc.*
Culcitanensis, *v.* Culusitanus. *Ibid.*
Cunculianensis, *v.* Cenculianensis. *Byzac.*
Elibiensis, *v.* Cilibiensis. *Pr. Proc.*
Eudalensis, *v.* Theodalensis. *Ibid.*
Feracimaiensis, *v.* Feraditanæ majoris. *Byzac.*
Fussalensis, *v.* Fossalensis. *Numid.*
Gauvaritanus, *v.* Gaguaritanus. *Byzac.*
Gazabianensis, *v.* Gaudiabensis. *Numid.*
Girensis, *v.* Gu rensis. *Ibid.*
De Giru-Marcelli, *v.* Marcellianensis. *Ibid.*
Giutsensis, *v.* Salariæ Giutsensis. *Incert. Prov.*
Heliensis, *v.* Eliensis. *Byzac.*
Hizirzadensis, *v.* Izirianensis. *Numid.*
Horrensis, *v.* Oriensis. *M. Sitif.*
Jerasitensis, *v.* Jusitensis. *Ibid.*
Iiensis, *v.* Hirenensis. *Byzac.*
Irpianensis, *v.* Hierpinianensis. *Ibid.*
Lemellensis, *v.* Lemeielensis. *M. Sitif.*
Legisvolumini, *v.* Legensis. *Numid.*
Manaccenseritanus, *v.* Manazenensium regiorum. *M. Cæs.*
Marrensis, *v.* Murrensis. *Incert. Prov.*
Milianensis, *v.* Malianensis. *M. Cæs.*
Mozotensis, *v.* Moptensis. *M. Sitif.*
Municipii Togiæ, *v.* Tuggensis. *Prov. Proc.*
Mutecitanus, *v.* Musertitanus. *M. Cæs.*
Panatoriensis, *v.* Vanarionensis. *Ibid.*
Pappianensis, *v.* Puppianensis. *Pr. Proc.*
Pariensis, *v.* Piensis. *Ibid.*
Peradamiensis, *v.* Feraditanæ minoris. *Byzac.*
Poco-Feltis, *v.* Viltensis. *Prov. Proc.*
Rebianensis, *v.* Febianensis. *Byzac.*
A Robunda, *v.* A Turre rotundâ. *Numid.*
Rubicariensis, *v.* Rubiccariensis. *M. Cæs.*
Sacubasensis, *v.* Succubensis. *Pr. Proc.*
Sasuritanus, *v.* Arsuritanus. *Byzac.*
Sedelensis, *v.* Selendetensis. *Incert. Prov.*
Segermitanus, *v.* Gernisitanus. *Byzac.*
Septensis, *v.* Seltensis. *M. Cæs.*
Seitensis, *v.* Serrensis. *Ibid.*
Simminensis, *v.* Seminensis. *Pr. Proc.*
Sinitensis, *v.* A Siccenni. *Ibid.*
Sinnarensis, *v.* Sinnuaritensis. *Ibid.*
Suensis, *v.* Saiensis. *Ibid.*
Suggitanus, *v.* Siguitensis. *Numid.*
Tabadcarensis, *v.* Tabazagensis. *M. Cæs.*
Tabaicensis, *v.* Tabazagensis. *Ibid.*
Tablensis, *v.* Talensis. *Ibid.*
Tamadensis, *v.* Tanudaiensis. *Ibid.*
Tamazensis, *v.* Tamicensis. *Ibid.*
Tamazucensis, *v.* Tamicensis. *Ibid.*
Taraquensi, *v.* Maraguiensis. *Byzac.*
Ticualensis, *v.* Tigualensis. *Ibid.*
Tididitanus, *v.* Tiditensis. *Numid.*
Tinnisensis, *v.* Utinisensis. *Pr. Proc.*
Tiziensis, *v.* Tigiensis. *Byzac.*
Tononensis, *v.* Tennonensis. *Pr. Proc.*
Tulliensis Municipii, *v.* Municipensis. *Numid.*
Tunonensis, *v.* Tennonensis. *Pr. Proc.*
Turditanus, *v.* Thusdritanus. *Byzac.*
Turensis, *v.* Decorianensis. *Ibid.*
Turusensis, *v.* Turudensis. *Pr. Proc.*
Tuzudrumes, *v.* Thusdritanus. *Byzac.*
Tysicensis, *v.* Tijucensis. *Pr. Proc.*
Vabarensis, *v.* Baparensis. *M. Cæs.*
Vadensis, *v.* Vagensis. *Numid.*
Vagradensis, *v.* Vageatensis. *Ibid.*
Valentinianensis, *v.* Vadentinianensis. *Byzac.*
Vardimissensis, *v.* Bertimisiensis. *M. Cæs.*
Vazaritanus, *v.* Bazaritanus. *Numid.*
Uci-Majoris, *v.* Urcitanus. *Pr. Proc.*
Uci-Minoris, *v.* Uzitensis. *Ibid.*
Verensis, *v.* Ucrensis. *Ibid.*
Vici-Augusti, *v.* Noba Cæsariensis. *Numid.*
Vici-Cæsaris, *v.* Noba Cæsariensis. *Ibid.*
Vico-Pacensis, *v.* Vicensis. *Numid.*
Unuzibirensis, *v.* Uzabirensis. *Byzac.*
Voncariensis, *v.* Boncarensis. *M. Cæs.*
Uracitanus, *v.* Urugitanus. *Pr. Proc.*
Urcitanus, *v.* Urugitanus. *Ibid.*
Utimmirensis, *v.* Utmensis. *Ibid.*
Utinunensis, vel Utunnensis, *v.* Utimmensis. *Incert. Prov.*
Zellensis, *v.* Telensis. *Pr. Proc.*
Ziggensis, *v.* Zicensis. *Ibid.*

Ex-

# EXCERPTA ex NOTITIA *Dignitatum* omnium tam *Civilium* quam *Militarium* in partibus *Occidentis*.

PRæfectus Prætorio Italiæ.
&c. &c.
Proconsul Africæ cujus Vicarii Sex.
*Africa.*
&c. &c.
Duces duodecim.
*Limitis Mauritaniæ Cæsariensis.*
*Limitis Tripolitani.*
&c. &c.
Consulares viginti duo.
Per *Africam* duo.
*Byzantii*, alias *Byzatii.*
*Numidiæ.*
&c. &c.
Præsides triginta unus.
Per *Africam* duo.
*Mauritaniæ Sitifensis.*
*Tripolitanæ.*
&c. &c.
* * * * * * *

*Sub Dispositione viri illustris Præfecti Prætorio Italiæ Diœceses infra scriptæ.*

Italia. Illyricum. Africa.
Provinciæ Italiæ decem & septem.
* * * * * * *
Illyrici sex.
* * * * * * *
Africæ septem. †
*Byzacium.*
*Numidia.*
*Mauritania Sitifensis.*
*Mauritania Cæsariensis.*
*Tripolis.*
*Præfectus Annonæ Africæ.*
*Præfectus Fundorum Patrimonialium.*
* * * * * * *

*Sub Dispositione viri Spectabilis Vicarii Africæ.*

Consulares.

BYZACII. NUMIDIÆ.

Præsides.

*Tripolitanæ.*
*Mauritaniæ Sitifensis.*
*Mauritaniæ Cæsariensis.*

# EXCERPTA ex *Ravennate* Anonymo.

## A F R I C A.

I. AD partem meridianam, juxta Oceanum, A est patria spatiosissima *Æthiopum*, quæ dicitur *Auxumitana*, & *Candacissis*, & *Troglodytarum.*
* * * * * *

II. Ad partem Oceani meridiani *Æthiopici*, usque ad mare nostrum magnum *Ægypti*, est patria, id est, spatiosissima *Ægyptus* inferior & superior, quæ nominatur *Adnocura* & *Mareotin.* * * * *

III. Item juxta limbum Oceani ponitur patria, quæ dicitur *Æthiopia Garamantium*, quæ & *Abysse* dicitur, quæ confinalis existit prædictæ *Æthiopiæ*, B *Troglodytorum.* In qua *Garamantium* patria, non longè ab Oceano, fluvius *Ger* dilatissimè currit. In qua patria *Garamantium* sunt montes, qui *Nauvavon* appellantur. In qua patria sunt lacus, unus qui dicitur *Lycumede*, alius *Augita.* Qui *Æthiopes* rupes montium habitare describuntur, propter immensa ac validissima caumata. Ad frontem autem ejusdem *Garamantium* patria est arida, deserta, montana, quæ dicitur *Marmarydes*, *Nassamones*, *Letophagi*, atque *Blegmies.* In qua patria nun- C quam civitates fuisse legimus.

IV. Item juxta mare magnum ponitur patria, quæ dicitur *Mauritania*, quæ dicitur *Cyrenensis.* In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est, civitas *Cyrenes*, quæ confinalis est litoris maris magni cum *Agabis* civitate *Ægypti*: Item sunt civitates, id est *Balacris*, *Cænopolis*, *Callis*, *Ptolomaida*, *Theuchira*, *Adriani*, *Bernicide*, *Corniclano*, *Aucbucis*, *Aræ Philænorum.* Per quam patriam transeunt plu- D rima flumina, inter cetera quæ dicuntur *Leon* & *Torres.*

V. Item juxta Oceanum ponitur patria, quæ dicitur *Æthiopia Biblobatis*, quæ confinatur cum superius dicta *Æthiopia Garamantis.* In qua *Biblobatis* patria est lacus, qui dicitur *Tagges.* Quæ patria, dum multum existit caumosa, ipsi *Mauri* cavernas terræ habitant. In qua patria litus Oceani, atque in superioribus, maximus atque spatiosus desertus esse describitur. In qua patria sunt montes, qui dicuntur *Talliatodi.* In qua patria non longe ab Oceano, per longum supra scriptum, fluvius *Ger* dilatissime currit. Ad frontem autem, juxta *Biblobatis* patriæ, per medio multa spatia, id est, deserta, quæ supra nominavimus, juxta mare magnum ponitur patria nimis spatiosissima, quæ dicitur *Africana.* Cujus patriæ multæ sunt, ut descriptores philosophi dicunt, ex quibus ego legi *Provinum* atque *Melitianum* genere *Afros*; sed & *Castorium Romanorum* philosophum. Sed ego civitates inferius dictas supradictæ *Africanæ* patriæ, secundum *Castorium* designavi. In qua *Africana* patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus; id est civitas *Tragulis*, quæ confinalis est litoris maris magni cum supra scriptis civitatibus *Arophilonorum Cyronensium.* Item *Zacassania*, *Palma*, *Isyri*, *Sacamadis*, *Prætorium*, *Musol*, *Disio*, *Nadalus*, *Cisternas*, *Thubactis*, *Nivergi*, *Scemadana*, *Leptismagna*, *Pontos*, *Sabrata*, *Cipsaria*, *Zita*, *Githi*, *Tacapas*, *Ad Oleastrum*, *Macumades*, *Thenas*, *Taparura*, *Usyla*, *Sublecte*, *Leptis minus*, *Ruspinus*, *Adrymeton*, *Horea*, *Neapolis*, *Clypeis*, *Sinuama*, *Carpas*, *Maxula*, *Thynus*, *Carthago* civitas magna, *Gallo-Gallinacio*, *Antiqua Colonia*, *Ad pertusa*, *Cesinsa*, *Tyraria*, *Utica.*

† Vere non erant nisi VI Prov. computata in his etiam Mauritania Cæsariensi à Duce administrata, & supra in Indice omissa, quoniam à Duce regebatur, & Africa, à Proconsule recta, ideoque omissa, quia inter Consulares aut Præsidiales non numeratur. Verum numerus augetur, quoniam inter prædictas VII Africæ provincias Notitia Præfectum annonæ Africæ, & Præfectum fundorum patrimonialium recenset.* *. Hi tamen provinciarum rectores non erant, sed quia amplam habebant administrationem, Præsidibus comparabantur & pars diœcesis Africanæ habebantur. His ergo duobus præfectis ademptis, Provinciæ Africæ VI remanebant, duæ Consulares, Byzatium & Numidia, tres Præsidiales, & si Notitia in indice in duas tantum ponat, sc Mauritaniæ duæ, Sitifensis, & Cæsariensis. & Tripolis. His addenda est Africa cum Proconsule. itaque sunt VII Provinciæ. vid. Pancerol. Comment. in Notitiam. p. 116.

Item ad aliam partem desuper sunt civitates, id est *Marthæ*, *Asas*, *Lucernæ*, *Agarmi*, *Auceritim*, *Ad putea*, *Lamie*, *Asas*, *Verim*, *Tingimic*, *Putea*, *Agasel*, *Nepte*. Item ad aliam partem sunt civitates, id est *Capsalco*, *Bamethi*, *Abtan*, *Tiburbomaius*, *Olencana*, *Bithina*, *Vivæ*, *Bindavicus*, *Agerthel*, *Calbenedi*, *Arbelone*, *Thirusdron*, *Gruza*, *Elie*, *Terentum*, *Aquas Regis*. Item ad aliam partem sunt civitates, id est *Cabibus*, *Authus*, *Themizec*, *Manzat*, *Murine*, *Senana*, *Cytofori*, *Thamamulem*, *Mandatemule*, *Selesua*, *Tarsete*, *Verosuos*, *Ad duodecimum*, *Leones*. Item ad aliam partem sunt civitates, id est, *Thalacte*, *Monianum*, *Majores*, *Bathmetim*, *Corebam*, *Aitigilem*, *Ballis*, *Uthumas*, *Unuca*, *Sciciliba*, *Tyris*, *Chisiduo*, *Membrisca*. Transeunt autem per ipsam *Africanam* provinciam inter cetera flumina quæ dicuntur, id est *Cepsite*, *Torrens*, & *Panazeron*.

VI. Item juxta mare magnum, proxima ejusdem *Africanæ* regionis, rejacet patria, quæ dicitur *Numidia Byzancium*. Quam *Numidiam* iidem philosophi, qui supra nominati sunt quidem prædictam *Africanam* regionem designasse, ipsi & eandem *Numidiam* descripserunt. Sed dum non concordant in civitatibus inferius designatis, ideo nos secundum *Castorium Romanorum* philosophum, suprascriptas civitates ejusdem *Numidiæ* nominavimus. In qua *Numidia* plurimas fuisse civitates legimus, id est civitas *Membronem*, quæ confinatur juxta mare magnum cum jam prænominata *Utica* civitate *Africanæ* regionis. Item civitas *Tumissa*, *Hippone Zareston*, *Tabraca*, *Tuniza*, *Armonaca*, *Usussa*, *Hippon regium*, *Sulucu*, *Zaca*, *Russicade*. Nam desuper sunt in *Numidia* civitates, id est *Semitum*, *Bulla regia*, *Silma*, *Siguesse*, *Sicabe*, *Thacora*, *Gegite*, *Narragara*, *Molas*, *Tipasa*, *Tibili*, *Jabianon*, *Cirta*, *Quartelli*, *Palunam*, *Villam-Cervinam*, *Lapisede*, *Novale*, *Berrice*, *Chulcul*, *Cornon*, *Baccaras*, *Milebo-Colonia*, *Solbeania*, *Budaxicara*, *Thenebestre*, *Centenarias*, *Gausaparas*, *Piscinas*, *Fuscinas*, *Falavi Marci*, *Thugursicus*, *Altuburus*, *Mucea*, *Susulus*, *Prasidin*, *Midias*, *Pissinas*, *Messafilta*, *Duoflumina*, *Sinnachi*, *Lambrese*, *Lambridin*, *Tamasgua*, *Orgentarium*. Item ad aliam partem sunt civitates, id est *Labafudin*, *Labiaza*, *Vico Aureli*, *Germani*, *Thebeste*. Item ad aliam partem sunt civitates, id est *Thuraria*, *Thoburbi minus*, *Chulcar*, *Elefantaria*, *Zicella*, *Aovia*, *Mistin*, *Theblata*, *Vico Augusti*, *Tatia*, *Drusiliana*, *Piconi*, *Novis Aquis*, *Droxiliana*, *Siguisse*, *Armasdum*, *Cirta*, *Gasibala*, *Medranis*, *Bagradas*, *Tepte Colonia*, *Gemellas*, *Pago Gemellin*, *Dabuas*. Per quam *Numidiam* transeunt plurima flumina, inter cetera quæ dicuntur *Armoniacus*, *Bagrada*, *Ubus*, *Masaga*, *Abiga*, *Publitus*, *Sadinta*, *Amesa*, *Adima*, *Limeletendum*.

VII. Item super ipsam *Numidiam*, in montanis & planiciis locis est patria, quæ dicitur *Mauritania* quasi *Rubea*, quæ & *Sitifensis* appellatur. Cujus fines à montibus, usque ad mare magnum pertingunt; nam ad Oceanum nullo modo. Quam patriam secundum *Castorium* nominavimus. In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Tuca*, quæ juxta mare magnum dividit, inter superius dictam provinciam *Numidiam*, & ipsam *Mauritaniam Sitifensium*. Item civitas *Chullu*, *Pacianis*, *Igilgili*, *Choba mune*, *Horea*, *Muslubion*. Item ad aliam partem sunt civitates, id est *Amabu mune*, *Gaddo*, *Lebe*, *Balicin*, *Vicum*, *Mobziacia*.

VIII. Iterum litus maris magni, est patria quæ dicitur *Mauritania Cæsariensis*, quam secundum *Castorium* & *Lolianum* philosophos designavimus. In qua *Cæsariense Mauritania* plurimas civitates fuisse legimus, ex quibus aliquantas designare volumus, id est civitas *Saldis*, quæ juxta mare magnum confinatur, cum *Muslubio* civitate suprascriptæ *Mauritaniæ Sitifensis*. Item juxta civitas *Quas*, *Ruseius mune*, *Lomnion*, *Rusicuron*, *Rusguniæ*, *Icosion*, *Tipasa*, *Cæsarea*, *Gunugus*, *Larcastellum*, *Cartenna*,

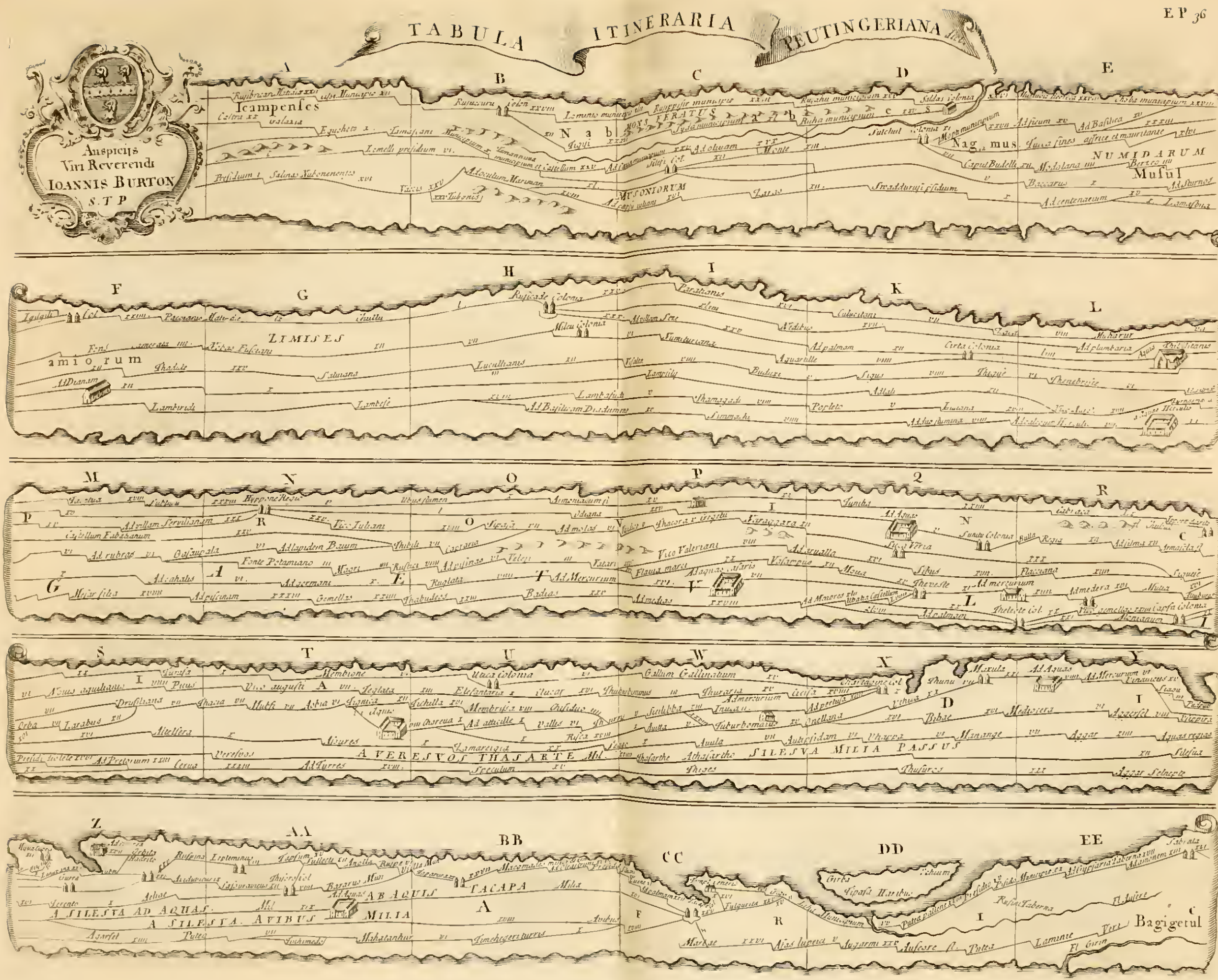
A *Arsenaria*, *Portum magnum*, *Portum divinum*, *Albulas*. Item super aliam partem sunt civitates, id est *Signa mune*, *Rubras*, *Sita Colonia*; Item ad aliam partem, supra jam dictam civitatem *Saldas*, est civitas quæ dicitur *Tubusubros*, *Bidda monicip*. *Tigisim*, *Repetiniana*, *Castellum*, *Helepantaria*, *Aquiscalidis*. Item ad aliam partem sunt civitates, id est *Galaxian*, *Aucunasta*, *Lamarasium*, *Susasa*, *Tababac*, *Bambinide*, *Lecmelli*, *Balasadais*, *Baccis*, *Tubonis*. Per quam *Cæsariensem Mauritaniam* pluri-
B ma transeunt flumina, inter cetera, quæ dicuntur, id est *Usar*, *Agilaam*, *Mina*, *Sira*, *Tasagora*, *Isaris*, *Nigreusis*, *Ligar* & *Malba*.

IX. Item juxta Oceanum ponitur patria, quæ dicitur *Mauritania Perosis*, vel *Salinarum*, quæ confinalis existit suprascriptæ *Æthiopiæ Biblobatis*. In qua *Perosium Mauritania* maximum desertum esse adscribitur. In qua patria sunt montes, qui dicuntur *Lytricus*; cujus patriæ post terga, procul infra Oceanum, *Tres Insulæ* inveniuntur. Cujus
C patriæ ad frontem per medium essent espatia litus maris magni, ponitur patria, quæ dicitur *Mauritania Tingitana*. Iterum in montanis & asperis, seu aridissimis locis, in suprascripta *Mauritania*, quæ dicitur *Perosis*, quæ ponitur juxta Oceanum & *Mauritaniam Tingitanam*, quæ ponitur juxta mare magnum, est patria magna, quæ dicitur *Getulia*, de qua in sua homelia refert S. *Gregorius*. In qua *Getulia* pro aquæ inopia, dum longè ab Oceano, & ad mare magnum amplius, & flumina ibidem,
D quæ sistunt minime, aliquantas fuisse civitates legimus, id est *Thursurum*, *Tices*, *Speculum*, *Turres*, *Ciruas*. Item litus maris magni juxta *Mauritaniam Tingitanam*. In qua plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Tingis*, *Cadum Castra*, *Castra nova*, *Tasacora*, *Dracones*, *Tepidas*, *Fovea rotunda*, *Ripas Nigras*, *Stavulum Regis*, *Ataba*, *Taxafora*, *Fulga*, *Figit*, *Gent*, *Subselluit*, *Nassusa*. Item ad aliam partem, juxta civitatem, quam diximus *Tingin*, sunt
E civitates, id est *Turbice*, *Septemvenam*. Per quam patriam, inter cetera transeunt flumina, quæ dicitur *Turbulenta*, quam alii *Davinam* appellant.

X. Item juxta Oceanum, prope suprascriptam *Mauritaniam Perosis*, est patria quæ dicitur *Egel*. In qua patria, juxta Oceanum sunt montes, ut mons *Ethna*, qui ardere scribuntur. In qua patria, juxta Oceanum sunt montes excelsi, qui appellantur *Praxe*. Cujus patriæ ad frontem, multis miliaribus spatiis, id est litus maris magni, po-
F nitur patria quæ dicitur *Mauritania Tingitana*.

XI. Item litus maris magni ponitur prædicta *Mauritania Gaditana*, quæ litus maris magni confinalis existit prælatæ *Mauritaniæ Tingitanæ*. Quæ *Gaditana* patria supradicta & barbaro modo *Abrida* dicitur, ubi gens *Vandalorum* à *Belisario* devicta in *Africa* fugit, & nunquam comparuit. Quam patriam ego secundum multoties dictum *Castorium* designavi. In qua *Mauritania Gaditana* plurimas fuisse civitates legimus, ex quibus aliquantas designare
G volumus, id est civitas *Pareatina*, quæ litus maris magni ponitur prope prædictum fluvium *Malba*, longe à portu *Sigense*. Item civitas *Tingi Colonia*, *Zili*, *Tabernis*, *Lix Colonia*, *Frigidis*, *Banasa*, *Gigantes*, *Oppido Novo*, *Tremulas*, *Septem Fratres*, *Tamusida*, *Sala*, *Gentiano*, *Explorazio*, *Boballica*, *Boviscianis*, *Aquis Daticis*, *Bada*, *Tocolosion*, *Bobabili*, *Bonivricis*, *Gudda*, *Bati*, *Argenti*, *Barsuvli*, *Sidilium*, *Egelin*, *Lampica*, *Fons Asper*, *Nabia*, *Maura*, *Getuli*, *Selitha*, *Getulisosi*, *Getulidare*, *Turris Buco-*
H *nis*, *Paurisi*, *Perora*. Quæ superius dicta *Mauritania Gaditana*, quæ & barbaro modo *Abrida* dicitur, conjungitur cum freto, qui dicitur *Septegaditano* qui dividit *Mauritaniam* ab *Hispania*, id est *Africanam* provinciam ab *Europa*. Per quam *Gaditanam* provinciam plurima transeunt flumina, inter cetera quæ dicuntur, id est *Subulcus*, *Ubus*, *Salensis*. * * * * *

TABULA


TABULA ITINERARIA PEUTINGERIANA
Auspiciis
Viri Reverendi
IOANNIS BURTON
S.T.P.
Icampenses
MONS FERATUS
Nagmus
NUMIDARUM
Musul
MUSONIORUM
LIMISES
amiorum
Rusicade Colonia
Milev Colonia
Cirta Colonia
Hippone Regio
Vico Valeriani
Ad Aquas
Theveste
Ad Mercurium
Utica Colonia
Gallum Gallinatium
Carthagine Col.
A VERESVOS THASARTE Mil.
SILESVA MILIA PASSVS
A SILESTA AD AQUAS
A SILESTA AVIBUS
AB AQUIS
TACAPA
MILIA
Tipasa
Bagigetul

# SPECIMEN
## PHYTOGRAPHIÆ AFRICANÆ &c.
OR A
# CATALOGUE
OF SOME OF THE
# RARER PLANTS
OF
## BARBARY, EGYPT and ARABIA.

1 Absinthium arborescens Lob. Ic. 753. J.B. III. 173.

2 Absinthium Santonicum Judaicum C.B.P. 139. *Sheah* Arabum. *Copiose crescit in Arabia & in desertis Numidiæ.*

3 Acacia vera J. B. I. 429. *Cum unica fere arbor sit Arabiæ Petrææ, quæ conficiendis asseribus inservire possit, verisimile videtur, esse* Shittim *S. SS.*

4 Acanthus sativus vel mollis Virgilii C. B. P. 283.

5 Acetosa Ægyptia, roseo Seminis involucro, folio lacero *Lippi.*

6 Acetosa rotundifolia, hortensis, major Boerh. Ind. Al. II. 86.

7 Acetosa Ocymi folio, Neapolitana C. B. P. 114. I. R. H. 503.

8 Acetosa minor, lobis multifidis Bocc. Mus.

9 Adonis sylvestris, flore phœniceo, ejusque foliis longioribus C. B. P. 178.

10 Adiantum sive Capillus Veneris J.B.III.751.

11 Adiantum nigrum officinarum J. B.III.742.

12 Agrimonia minor, flore albo H. Cath. Boerh. Ind. Alt. 179.

13 Alchimilla Linariæ folio, calyce florum albo I. R. H. 509.

14 Alchimilla Linariæ folio, floribus & vasculis in foliorum alis sessilibus. *His notis differt a præcedenti Specie, quæ flores fert versus ramulorum summitates, longioribus pediculis hærentes.*

15 Alchimilla minima montana Col. Ecphr. I. 146. Percepier Anglorum Lob.

16 Alaternus Hispanica, Celastrus dicta Boerh. Ind. Alt. II. 213.

17 Alhenna Arabum. *Frutex est floribus parvis, tetrapetalis, candidis, racemosis, staminibus octo, binatim, in petalorum intervallis, nascentibus, & e calyce quadrifido exeuntibus, foliis myrtiformibus conjugatis, fructu sicco, quadriloculari, rarius triloculari, seminibus, Acetosæ instar, angulatis.* Ligustrum Ægyptiacum latifolium C. B. P. 476. Cyprus Græcorum, Alcanna vel Henne Arabum, nunc Græcis Schenna, Rauwolf. & Lug. Append. Cyprus Plinij sive Alcanna Bell. Ep. 4. ad Clus.

18 Alkekengi fructu parvo, verticillato I.R.H. 151.

19 Alkekengi frutescens, foliis rotundis, arcte sibi invicem incumbentibus, floribus albis, calycibus apertioribus.

20 Allium angustifolium umbellatum, flore albo I. R. H. 385.

21 Alsine aquatica, Portulacæ folio hirsuto.

22 Alsine maritima, Centum grana Cæsalpino dicta Pluk. Alm. 20. Herniaria Alsines folio I. R. H. 507.

23 Alsine maritima, supina, foliis Chamæsyces I. R. H. App. 665. Franca maritima, quadrifolia, annua, supina, Chamæsyces folio & facie, flore ex albo purpurascente Michel. Nov. Gen. 23. *Flos in quinque petala dividitur ad tubulum cohærentia; basi denuo petala separantur & arcte amplectuntur fructum oblongum, pentagonum, monangium, plurimis seminibus fœtum. Calyx longus, striatus, quinquefidus est. Flores arcte geniculis ramulorum adnascuntur.*

24 Alsine Spergulæ facie, media C. B. P. 251. I.R.H. 244. Spergula marina nostras J.B. III. 777.

25 Althæa humilis, repens, foliis Malvæ vulgaris, flore rubro.

26 Alysson foliis lanceolatis, confertis, argenteis, flosculis albis.

27 Alysson incanum, Serpilli folio, fructu nudo I. R. H. 217.

28 Alysson maritimum I. R. H. 217.

29 Amaranthus spicatus, Siculus, radice, perenni Bocc. Rar. 16.

30 Ammi majus C. B. P. 159. I. R. H. 304.

31 Ammi perenne Mor. Umb. I. R. H. 305.

32 Anagallis cærulea, foliis longis, angustis, ternis vel quaternis ex adverso nascentibus C. B. P. 252.

33 Anagallis flore phœniceo C. B. P. 252.

34 Anagyris fœtida C.B.P. 391. I.R.H. 647.

35 Anonis annua erectior, latifolia, glutinosa, Lusitanica I. R. H. 409.

36 Anonis non spinosa, flore luteo, variegato C. B. P. 389. I. R. H. 409.

37 Anonis purpurea, perennis, foliis latioribus, rotundioribus, profunde serratis H. Ox. II. 170. I. R. H. 408.

38 Anonis Sicula, alopecuroides I. R. H. 408. Anonis purpurea, oblongo, rotundo, prægrandi, integro serrato folio lucido, spica alopecuroide H. Cath. Anonis latifolia humilis, non spinosa,

nosa, alopecuroides, flore rubello, Sicula Bocc. App. ad Mus.

39 Anonis viscosa, spinis carens, lutea, latifolia Bot. Monsp. Anonis non spinosa, capreolis donata C. B. P. 389.

40 Antirrhinum latifolium, flore rubro, rictu luteo Boerh. Ind. Alt. 233.

41 Aphaca Lob. Ic. 70.

42 Apium procumbens, crassiore folio.

43 Apocynum erectum, incanum, latifolium, Malabaricum, floribus ex albo suave-purpurascentibus Par. Bat. 28. Boerh. Ind. Alt. 313. *Copiose crescit in vallibus prope montem Sinai.*

44 Apocynum frutescens, folio subrotundo, minore, siliquis strictissimis.

45 Arbor Judæ Dod. Pempt. 786.

46 Arbutus, Comarus Theophrasti J.B. I. 83.

47 Aristolochia rotunda J.B. III. 559. *Borustum* Arabum.

48 Aristolochia clematitis recta C. B. P. 307.

49 Aristolochia Cretica, scandens, altissima, Pistolochiæ foliis Cor. 8. Aristolochia clematitis serpens C. B. P. 307.

50 Arum humile, Arisarum dictum, latifolium, pistillo brevi, hirsuto, incurvo H. L. Arisarum latifolium majus C. B. P. 196.

51 Asparagus sive Corruda, spinis biuncialibus, binis.

52 Asplenium sive Ceterach J. B. III. 749.

53 Aster conyzoides, foliis angustis, crenatis.

54 Aster maritimus, flavus, folio in summo obtuso H. L. Flor. I. 23. Boerh. Ind. Alt. 95. n. 15.

55 Aster pratensis, autumnalis, Conyzæ folio I. R. H. 482. Helenium pratense autumnale, Conyzæ foliis, caulem amplectentibus Comm. Ac. R. Sc. Ann. 1720. p. 303. n. 11.

56 Asteriscus perennis, foliis longis, angustis.

57 Asteriscus annuus, foliis ad florem rigidis I. R. H. 497. Aster Atticus Massilioticus Tab. Ic. 861.

58 Asteriscus annuus trianthophorus, *Craffas* Arabibus dictus. *Folia Chamameli. Calyx e squamis tenuibus, albo virentibus, constat. Semiflosculi sinuati sunt: Crenas laterales longiores, mediam breviorem habet. Suaviter olet.*

59 Asteriscus maritimus, perennis, patulus I.R. H. 498. Aster supinus, lignosus, Siculus, Conyzæ odore Bocc. Mus. P. II. 161.

60 Astragaloides Lusitanica I.R.H. 399. Astragalus Bœticus Clus. H. CCXXXIII. *Foole el Halouse* (s. Faba Apri) Arabum.

61 Astragalus Africanus luteus odoratus Bot. Monsp. Astragalus perennis foliis hirsutis, caule recto aphyllo, flore ochroleuco, odoratissimo H. Ox. II. 203. *Caroube el Maizab* (s. Siliqua Caprarum) Arabum.

62 Astragalus annuus, angustifolius, flosculis subcæruleis, cauliculis adhærentibus I.R.H. 416. Astragalus siliquis & foliis hirsutis, floribus parvis H. Ox. II. 119.

63 Astragalus Bœticus sive Securidica Sicula, siliquis foliaceis Bocc. Rar. p. 7. Tab. 4. Astragalus triangularis Munt. Phyt. Tab. 10.

64 Astragalus luteus, annuus, Monspeliacus, procumbens H. Ox. II. 108. Securidaca lutea minor, corniculis recurvis C.B.P. 349.

65 Astragalus Monspessulanus J. B. II. 338. I.R.H. 416.

66 Astragalus pumilus, siliqua Epiglottidis forma I.R.H. 416.

67 Astragalus supinus, siliquis villosis, glomeratis I.R.H. 416.

68 Astragalus tenuifolius, flore sulphureo, siliquis tenuiter recurvis.

69 Atractylis multiflora cærulea Comm. Ac. R. Sc. An. 1718. p. 171. n. 8. Carthamus aculeatus Carlinæ folio, flore multiplici, veluti umbellato Cor. 33.

70 Atriplex angusto, oblongo, folio C.B.P. 119. H. Ox. II. Tab. 32. Sect. 5.

71 Atriplex maritima, Hispanica, frutescens & procumbens I.R.H. 505. Hort. Elth. 46. Fig. 46.

72 Atriplex maritima pumila, Arabica, foliis villosis, subrotundis. *Folia unguis equini figura.*

73 Atriplex olida, maritima, pumila, procumbens.

74 Azedarach Dod. Pempt. 848. I.R.H. 616. *Eleah* Arabum.

75 Balsamita Chrysanthemi segetum folio, disco amplo.

76 Balsamita foliis Agerati Comm. Ac. R. Sc. Ann. 1719. p. 280. n. 2. Bellis spinosa, foliis Agerati C.B.P. 260. Bellis spinosa Pr. Alp. Ex. 327.

77 Blattaria flore albo J. B. III. 874.

78 Blattaria magno flore C. B. P. 241.

79 Bryonia aspera sive alba, baccis rubris C.B.P. 297.

80 Buglossum angustifolium Lob. Ic. 76.

81 Buglossum Creticum majus, flore cæruleo, purpurascente H.R. Par. I.R.H. 134.

82 Buglossum Lusitanicum, Echij folio, undulato I.R.H. 134.

83 Buglossum luteum, annuum, minimum I.R. H. 134. Anchusa lutea minor J.B. III. 583.

84 Buglossum radice rubra, sive Anchusa vulgatior, floribus cæruleis I.R.H. 134. Anchusa puniceis floribus C. B. P. 255.

85 Buglossum sylvestre majus nigrum C. B. P. 256. Borrago sylvestris annua di Candia Zan. H. 48.

86 Bulbocastanum minus C.B.P. 162.

87 Bulbocastanum tenuiter inciso folio Lusitanium Vir. Lus. I.R.H. 307.

88 Bulbocodium crocifolium, flore parvo, violaceo I.R.H. Cor. 50. Sysirynchium Theophrasti Col. Ec. I. 328.

89 Bupleurum perfoliatum, rotundifolium, annuum I.R.H. 310. Perfoliata vulgatissima sive arvensis C.B.P. 277.

90 Bupleurum arborescens Salicis folio I.R.H. 310. Seseli Æthiopicum fruticosum folio Periclymeni J.B. III. p. 2. 197.

91 Bursa Pastoris hirsuta, Erucæ flore, stilo prominente. *Folia oblonga, serrata, caulem amplectentia. Siliquæ hirsutæ, interdum ex adverso positæ, brevibus pediculis in spicam digestæ, Bursæ Pastoris figura, sed majores & altius sinuatæ. Septum medium Geranij seminis instar exporrectum.*

92 Cakile maritima, angustiore folio Cor. 49.

93 Cakile maritima, ampliore folio Cor. 49. Eruca maritima, latifolia, Italica, siliqua hastæ cuspidi simili C.B.P. 99.

94 Calamintha Cretica, angusto, oblongo, folio I.R.H. 194.

95 Calcitrapa flore sulphureo, procumbens, caule non alato. Jacea Cichorii folio, flore luteo, capite spinoso Bocc. Rar. 15. Jacea orientalis spinosa, folio Erysimi, flore luteo Boerh. Ind. Alt. 141. *In junioribus capitulis, spinæ superiores reliquis longiores sunt, & castanei coloris.*

96 Calcitrapa laciniata, multiflora, minimo flore, albicante Comm. Ac. R. Sc. Ann. 1718. n. 165. Carduus orientalis Calcitrapæ folio, flore minimo Cor. 31. Jacea minor &c. Pluk. Alm. 192. Tab. 39. f. 4.

97 Calcitrapa lutea alato caule, capite eriophoro Comm. Ac. R. Sc. Ann. 1718. p. 166. n. 24.

98 Calcitrapa vulgaris, lutea, alato caule Comm. Ac. R. Sc. Ann. 1718. p. 166. n. 21. Carduus stellatus luteus, foliis Cyani C. B. P. 387. I. R. H. 440.

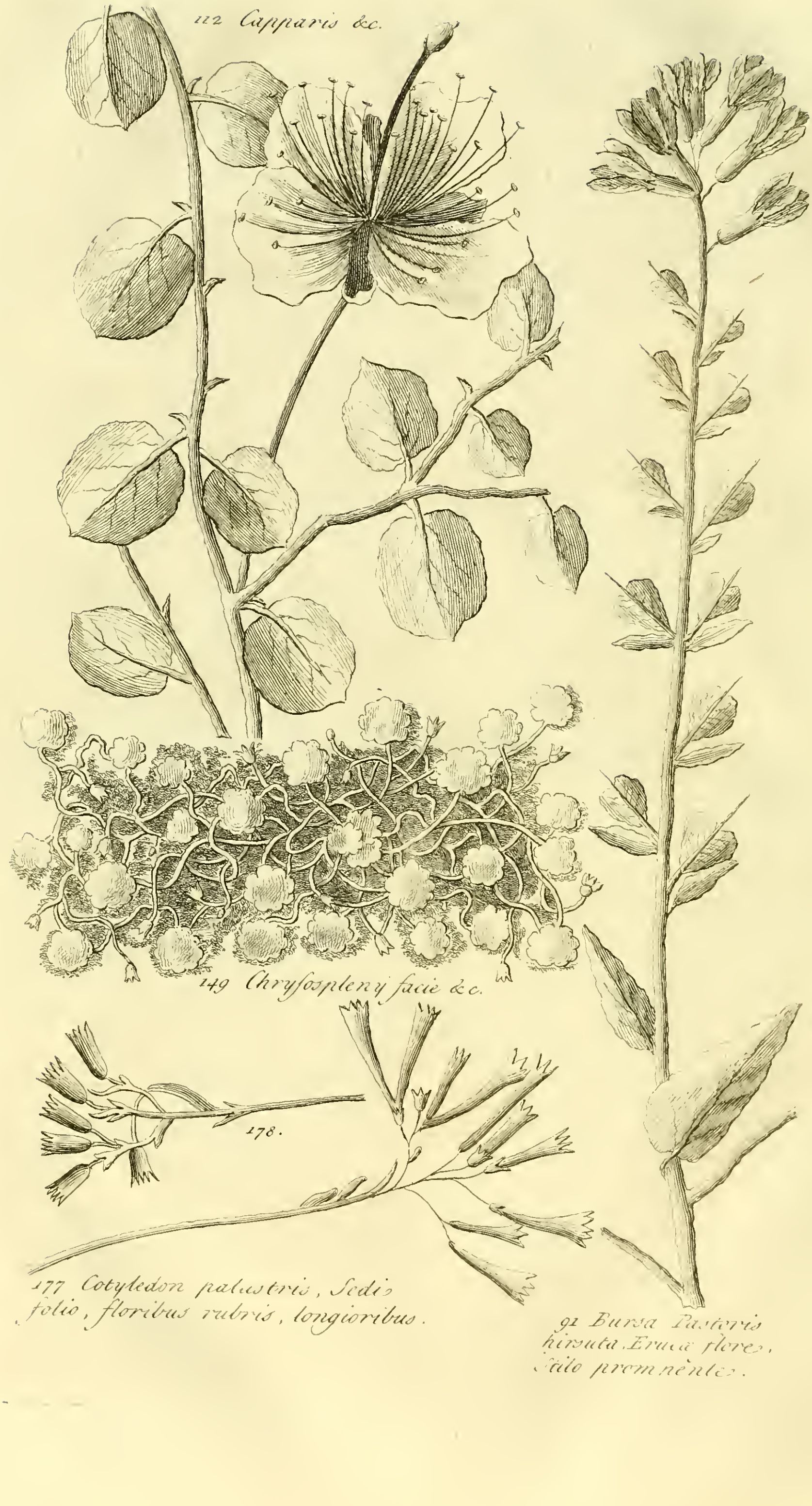
99 Calcitrapoides Rapi folio, alato caule, flore purpureo coronato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 1.

100 Calcitrapoides Sonchi folio, capite magno turbinato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 10. Carduus stellatus, latifolius, caulescens C.B.P. 387.

101 Calcitrapoides

Exc. p. 38.


5 Acetosa &c.
58. Asteriscus &c.
72 Atriplex &c.
176. Conyza &c.
146 Chondrilla &c.
Auspiciis Rev. et Honoratis Dom. Domini
JACOBI BEAUCLERC Canonici Windesoriensis.




177 Cotyledon palustris, Sedi folio, floribus rubris, longioribus.

91 Bursa Pastoris hirsuta Erucæ flore, Stilo prominente.

101 Calcitrapoides Sphærocephalos, Erucæ folio Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 8. Jacea Tingitana, centauroides &c. Pluk. Alm. 191. Tab. 38. f. 5.

102 Calcitrapoides tenuifolia, capitulis minoribus, squamis tricuspidibus Comm. Ac. R. Sc. Ann. 1718. n. 17. Carduus Jaceæ folio, capitulis minoribus, cum squamis tricuspidibus I.R.H. 442.

103 Calcitrapoides foliis oblongis, cæsiis, crassis. *Calycem habet simplicem, non squamosum, in quinque aut plures latas lacinias divisum. Semina papposa sunt & ovata. Rami in humum incumbunt.*

104 Campanula rotundifolia, hirsuta, saxatilis, folio molli Bocc. App. ad Mus.

105 Campanula hirsuta, Ocymi folio, caulem ambiente, flore pendulo Bocc. Rar. 83. I. R. H. 112.

106 Campanula arvensis, erecta, major, Euphrasiæ luteæ, seu Trissaginis Apulæ foliis H. Cath.

107 Campanula maxima, foliis latissimis, flore cæruleo C. B. P. 94. I. R. H. 108. Trachelium majus Belgarum Clus. Hist. CLXXII.

108 Campanula radice esculenta, flore cæruleo H. L. Bat. I.R.H. 111.

109 Cannacorus latifolius, vulgaris I.R.H. 367.

110 Capparis non spinosa, fructu majore C. B. P. 480. I.R.H. 261.

111 Capparis spinosa, fructu minore, folio rotundo C.B.P. 480. I.R.H. 261.

112 Capparis Arabica, fructu ovi magnitudine, semine piperis instar acri Bellon. Obs. l.2.cap.60. *Nostra tricubitalis est. Folia habet glauca, crassa, succulenta, rotunda, uncialia. Fructus, quem vidi, pollicis fuit magnitudine, oblongus, cucumeris formâ, quem Arabes appellant* Felfel Jibbel, *i. e.* Piper montanum. *Copiose crescit in via ad montem Sinai.*

113 Carlina flore purpureo-rubente, patulo I. R. H. 500. Comm. Ac. R. Sc. Ann. 1718. p. 173. n. 4.

114 Carlina acaulos, flore speciosо, purpureo, non radiato, radice gummifera, succo albo & rubro. Hujus radix *Addad* dicitur. Vid. Leo. Descript. Afr. l. 9. cap. penult.

115 Caryophyllus barbatus, sylvestris C. B. P. 209.

116 Cassia Fistula Alexandrina C.B.P. 403.

117 Casia Poetica Monspeliensium Lob. Ic. 433. I.R.H. App. 664. Cor. 53.

118 Catanance quorundam Lugd. 1190. Catanance cærulea, semiflosculorum ordine simplici Comm. Ac.R. Sc. Ann. 1721. p. 215. n. 1.

119 Catanance flore luteo, latiore folio I. R. H. 478. Stœbe Plantaginis folio Pr. Alp. Exot. 286.

120 Caucalis arvensis echinata, latifolia C. B. P. 152. I.R.H. 323.

121 Caucalis Dauci sylvestris folio, echinato fructu Bot. Monsp. App. I.R.H. 323.

122 Caucalis folio Cerefolij Riv. Fl. Pent. Irreg. Chærophyllum sylvestre, seminibus brevibus hirsutis I.R.H. 314.

123 Caucalis Myrrhidis folio, flore & fructu parvo.

124 Caucalis pumila maritima C. B. P. 153. I. R. H. 323.

125 Cedrus folio Cupressi, major, fructu flavescente C.B.P. 487.

126 Celtis fructu nigricante I. R. H. 612.

127 Centaurium luteum, perfoliatum C. B. P. 278.

128 Centaurium minus C.B.P. 278.

129 Centaurium majus laciniatum, Africanum H. R. Par. App. I. R. H. 444. Rhaponticoides lutea, altissima, laciniata, capite magno Comm. Ac. R. Sc. Ann. 1718. p. 180. n. 30.

130 Centaurium majus incanum, humile, capite Pini I.R H. 449. Rhaponticum humile, capite magno Strobili Comm. Ac. R. Sc. Ann. 1718. p. 176. n. 3.

131 Centaurium purpureum, minimum Mor. H. Blœs. & H. Ox. II. 566.

132 Cerinthe quorundam major, versicolore flore J.B.III. 602. Clus. H. CLXVIII. I.R.H. 80.

133 Chamædryfolia tomentosa, Mascatensis Pluk. Alm. p. 97. Tab. 275. f. 6. *In Numida vidi sine flore. Folia digitis adhærebant, Lappæ capitulorum instar. Calyx hexaphyllus. Semina oblonga, punctata, angulata, gossypio obvoluta.*

134 Chamælea tricoccos C. B. P. 461. Boerh. Ind. Alt. I. 255.

135 Chamæleon Alpinus, Sonchi spinoso, lucido folio, radice nigra, alato caule Bocc. Rar. 2. 148. T. 28. & 105. Carduus Cirsioides nitido glauco folio, capitulo singulari Comm. Ac. R. Sc. Ann. 1718. n. 9.

136 Chamæmelum leucanthemum Hispanicum, magno flore C. B. Prod. 70.

137 Chamæmelum montanum, incanum Absinthioides, Italicum Barr. Obs. 1111. Ic. 457. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 14. Leucanthemum Plinii Anguill. 181. *Variat nostrum calyce villoso, rufescente, cum Italici calyx nigricet.*

138 Chamæmelum specioso flore, radice longa, fervida. Pyrethrum *vulgo & veteribus, Arabibus* Guntuss *dicitur. Hujus radicis magna quantitas Constantinopolim & Kairum transmittitur, & Saccharo condita in doloribus pectoris & dentium comeditur. Floris radius amplus est, subtus purpureus. Discus magnus, luteus, ad seminum maturitatem protuberans, squamis rigidis stipatus.*

139 Chamæmelum Lusitanicum latifolium sive Coronopi folio Breyn. Cent. I. 149. f. 74. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 9. Bellis pumila crenata, Agerati æmula, crenis bicornibus, asperiusculis Pluk. Alm. 65. Tab. 17. f. 4.

140 Chamænerion Siculum glabrum majus & nitidum, Amygdali folio I.R.H. 303. *Difflah* Arabum.

141 Chamæpitys moschata, foliis serratis, an prima Dioscoridis C.B.P. 240. I.R.H. 208.

142 Chamæpitys moschata, foliis serratis, flore luteo I.R.H. 208. *Saude-gourah* Arabum.

143 Chamæriphes seu Palma humilis, spinosa, folio flabelliformi J.B.III. 37. *Doom* Arabum. *Ad altitudinem vidi septem aut octo pedum, ramis quotannis e stipite avulsis.*

144 Chenopodium annuum humi fusum, folio breviori & capillaceo I.R.H. 506. Camphoratæ congener C.B.P. 486.

145 Chenopodium Sedi folio minimo, semine splendente, annuum Boerh. Ind. Alt. II. 91.

146 Chondrilla minima, repens, Asplenii foliolis pilosis.

147 Chrysanthemum foliis Matricariæ C.B.P. 134. I. R. H. 491.

148 Chrysanthemum folio minus secto, glauco J. B. III. I.R.H. 492.

149 Chrysosplenii foliis Planta aquatica, flore flavo, pentapetalo. *Habitu est hirsuto, conglomerata, Cuscutæ instar. Flores longis pediculis annexi sunt. Petala non fimbriata. Fructus mitræ episcopalis formâ. Calyx integer arcte fructum amplectitur.*

150 Cicuta major C.B.P. 160. I.R.H. 306.

151 Cinara acaulos, Tunetana, *Tafga* dicta, magno flore, suaviter olente, angustis Cinerariæ foliis, non spinosis Till. H. Pis. p. 41. F. 1. Tab. 20. *Radix optimi saporis est & ab incolis comeditur.*

152 Cinara sylvestris, non spinosa, flore cæruleo, foliis tenuius laciniatis.

153 Cistus ladanifera, Monsp. C. B. P. 467. I.R.H. 260. Cistus Ladanifera sive Ledon Monspessulanum, angusto folio nigricans J. B. II. 10.

154 Cistus latifolius, magno flore Barr. Icon. 1315. Obs. 547.

155 Clematitis sive Flammula repens C.B.P. 300. I.R.H. 293.

156 Clematis peregrina, foliis Pyri incisis C. B. P. 300.

157 Clinopodium Lusitanicum, spicatum & verticillatum I. R. H. 193. Prunella Lusitanica capite reticulato, folio Pedicularis Tournefortii H. Ox. III. 363. *Bitumen redolet tota Planta, & flos magis similis videtur Moldavicæ quam Clinopodii. Mihi enim videbatur habere galeam quadrifidam, barbam bifidam.*

158 Clymenum Hispanicum, flore vario, siliqua plana I.R.H.396. Lathyrus viciöides, vexillo rubro, labialibus petalis rostrum ambientibus cæruleis, siliqua plana H. Ox. II. 56.

159 Clymenum, quod Vicia maxima, Galegæ foliis majoribus, tetraphylla vel pentaphylla, binatim floribus e viridi flavescentibus H. Cath.

160 Cnicus cæruleus asperior C. B. P. 378. I. R. H. 450.

161 Cnicus exiguus capite cancellato, semine tomentoso I. R. H. 451. Crocodiloides exigua, purpurascente coma Comm. Ac. R. Sc. Ann. 1718. p. 162. n. 2.

162 Cnicus cæruleus, humilis, montis Lupi H. L. B. I. R. H. 451. Carduncellus montis Lupi Lob. Ic. 20. J. B. III. 92. *Radix dulcis & edulis est*, Gernashdee *dicta ab Arabibus.*

163 Colocynthis pumila, Arabica, fructu Nucis Juglandis magnitudine, cortice lævi.

164 Colocynthis pumila, echinata, Arabica, striis duodecim luteis & viridibus variegata.

165 Convolvulus Althææ folio Clus. H. XLIX. Convolvulus peregrinus pulcher, folio Betonicæ J. B. II. 159. I. R. H. 85.

166 Convolvulus argenteus elegantissimus, foliis tenuiter incisis I. R. H. 85.

167 Convolvulus Africanus, vulgaris minoris facie, flore minimo Raij Hist. III. 375.

168 Convolvulus Græcus, Sagittæ foliis, flore albo Cor. 1.

169 Convolvulus maritimus, nostras, rotundifolius H. Ox. II. 11. Soldanella Dod. Pempt. 395.

170 Corchorus sive Melochia J. B. II. 982. I. R. H. 259.

171 Coris cærulea maritima C. B. P. Hanzærah *Arabum, cujus decoctionem in Lue Venerea copiose sumunt.*

172 Coris cærulea maritima, foliis brevioribus, magis confertis.

173 Coronilla caule Genistæ fungoso I. R. H. 650.

174 Coronilla maritima, glauco folio I. R. H. 650.

175 Conyza caulibus rubentibus, tenuioribus, flore luteo, nudo Bot. Monsp. I. R. H. 455.

176 Conyza tomentosa, Polij foliis crenatis. *Planta hæc triuncialis est, suaveolens, floribus singularibus.*

177 Cotyledon palustris, Sedi folio, floribus rubris, longioribus. *Flores oblongi sunt, Centaurij minoris facie, & in umbella quasi nascuntur.*

178 Cotyledon palustris, Sedi folio, floribus luteis, brevioribus.

179 Crambe spinosissima Arabica, foliis longis, angustis, floribus in foliorum alis.

180 Crepis Chondrillæ folio Comm. Ac. R. Sc. Ann. 1721. p. 195.

181 Crepis folio leviter dentato Comm. Ac. R. Sc. Ann. 1721. p. 195. n. 1. Sonchus lævis, angustifolius C. B. P. 124. I. R. H. 475. Boerh. Ind. Alt. 85. *Terra Crepola & Trinciatella veteribus.*

182 Cyanus humilis, albus, Hieracii folio I. R. H. 446.

183 Cyanus humilis, Hieracii folio, flore purpureo I. R. H. 446.

184 Cynoglossum Creticum argenteo, angusto, folio C. B. P. 257. I. R. H. 140.

185 Cynoglossum argenteum, flore roseo H. Cath. Cynoglossum Narbonense H. Eyst.

186 Cynoglossum Hispanicum, angustifolium, flore obsoleto. *Variat flore candido.*

187 Cynoglossum Myosotidis foliis incanis, flore parvo, ruberrimo. *Variat foliis & floribus majoribus.*

188 Cypressus fructu quadrivalvi, foliis Equiseti instar articulatis. *Mediam videtur habere naturam inter Arbores & Frutices; nunquam enim vidi altiorem quindecim pedibus. Folia late virent, in quibus multæ squamulæ, ut in aliis speciebus, apparent; sed, Equiseti instar, crebris articulationibus sibi invicem pyxidatim conjunguntur.*

189 Cyperus humilis, spinis brevibus, rotundis, conglomeratis Buxbaum Cent. I. p. 34. Tab. 55. f. 1.

190 Cytisus argenteus, linifolius, Insularum Stæchadum I. R. H. 647.

191 Cytisus foliis subrotundis, glabris, floribus amplis glomeratis, pendulis.

192 Cytisus hirsutus J. B. I. 327. I. R. H. 647.

193 Cytisus humilis, argenteus, angustifolius, I. R. H. 648.

194 Cytisus foliis, oblongis, sessilibus, glabris, siliquis compressis, incanis. *Folia in summitatibus plerumque singularia sunt, & ipsæ summitates aculeatæ.*

195 Cytisus minoribus foliis, ramulis tenellis, villosis C. B. P. 390. I. R. H. 647.

196 Cytisus spinosus H.L.B. I. R. H. 648.

197 Daucus Hispanicus, umbella maxima El. Bot. I. R. H. 308.

198 Daucus maritimus lucidus I. R. H. 307. Gingidium folio Chærophylli C. B. P. 151.

199 Dens Leonis foliis radiatis Bot. Monsp. 295.

200 Dens Leonis ramosus, maximus, foliis pilosis, sinuatis, pedalibus. Hieracium Platyneuron, Bursæ Pastoris cæsura, piloso folio H. Cath. Raij H. III. 145.

201 Digitalis Verbasci folio, purpurea, minor, perennis, Hispanica Barr. Ic. 1183. Obs. 187.

202 Doronicum Plantaginis folio C. B. P. 184. *Variat foliis hirsutis & glabris.*

203 Dorycnium Monspeliensium Lob. Ic. 51. I. R. H. 391.

204 Dracunculus polyphyllus C. B. P. 195. Dracontium Dod. Pempt. 329.

205 Drypis Theophrasti Anguill. Spina umbella foliis vidua C. B. P. 388.

206 Echinopus Orientalis, Acanthi aculeati folio, capite magno spinoso cæruleo Cor. 34. Comm. Ac. R. Sc. Ann. 1718. p. 151. n. 4.

207 Echium Creticum latifolium rubrum C. B. P. 154.

208 Echium Scorpioides, spicis longis, plerumque recurvis, floribus parvis, purpureis.

209 Echium Tingitanum, altissimum, flore variegato H. Ox. III. 140. Pluk. Alm. 133.

210 Elychrysum seu Stoechas Citrina angustifolia C. B. P. 264. I. R. H. 452.

211 Elychrysum Gnaphaloides, floribus in strictiorem umbellam congestis.

212 Elychrysum sylvestre latifolium, flore magno, singulari I. R. H. 452. Comm. Ac. R. Sc. Ann. 1719. d. 291. n. 6.

213 Elychrysum sylvestre latifolium flore parvo, singulari I. R. H. 452.

214 Ephedra maritima, major I. R. H. 663.

215 Equisetum arvense, longioribus setis C. B. P. 16. I. R. H. 533.

216 Erica humilis, cortice cinereo, Arbuti flore C. B. P. 486. I. R. H. 602.

217 Erica foliis Corios multiflora J. B. I. 356. I. R. H. 602. Erica Juniperifolia, dense fruticans, Narbonensis Lob. Obs. 620.

218 Eruca flore albo, foliis sessilibus, Bursæ Pastoris.

219 Eruca major, sativa, annua, flore albo, striato J. B. II. 859.

220 Eruca pumila, floribus albis, foliis laciniatis.

221 Eruca

221 Eruca Romana seu Gentilis, siliqua angusta, folio lato J. B. II. 860. Eruca sylvestris, flore albo Barr. Ic. 132.

222 Eryngium amethystinum, Lusitanicum, folio longiori I. R. H. 327. Eryngium minus, montanum, flore cæruleo, pulchro Vir. Lusit.

223 Eryngium foliis angustis, digitatis Hellebori.

224 Eryngium Lusitanicum, latifolium, vulgari simile I.R.H. 327.

225 Eryngium montanum, pumilum C. B. P. 386. I.R.H. 327.

226 Eryngium planum, minus C. B. P. 386. I.R.H. 327.

227 Eryngium planum, medium, foliis oblongis. *Ab* Eryngio latifolio plano C.B.P. 386. *distinguitur, foliis ad caulem longioribus, magis serratis, & magis spinosis. Ab* Eryngio plano minori C. B. P. *foliis amplioribus, in pediculum non contractis, capitulis minus frequentibus & spinosis differt.*

228 Erysimum incanum Arabicum, Mari folio.

229 Fagonia Arabica, longissimis aculeis armata. *Folia angusta sunt, succulenta, & Rorismarini instar rugosa.*

230 Fagonia Cretica spinosa I.R.H. 265.

231 Fabago Arabica, teretifolia, flore coccineo. Fagonioides Memphitica, virens obscurius, folio crassiori, bidigitato, tereti, fructu cylindraceo Lipp. MS. apud Phyt. *Sherard.* Ox.

232 Fœniculum Lusitanicum minimum acre I.R.H. 312.

233 Fœnum Græcum sylvestre C. B. P. 348. Fœnum Græcum sylvestre Dalechampii Lugd. 481. J.B. II. 365.

234 Fœnum Græcum sylvestre alterum, polyceration C.B.P. 348. I.R.H. 409.

235 Ferrum equinum minus, siliqua in summitate singulari.

236 Ferula folio Fœniculi, semine latiore & rotundiore J.B. III. 2. 13.

237 Ferula Galbanifera Lob. Ic. 779. I.R.H. 321.

238 Filago supina, capitulis rotundis, tomento obsitis Barr. Obs. 999. Leontopodium verius Dioscoridis, Hispanicum ejusdem Icon. 296.

239 Filicula Euphrasiæ foliis conjugatis.

240 Filicula ramosa, Lusitanica, pinnulis ad Ceterach accedentibus I.R.H. 542. H.R.Monsp. 79. Ic. & Descript. Filicula Smyrnica, pinnulis rotundis, minimis Pet. Gaz. T. 75. f. 4.

241 Filix Lonchitidis facie, foliis angustis, pellucidis, auriculatis.

242 Filix marina, Anglica Park. Th. 1045.

243 Filix mas, non ramosa, pinnulis latis, auriculatis, spinosis Ger. Emac. 1130. Pluk. Alm. 152. Tab. 179. f. 6.

244 Filix ramosa, major, pinnulis obtusis, non dentatis C.B.P. 357. I.R.H. 536.

245 Fraxinus excelsior C. B. P. 416. I. R. H. 576.

246 Fritillaria præcox, purpurea, variegata I.R.H. 377.

247 Fumaria major, scandens foliorum pediculis, flore majore pallidiore H.Ox. II. 261.

248 Fungus Mauritanicus, verrucosus, ruber Pet. Gaz. Tab. 39. f. 8. Cynomorion purpureum officinarum Michelii Nov. Gen. p. 17. Tab. 12. Orobanchen Mauritanicam appellavi Obs. p. 264. *Tota planta est substantiæ rubræ fungosæ, glande sive capitulo florigero succo rubro scatente; floribus stamineis, constipatis, arcte semina dura, rotundula, amplectentibus.*

249 Galeopsis Hispanica, frutescens, Teucrii folio I. R. H. 186. *Sepibus conficiendis inservit prope Algerium. Per maturitatem, semina pulpa molli, nigra, baccæ instar, involuta sunt.*

250 Galeopsis annua, Hispanica, rotundiore folio I.R.H. Marrubium nigrum, Hispanicum vel Ocymastrum Valentinum Clusii Park. Th. 45. *Labium floris inferius integrum est.*

251 Galeopsis palustris Betonicæ folio, flore variegato I.R.H. 185. Clowns Allheal.

252 Gallium luteum C.B.P. 335. I.R.H. 115.

253 Genista juncea J.B. I. 395. I.R.H. 643.

254 Genista-Spartium Lusitanicum, siliqua falcata I. R. H. 646.

255 Genista-Spartium procumbens, Germanico simile, foliis angustioribus.

256 Geranium batrachoides, folio Aconiti C. B. P. 317. I.R.H. 266.

257 Geranium Chium, vernum, Caryophyllatæ folio Cor. 20.

258 Geranium Cicutæ folio, moscatum C. B. P. 319. I.R.H. 268.

259 Geranium Cicutæ folio, acu longissima C. B.P. 319. Prodr. 138. I. R. H. 268.

260 Geranium pusillum, argenteum, Heliotropii minoris folio. *Folia, calyces & rostrum argentea sunt. Folia eleganter striata. Pediculi aphylli.*

261 Geranium Robertianum C. B. P. 319. I. R. H. 268.

262 Geranium supinum, rotundo Batrachicidis crasso, tomentoso folio, radice rufescente, longius radicata I. R. H. 269. Bocc. Mus. P. II. Tab. 128. p. 160.

263 Gingidium umbella oblonga C.B.P. 151. Visnaga J.B. III. 2. 31.

264 Gladiolus floribus uno versu dispositis, major C.B.P. 41. Gladiolus sive Xiphion J. B. II. 701.

265 Glaucium flore luteo I. R. H. 254.

266 Glaucium flore violaceo I.R.H. 254.

267 Globularia fruticosa, Myrti folio, rigido, nunc tridentato, nunc plano. *Tesselgab* Arabum.

268 Gnaphalium maritimum C. B. P. 263. I. R. H. 461.

269 Gnaphalium umbellatum, minimum J. B. III. 26. 162. Comm. Ac. R. Sc. Ann. 1719. p. 314. n. 1.

270 Gnaphaloides Lusitanica I.R.H. 439.

271 Gramen alopecuroides maximum J. B. Spica divisa Scherardi Scheuchz. Agrost. 247.

272 Gramen anthoxanthum, spicatum J.B. II. 466. I.R.H. 518.

273 Gramen arvense, panicula crispa C. B. Th. 32.

274 Gramen avenaceum, montanum, spica simplici, aristis recurvis Raij Hist. 1290.

275 Gramen avenaceum, pratense, panicula squamosa & villosa H. Ox. III. 213. Sect. 8. T. 7. n. 18.

276 Festuca avenacea sterilis, paniculis confertis, erectioribus, aristis brevioribus Raij Synop. 261.

277 Festuca altera capitulis duris C.B.P. 10. Th. 151.

278 Gramen avenaceum, strigosius, utriculis lanugine albicantibus. *A* Gramine avenac. utric. lanugine flavesc. I.R.H. 525. *differt locustis minus sparsis, angustioribus, aristis tenuioribus, lanugine versus basin & ad semen candidâ. Porro locustæ hujus simplices sunt, & semen tantum unum lanuginosum, nudum continent, cujus apex aristâ simplici terminatur, cum illius locustæ gemina contineant semina calyce s. squama involuta, quorum arista e latere vel dorso calycis exit.*

279 Gramen Barcinonense, panicula densa, aurea I.R.H. 523.

280 Gramen Bromoides, festucea tenuique panicula minus Barr. Ic. 76. 2.

281 Gramen Cyperoides, angustifolium, spica spadiceo-viridi, majus C.B.P. 6. Prodr. 13. J. B. II. 495.

282 Gramen Cyperoides, aquaticum, majus, panicula Cyperi longi, ex crassioribus glumis

compacta, & brevibus petiolis donata Læl. Triumf. in Obs. J. Bapt. Fratris.

283 Gramen dactylum, Siculum, multiplici panicula, spicis ab eodem exortu geminis Raij Hist. II. 271. Pluk. Alm. 175. Tab. 92. f. 1. I.R.H. 521.

284 Gramen dactylon, radice repente, sive officinarum I.R.H. 520.

285 Gramen dactylon, spica gemina, triunciali, glabra & aristata Michel. Cat. H. Pis. Gramen bicorne sive Distachyopheron Bocc. Rar. 20.

286 Gramen humile, capitulis glomeratis, pungentibus. *Palmari est altitudine; caulibus tenuibus uno alterove folio glabro cinctis, quorum summitatibus capitulum nascitur rotundum, e pluribus spicis brevibus, e quatuor aut quinque glumarum paribus, aristis brevissimis, rigidis terminatis, conflatum.*

287 Gramen Loliaceum radice repente, sive Gramen officinarum I.R.H. 516.

288 Gramen minus, panicula rigida, densiore & ampliore I.R.H. 522.

289 Gramen montanum, panicula miliacea, sparsa C.B. Prod. 17.

290 Gramen nemorosum, spicis parvis, asperis C. B. P. 7.

291 Gramen panicula spicata, villosum, locustis villosis Scheuchz. Agrost. 248.

292 Gramen paniceum, spica simplici aspera C.B.P. 8. Panicum sylvestre dictum & Dens caninus 1. J.B. II. 443.

293 Gramen paniculatum, locustis maximis, phœniceis, tremulis I.R.H. 523.

294 Gramen paniculatum, minus, locustis magnis, tremulis I.R.H. 523.

295 Gramen pratense, capillare, paniculatum, locustis parvis flavescentibus. *Folia ad radicem capillaria, conferta, ad culmum latiuscula, panicula speciosa, e locustis muticis e tribus aut quatuor squamarum ad margines argentearum paribus composita.*

296 Gramen pratense, paniculatum, medium I. R. H. 521.

297 Gramen serotinum arvense, panicula contractiore, pyramidali Raij Synops. II. 259.

298 Gramen Sparteum, spicatum, foliis mucronatis, brevioribus C. B. P. 5. Th. 68. *Diss* Arabum.

299 Gramen spica hirsuta, ad gramen du Gros accedens J.B. II. 438.

300 Gramen spicatum, folio aspero C.B. Th. 45.

301 Gramen spicatum, spica subrotunda, echinata I.R.H. 519.

302 Gramen tremulum maximum C.B. Th. 24.

303 Gramen Typhoides, molle C.B. Scheuch. Agrost. 246.

304 Gratiolæ affinis Hyssopifolia major, Lusitanica Flor. Bat. 69. Raij Hist. III. 526.

305 Hedypnois Cretica, minor annua Cor. 36.

306 Hedysarum annuum, siliqua aspera, undulata, intorta I.R.H. 401.

307 Hedysarum clypeatum, flore suaviter rubente Eyst. I. R. H. 401. Sellah *Arabum, quo saginantur pecora per totam Africam.*

308 Hedysarum procumbens, annuum, angustioribus foliis. Onobrychis major, humi projecta, longulo, cordato foliolo, floribus rubris clypeatis, articulatis, siliquis sparsis H. Cath. Raij Hist. III. 457.

309 Helianthemum Creticum, annuum, lato Plantaginis folio Cor. 18.

310 Helianthemum flore maculoso Col. 2. 77. I.R.H. 250. Cistus flore pallido, punicante macula insignito C.B.P. 465.

311 Helianthemum folio Thymi glabro I.R. H. 249.

312 Helianthemum frutescens, folio Majoranæ incano I. R. H. 249. Cistus incanus Majoranæ folio Hispanicus Barr. Ic. 313.

313 Helianthemum Halimi minoris folio Barr. Obs. 527. Ic. 287.

314 Helianthemum luteum, Thymi durioris folio Barr. Obs. 521. Ic. 441.

315 Helianthemum Orientale, frutescens, folio Oleæ, flore luteo Sher. Boerh. Ind. Alt. 276.

316 Helianthemum Salicis folio I. R. H. 249.

317 Helianthemum supinum, Polygoni folio, hispido & glutinoso.

318 Helianthemum vulgare, flore luteo J. B. II. 15. I.R.H. 248.

319 Heliotropij facie Planta, lanuginosa, ferruginea, pediculis singularibus. *Folia habet Heliotropij minoris, crassa, villosa; calyces speciosos, multifidos; semina quaterna, nuda, ovata, nigerrima. Florem non vidi.*

320 Heliotropium majus Dioscoridis C. B. P. 253. I.R.H. 139.

321 Helitropium majus autumnale, Jasmini odore I.R.H. 139.

322 Helitropium, quod Myosotis scorpioides, latifolia, hirsuta Merret Pin. Raij Syn. 111. Ed. 3. p. 229.

323 Hemionitis vulgaris C.B.P. 353.

324 Herniaria fruticosa, viticulis lignosis C.B. P. 382. I.R.H. 507.

325 Herniaria glabra J.B. III. 378.

326 Hesperis hirsuta, lutea, Bellidis folio dentato. *Similis est Barbareæ murali J. B. sed folia pediculis ad caulem longioribus hærent, & flores lutei sunt rariores.*

327 Hesperis incana, aspera, foliis strictissimis.

328 Hesperis maritima, latifolia, siliqua tricuspide I.R.H. 223.

329 Hesperis maritima, perfoliata, Bellidis folio, glabro. *Non est eadem Planta cum* Hesperide marit. perfoliat. parva flore cæruleo Pluk. Alm. 183. *sed differt ab ea foliis brevioribus, glabris, succulentis, minus dentatis, flore majore, simili* Hesperidis maritimæ supinæ exiguæ I.R.H. 223. *a qua foliis caulem amplectentibus, obtusioribus & glabris distinguitur.*

330 Hieracium angustifolium, parce dentatum, floribus in extremitatibus caulium singularibus.

331 Hieracium calyce barbato Col. II. 28. Hieracium barbatum, medio nigrum minus H. L. Bat.

332 Hieracium magnum Dalechampii Lugd. 569. I. R. H. 470. Hedypnois Monspessulana, sive Dens Leonis Monspessulanus J.B. II. 1036.

333 Hieracium speciosum, squamoso calyce, Lycopi folio crasso, subtus incano.

334 Hieracium villosum, Sonchus lanatus Dalechampii dictum Raij Hist. 231. I. R. H. 470.

335 Horminum sylvestre, Lavandulæ flore C.B.P. 237.

336 Horminum Verbenæ laciniis angustifolium Triumf. Obs. Ic. & Descr. 66.

337 Hyacinthus obsoletior Hispanicus serotinus Clus. H. 177.

338 Hyoscyamus albus vulgaris Clus. H. LXXXIV.

339 Hypecoon Orientale Fumariæ folio Cor. 17.

340 Hypecoon tenuiore folio I.R.H. 230.

341 Hypericum sive Androsæmum magnum Canariense, ramosum, copiosis floribus, fruticosum Pluk. Alm. 189. Tab. 302. f. 1.

342 Jacea acaulos lutea, Erucæ folio, squamarum ciliis candidis. *Radix dulcis, esculenta est, & ab Arabibus* Toffs *dicitur.*

343 Jacea annua, foliis laciniatis, serratis, purpurascente flore I.R.H. 444. Rhaponticoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 21.

344 Jacea foliis Cichoraceis villosis, altissima, flore purpureo I.R.H. 444. Rhaponticoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 20.

345 Jacobæa Hispanica, minus laciniata, petalis brevissimis I.R.H. 486. Comm. Ac. R. Sc. Ann. 1720. p. 298. n. 21.

346 Jacea purpurea, Atractylidis facie. *Hujusce Plantæ squamæ unicuspides sunt, ciliis ad marginem brevioribus.*

347 Jacobæa




Auspiciis Honoratissimi
Domini Domini Vicecomitis HARCOURT.



304 *Gratiolæ affinis Hyssopi-folia major, Lusitanica Flor. Bat. 69.*



232 *Fœniculum &c.*



270 *Gramen Barcino-nense, panicula densa aurea* I.R.H. 523.

342 *Jacea &c. Sive Toffs Arabum.*



347 Jacobæa Adonidis foliis, floribus in umbellas diſpoſitis. *Differt a* Jacobæa multifida umbellata annua Bocc. Rar. p.94. *quod laciniæ foliorum tenuiores ſunt & magis erectæ; & quod capitulorum ſemifloſculi ſpecioſiores ſunt.*

348 Jaſminoides aculeatum, Salicis folio, flore parvo, ex albo purpuraſcente Michel. N. Gen. p. 225. Tab.105. f.1.

349 Jaſminoides aculeatum Polygoni folio, floribus parvis albidis. *Fruteſcit, ſarmentis longis, tenuibus propendentibus. Spinæ tenues, cortex ramorum incanus tenuique villo obſitus.*

350 Jaſminum luteum, vulgo dictum bacciferum C. B. P. 398.

351 Ilex aculeata, cocciglandifera C.B.P.425. I. R. H. 583.

352 Juniperus major, bacca cærulea C. B. P. 489. I.R H. 589.

353 Kali ſpinoſum, foliis craſſioribus & brevioribus I. R. H. 247. Pluk. Alm. 202.

354 Kali membranaceum, foliis anguſtis conjugatis. *Faciem habet* Kali foliis anguſtioribus ſpinoſis I. R. H. 247. *ſed folia ſemper ex adverſo naſcuntur & ſemina illius carent foliis membranaceis.*

355 Ketmia Ægyptiaca, Vitis folio, parvo flore I.R.H.100. Bamia J.B.II. 959.

356 Ketmia veſicaria Africana, flore amplo, purpureo. *A* Ketmia veſic. Afric. Tournefortii *differt foliorum ſegmentis longioribus; frequentius ſerratis; calycis ſegmentis anguſtioribus & longioribus; flore ampliore, toto purpureo.*

357 Ketmia paluſtris, flore purpureo I.R.H.100.

358 Lachryma Jobi latiore folio I.R.H. 532.

359 Lathyrus ſativus, flore & fructu minore ſive *Kerſailah* Arabum. *Faciem habet Lathyri, qui* ἀμφίκαρπος Moriſoni *dicitur, ſed ad altitudinem quinque aut ſex pedum creſcit.*

360 Lavandula multifido folio Cluſ. Hiſt. 345. J. B. III. 281.

361 Leucoium maritimum, ſinuato folio C.B.P. 201. I.R.H.221.

362 Leucoium ſylveſtre, latifolium, floſculo albido, parvo Raij Hiſt. I. 786.

363 Limonium caulibus alatis, Aſplenii foliis, minus aſperis, calycibus acutioribus, flaveſcentibus. *El Khaddah* Arabum.

364 Limonium caulibus alatis, foliis minus ſinuoſis, calycibus ex viridi cæruleis.

365 Limonium peregrinum Aſplenii foliis C. B. P. 192. I. R. H. 342. Limonium pulchrum Rauwolfii Park. Th. 1235. *Variat noſtrum ab hac* Rauwolfianâ ſpecie, *quod tota facie nigricet, & hirſutius ſit, cum illa rufeſcat, cum calicibus cæruleis pallidioribus.*

366 Limonium minus, obtuſo folio, viminibus foliatis Barr. Ic. 806. Obſ.690. Limonium minus J. B. III. App. 877.

367 Limonium foliis Halimi Broſſ. I.R.H.342.

368 Limonium maritimum minimum C. B. Prod. 99. Bocc. Rar. p.25, 26. f. 3.

369 Limonium galliferum, foliis cylindraceis. *Florem habet pulchrum, ruberrimum. Folia incana, quaſi Sacc haro incruſtata. Gallæ ovales caulibus adnaſcuntur, non uno, ſed plurimis foraminibus pertuſæ.*

370 Linaria Bellidis folio C. B. P. 312. Prod. 106. I.R.H. 179.

371 Linaria foliis ſubrotundis, floribus e foliorum alis naſcentibus. *Rami plerumque uno verſu diſpoſiti ſunt.*

372 Linaria Myrſinites, flore luteo, rictu purpureo. *Eſt* Linaria Myrſinites triphylla, flore candide ſulphureo, rictu croceo, brachiata H. Cath. *Noſtra habet folia plerumque bina ex adverſo poſita; florem luteum; rictum purpureum.*

373 Linaria ſaxatilis, Serpilli folio I. R. H. 169.

374 Linaria ſegetum Nummulariæ folio, aurito & villoſo, flore luteo I.R.H. 169.

375 Linaria Sicula multicaulis, folio Mollugiпis Bocc. Rar. 38.

376 Linaria Siculæ accedens, Molluginis folio breviori.

377 Linaria triphylla, exigua, calcari prælongo.

378 Linaria Valentina Cluſ. H. 35. I. R. H. 169. Park. Par. Linaria triphylla minor lutea C. B. P. 212.

379 Linum foliis aſperis, umbellatum, luteum Bot. Monſp. C. B. P. 214. I. R. H. 340.

380 Linum maritimum, luteum C. B. P. 214. I.R.H. 340.

381 Linum maximum Africanum, flore cæruleo Volk. Fl. Nov. Linum ſativum, latifolium, Africanum, fructu majore I. R. H. 339.

382 Lotus argentea Cretica Pluk. Alm. 226. T. 34. f. 1.

383 Lotus corniculata, ſiliquis ſingularibus, vel binis, tenuis J. B. II. 356.

384 Lotus Græca, maritima, folio glauco & velut argenteo Cor. 27.

385 Lotus humilis, ſiliqua falcata, e foliorum alis ſingulari.

386 Lotus ſive Melilotus, pentaphyllos, minor glabra C.B.P. 332. I.R.H. 402.

387 Lotus pentaphyllos, ſiliqua cornuta C. B. P. 332. Trifolium ſive Lotus *Hierazune*, edulis, ſiliquoſa J. B. II. 365.

388 Lotus rubra, ſiliqua anguloſa C.B.P.332. Boerh. Ind. Alt. II. 37. Lotus ſiliquoſa, flore fuſco, tetragonolobos J.B. II. 388.

389 Lotus ſiliquis Ornithopodii C. B. P. 332. I.R.H. 403.

390 Lotus villoſa, altiſſima, flore glomerato I. R. H. 403.

391 Lunaria fruticoſa, perennis, incana, Leucoij folio Cor. 15. *In Arabia inveni.*

392 Lupinus anguſtifolius, cæruleus, elatior Raij Hiſt. 908. I.R.H. 392.

393 Lupinus lanuginoſus, latifolius, humilis, flore cæruleo purpuraſcente, ſtoloniferus H. Cath. *Tota planta eſt ferruginei coloris.*

394 Luteola herba, Salicis folio C. B. P. 100. I.R.H. 423.

395 Lychnis foliis glabris, calyce duriore Bocc. Rar. p.27. I.R.H. 337.

396 Lychnis Luſitanica Bellidis folio, flore carneo I.R.H. 338.

397 Lychnis Luſitanica paluſtris, folliculo ſtriato I.R.H. 338.

398 Lychnis Orientalis Beupleuri folio Cor.24.

399 Lychnis ſegetum, rubra, foliis Perfoliatæ C. B. P. 204. I.R.H. 335.

400 Lychnis ſupina, pumila, Bellidis foliis craſſis, flore bifido, purpureo, calyce ſtriato, turgido Raij Hiſt. III. 481.

401 Lychnis ſylveſtris anguſtifolia, cauliculis turgidis, ſtriatis C. B. P. 205.

402 Lychnis ſylveſtris, quæ Behen album vulgo C. B. P. *Ad altitudinem creſcit 6 aut 7 pedum.*

403 Lychnis ſylveſtris, floſculo rubro, vix conſpicuo Griſl. Vir. Luſit. Viſcago Luſitanica, flore rubello, vix conſpicuo H. Elth. p. 433. f. 406.

404 Lycopus paluſtris glaber I. R. H. 191.

405 Lyſimachia lutea humilis, Polygalæ folio.

406 Marrubium album, villoſum C. B. P.230. Prodr. 110.

407 Marrubium Hiſpanicum, ſupinum, calyce ſtellato & aculeato I. R.H.192. Alyſſum Galeni Cluſ. Hiſp. 387.

408 Medica magno fructu, aculeis ſurſum & deorſum tendentibus I.R.H. 411.

409 Medica marina Lob. Ic. 38. *Hæ Medicæ ſpecioſiores ſunt ex aliis plurimis, quæ in Africa ſponte naſcuntur.*

410 Melongena Ariſtolochiæ foliis, fructu longo, violaceo. *Flores purpurei ſunt, ſtellatim*

*divisi, & minores quam in aliis speciebus, quæ in Africa coluntur.*

411 Mesembrianthemum perfoliatum, foliis exiguis, monacanthis. *Similis est Planta specimini Plantæ Siccæ* Mesembrianthemi perfoliati foliis minoribus, diacanthis Hort. Elth. *sed tota palidior est, foliis paulo brevioribus & confertioribus, rectis, non reflexis, illius instar. Cæterum folia triquetra sunt, apice spinoso terminata. Non mihi contigit florem videre.*

412 Musa fructu cucumerino, longiori Plum. 24. Mauz, Musa Alp. Ægypt. 78, 79, 80.

413 Muscari obsoletiori flore Clus. Hist. 178. I. R. H. 348.

414 Muscus ceranoides Palmensis, comis digitatis, Orchili (*Argol*) dictus Mus. Per. 436. Gazoph. Nat. II. Tab. 7. f. 12. Fucus capillaris tinctorius J.B. III. 796.

415 Muscus terrestris Lusitanicus Clus. Hist. CCXLIX.

416 Myrrhis annua, alba, hirsuta, nodosa, Pastinacæ sylvestris folio candicante Hort. Cath. Raij Hist. III. 254.

417 Myrrhis annua Lusitanica, semine villoso, Pastinacæ sativæ folio I.R.H. 315. Panax Siculum &c. Bocc. Rar. 1.

418 Myrtus latifolia Bætica 1. vel foliis laurinis C.B.P. 460. I.R.H. 640. *Copiose crescit in dumetis, cum aliis speciebus, quæ folia habent angustiora.*

419 Nasturtium Alpinum, Bellidis folio, majus C.B.P. 105. Prodr. 46. *Non est Nasturtij Species, pertinet enim ad Plantas siliquosas.*

420 Nerium floribus rubescentibus C. B. P. 464. Oleander, Laurus rosea Lob. Ic. 364. *Difflah* Arabum.

421 Nigella angustifolia, flore majore, simplici cæruleo C.B.P. 145. I.R.H. 258.

422 Nigella flore minore simplici, candido C.B.P. 145. I.R.H. 258.

423 Nissolia vulgaris I.R.H. 656.

424 Ochrus folio vel integro, vel diviso, capreolos emittente I.R.H. 396. Cor. 27.

425 Oenanthe Apii folio C.B.P. 162. I.R.H. 312. *Foliola umbellis partialibus subjecta, plurima habet, latiora, quam in aliis speciebus sunt.*

426 Oenanthe aquatica, tenuifolia, major, bulbulis radicum longissimis Cat. Pl. Agr. Flor. *Hort. Pis. Tillij.*

427 Oenoplia spinosa C. B. P. 477. Nabca foliis Rhamni vel Jujubæ J.B.I. l.6. c. 39.

428 Onobrychis Apula, perennis, erecta, foliis Viciæ, floribus albicantibus, lineis rubris distinctis, in spica densa congestis, fructu aculeato Michel. Cat. H. Pis.

429 Onobrychis seu caput Gallinaceum minus, fructu maximo, insigniter echinato Triumf. ap. ad Frat. 65. I.R.H. 590.

430 Onobrychis fructu echinato, minor C. B. P. 350. I.R.H. 390.

431 Onobrychis Orientalis, argentea, fructu echinato minimo Cor. 26.

432 Orchis angustifolia, anthropomorphos, spica laxori, flavescente.

433 Orchis anthropomorphos, foliis latis, obtusis, capitulis globosis, purpurascentibus.

434 Orchis barbata, odore hirci, breviore latioreque folio C.B.P. 82. I.R.H. 433.

435 Orchis flore nudi hominis effigiem repræsentans, fæmina C.B.P. 82. I.R.H. 433.

436 Orchis foliis maculatis, spica densa, rubra.

437 Orchis fucum referens, colore rubiginoso C.B.P. 83.

438 Orchis fucum referens, labello gibboso.

439 Orchis militaris, pratensis, humilior I.R. H. 432.

440 Orchis montana Italica, lingua oblonga, altera C. B. P. 84 I.R.H. 434.

441 Orchis montana Italica, lingua trifida Burser. Camp. Elys. Tab. 2. p. 204. Ic.

442 Orchis myodes, lutea, Lusitanica Breyn. Cent. 101. Tab. 45.

443 Orchis odore hirci, minor C. B. P. 82. I.R.H. 433.

444 Orchis odorata, spica rubra, floribus parvulis, muscitormibus.

445 Orchis palmata, Sambuci odore, floribus purpureis C.B.P. 86. I.R.H. 435.

446 Origanum vulgare spontaneum J. B. III. 236. Origanum sylvestre, Cunila bubula C.B.P. 223. *Zatter* Arabum.

447 Ornithogalum cæruleum Lusitanicum latifolium I.R.H. 351.

448 Ornithogalum umbellatum, maximum C. B.P. 69. I. R. H. 378.

449 Ornithogalum umbellatum medium, angustifolium C.B.P. 70. I.R.H. 378.

450 Ornithopodio affinis, hirsuta, Scorpioides C.B.P. 350.

451 Ornithopodium Portulacæ folio I. R. H. 400.

452 Orobanche flore specioso, fimbriato, ruberrimo. *Folia per caules habet angusta, & foliola floribus subjecta in longos tenuesque mucrones exeunt.*

453 Orobanche flore minore J. B. II. 781. I.R.H. 176.

454 Orobanche major, Caryophyllum olens C.B.P. 87. I.R.H. 175.

455 Orobanche ramosa, floribus purpurascentibus C.B.P. 88. I.R.H. 176.

456 Orobus foliis angustissimis, radice tuberosa.

457 Orobus latifolius, parvo flore, purpureo C.B.P. 351. I.R.H. 393.

458 Oryza omnium Authorum.

459 Oxyacantha Arabica, fructu magno, eduli. *Faciem habet* Oxyacanthæ vulgaris, *sed fructus ad Cerasi vel Azarolæ magnitudinem accedit. Copiose crescit in monte S. Catharinæ e regione montis Sinai.*

460 Palma dactylifera, sive *Nakhal* Arabum; cujus fructus *Tummar*; ramuli *Jeridd* appellantur. *Triginta plus dactylorum (sive Tummar) species apud* Zebenses *&* Jereedenses *enumerantur; quarum* Trunshah *inter grandiores & molliores,* Deglutnôre *inter dulciores & conservationi aptissimas reputantur.*

461 Palma minor C. B. P. 506. Palma humilis Hispanica, spinosa & non spinosa J. B. I. 369. Chamæriphes Dod. Pempt. Palma folio plicatili, s. flabelliformi, humilis Raij Hist. II. 1369. *Interdum ad altitudinem crescit 6 aut 8 pedum, avulsis quotannis e trunco, ut in Palma, ramulis.*

462 Papaver erraticum, capitulo oblongo, hispido I.R.H. 238. Argemone capitulo breviore, hispido J. B. III. 396.

463 Paronychia Narbonensis, erecta I.R.H. 508.

464 Pedicularis Cretica maritima, amplioribus foliis & floribus Cor. 9.

465 Pedicularis Cretica spicata, maxima, lutea Cor. 9.

466 Pedicularis lutea, viscosa, serrata, pratensis I. R. H. 172.

467 Pedicularis purpurea, annua, minima, verna I.R.H. 172. Euphrasia purpurea minor C. B. Prod. 111.

468 Pedicularis Teucrij folio, pediculo insidente, flore parvo ruberrimo.

469 Pelecinus vulgaris I. R. H. 417.

470 Persicaria latifolia major & mitior, foliis & caule maculatis, spica crassiori Cat. Pl. Agr. Flor. *Michel. Cat. H. Pis.*

471 Phalangium, parvo flore, ramosum C. B. P. 29. I. R. H. 368.

472 Phalangium pulchrius, non ramosum J. B. II. 635.

473 Phillyrea angustifolia, minus serrata Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 7. Phillyrea angustifolia spinosa I. R. H. 596.

474 Phillyrea

474 Phillyrea folio Liguſtri C.B.P.476. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 8.

475 Phillyrea Hiſpanica, Nerij folio I. R. H. 596. Comm. Ac. R. Sc. Ann. 1722. p.198. n. 6.

476 Pinus ſylveſtris vulgaris, Genevenſis J.B.I. P. 2. p.253.

477 Pimpinella Sanguiſorba minor, ſemine majore & craſſiore Bot. Monſp.

478 Periploca foliis anguſtis, confertis, floribus ex viridi flaveſcentibus. *Folia parva rigida, quædam obtuſa, quædam acutiora, ad genicula plurima naſcuntur. Flores pediculis brevibus hærent, e petalis anguſtis compoſiti.*

479 Phlomis lutea, villoſa, perfoliata, verticillis crebrioribus. *Folia incana, mollia, propemodum triangularia arcte caulem amplectuntur, & ab eo perforantur.*

480 Phlomis Narbonenſis, folio Hormini, flore purpuraſcente I. R. H. 178.

481 Piſum ſylveſtre Cluſii Hiſt. ccxxix.

482 Pimpinella Oenanthes foliis, multum brachiata, plerumque nuda. *Graveolens eſt Planta, quam copioſe inveni ſuper ripas* Fluminis Salſi, *inter montes* Al Bee-ban *dictos. Caules tenues ſunt, duri, candidi, huc illuc diſtorti, cum umbellis parvulis albis.*

483 Plantago anguſtifolia minima Maſſilienſis, Lagopi capitulo I.R.H. 127.

484 Plantago anguſtifolia paniculis Lagopi C. B. P. 189. I.R.H. 127.

485 Plantago anguſtifolia, ſerrata, Hiſpanica C.B.P.189. I.R.H. 127. Barr. Obſ. 122. Ic. 749.

486 Plumbago quorundam Cluſ. H. cxxiii. H. Ox. III. 599.

487 Polium Valentinum, fruticoſum, anguſtifolium, flore albo Barr. Obſ. 331. Ic. 1048.

488 Polygala vulgaris, major J. B. III. 387.

489 Polygonum folio oblongo, crenato. *Folia unciam longa ſunt, tertiam unciæ partem lata, utrinque acuminata, & per margines tenuiter crenata. Flores bracteati ſunt, monopetali, candidi, lituris, ut in Ornithogalo, viridibus notati.*

490 Polygonum maritimum, latifolium C. B. P. 281. I.R.H. 510.

491 Populus alba, majoribus foliis C.B.P.429. Safsaff *vulgo* Arabibus: *vox, quam Salici, neſcio quo jure, attribuunt* Rauwolfius *& alii, niſi communis ſit omnibus arboribus aquaticis.*

492 Populus nigra C.B.P. 429.

493 Pſeudodictamnus Hiſpanicus, foliis criſpis & rugoſis I. R. H. 188.

494 Pſyllium majus erectum C.B. P. 191. J.B. III. 513.

495 Pulegium J.B.III. 2. 256.

496 Pulmonaria vulgaris, maculoſo folio Cluſ. H. clxix.

497 Quercus vulgaris brevibus pediculis J.B.I.2. 70. *In Africa hæc ſpecies retinet folia per totum annum. Glans dulcis eſt, & ab Africanis toſta comeditur. Altitudinem viginti pedum non excedit. Folia habet Quercus latifoliæ a Caſp. Bauhino depictæ ad Matth.* p. 179.

498 Ranunculus arvenſis echinatus C.B.P.179.

499 Ranunculus aquaticus, hederaceus, flore albo, parvo I.R.H.286.

500 Ranunculus aquaticus, folio rotundo & capillaceo C. B. P. 180. I. R. H. 291.

501 Ranunculus Luſitanicus, folio ſubrotundo, parvo flore I.R.H.286.

502 Ranunculus vernus, rotundifolius, minor I. R. H. 286.

503 Reſeda Calcitrapæ folio, majore & rarius diviſo, perennis.

504 Reſeda foliis Calcitrapæ, flore albo Mor. H. R. Blœſ. I.R.H.423.

505 Reſeda minor vulgaris I. R. H. 423.

506 Rhagadiolus minus brachiatus, folio ampliore vix dentato.

507 Rhamnus Hiſpanicus, Buxi folio minore I. R. H. 593.

508 Rhamnus Siculus, pentaphyllos Bocc.Rar. 43. *Copioſe creſcit prope Warran. Frutex eſt ſpinoſus, foliis in extremitatibus plerumque trifidis, flore herbaceo, luteſcente Ziziphi, pentapetalo, calyce integro, bacca monopyrena, ruberrima, eduli, oſſiculo ovali, Momordicæ ſeminis figurâ.*

509 Rhus folio Ulmi C. B. P. 414.

510 Ricinoides, ex quo paratur Tourneſol Gallorum, folio oblongo & villoſo Cor.3. I.R.H.45.

511 Ricinus vulgaris C. B. P. 432. Palma Chriſti, vulgo.

512 Roſa ſylveſtris, rotundifolia, glabra, purpurea, calycibus eleganter foliatis.

513 Roſmarinus fruticoſus, nobilis, tenuiore folio J. B. II. 25.

514 Rubeola vulgaris, quadrifolia, lævis, floribus purpuraſcentibus I. R. H. 130.

515 Rubeola vulgaris quadrifolia, lævis, floribus obſoletis Michel Cat. H. Piſ.

516 Rubia tinctorum ſativa C.B.P.333. *Fooah* Arabum.

517 Ruſcus latifolius, fructu folio innaſcente I. R. H. 79.

518 Ruſcus myrtifolius aculeatus I.R.H. 79.

519 Ruta minor, trifoliata, incana, procumbens.

520 Ruta ſylveſtris, Fumariæ foliis. Ruta ſylveſtris minor C.B.P. 336.

521 Salicornia geniculata, ſempervirens Cor. 51. Salicornia arboreſcens ſine geniculis Buxbaum Cent. I. p. 6.

522 Salix ramulis villoſis, foliis laurinis, ſuperne nigricantibus.

523 Samolus Valerandi J. B. III. 791.

524 Santolina Africana Corymbifera, Coronopi folio anguſtiore I.R.H. 461. Elychryſum Africanum, inodorum, glabrum Bot. Monſp. App. 308. Deſcrip.

525 Santolina repens & caneſcens I.R.H. 460. Comm. Ac. R. Sc. Ann. 1719. p.311. n. 4. Abrotanum fœmina, repens, caneſcens C.B.P. 137.

526 Satureia ſaxatilis, tenuifolia, compactis foliolis Bocc. Muſ. 168. T. 119. Satureia ſeu Thymbra fruteſcens, Paſſerinæ Tragi foliis anguſtioribus H. Cath. 197.

527 Saxifraga rotundifolia, alba C. B. P. 309. I. R. H. 252.

528 Scandix ſemine roſtrato, vulgaris C.B.P.152.

529 Scabioſa Africana fruteſcens Par. Bat. Ic. & Deſcr. Boerh. Ind. Alt. 128. Aſterocephalus Afer, fruteſcens, maximus Comm. Ac. R. Sc. Ann. 1722. p. 180. n. 11. *Hanc appellavi* (Phil. Tranſ. 411. p.182. Octob. 1729) Scabioſam flore pallide purpureo, capitulo oblongo, foliis ſuperioribus inciſis, inferioribus integris, ſerratis. *Tertianos dolores, mirum in modum, mitigat & removet.* Vid. Obſ. p. 264.

530 Scabioſa capitulo globoſo, minor C. B. P. 270.

531 Scabioſa montana, fruticoſa, reclinatis Achilleæ naſcentis foliis H. Cath. I. R. H. 465. Pterocephalus Achilleæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 184. n.3.

532 Scabioſa prolifera, foliacea, ſemine membranaceo majore H. Ox. III. 50. n. 41. Aſterocephalus annuus, humilis, integrifolius Comm. Ac. R. Sc. Ann. 1722. p.182. n. 23.

533 Scabioſa ſtellata, folio laciniato, major C.B.P. 271. I.R.H. 465. Aſterocephalus annuus major, laciniatus, capite pulchro, globoſo Comm. Ac. R. Sc. Ann. 1722. p.182. n. 20.

534 Scabioſa ſtellata minima C. B. P. 271. Prod. 125. Item Scabioſa maritima, parva J. B. III. 25. p. 7.

535 Scabioſa tenuifolia, flore cæruleo H. Eyſt. O. 9. Tab. 10. f. 3. Aſterocephalus ſubincanus, Sophiæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 179. n. 4.

536 Sclarea folio mucronato, flore cæruleo, punctato. *Folia pedalia ſunt, laciniata Dentis Leonis*

M *inſtar,*

*inſtar, longo mucrone terminata. Flos dilutè cæruleſcit, cum punctulis purpuraſcentibus ubique diſperſis.*

537 Sclarea rugoſo, verrucoſo & laciniato folio I. R. H. 150. Itiner. Vol. II. p. 255.

538 Sclarea vulgaris lanuginoſa, ampliſſimo folio I. R. H. 179. Æthiopis Dod. Pempt. 148.

539 Sc rpioides Beupleuri folio, corniculis aſperis, magis in ſe contortis & convolutis H. Ox. II. 127. I. R. H. 402. *Hæc & reliquæ ſpecies quæ adhuc innotuerunt, ubique ſponte proveniunt.*

540 Scorzonera laciniatis foliis I. R. H. 477. Barr. Obſ. 1049. Scorzoneroides vulgaris Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 1. *Varietatem hujus obſervavi, cum* foliis in medio latioribus, laciniis ad latera brevioribus, extrema verùm lacinia anguſta, prælonga.

541 Scorzonera Orientalis, foliis Calcitrapæ, flore flaveſcente Cor. 36. Scorzoneroides Reſedæ foliis nonnihil ſimilibus Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 2.

542 Scrophularia foliis Filicis modo laciniatis, vel Ruta Canina latifolia C. B. P. 236. I. R. H. 167.

543 Scrophularia Ruta Canina dicta vulgaris C. B. P. 236. I. R. H. 167.

544 Scrophularia Hiſpanica Sambuci folio, glabro I. R. H. 166. *Variat foliis hirſutis.*

545 Scrophularia Luſitanica fruteſcens, Verbenæ foliis I. R. H. 167.

546 Scrophularia Meliſſæ folio I. R. H. 166.

547 Scrophularia Orientalis, Chryſanthemi folio, flore minimo, variegato Cor. 9.

548 Scrophularia ſaxatilis, lucida, Laſerpitii Maſſilienſis foliis Bocc. Muſ. 2. 166. I.R.H. 167.

549 Sedum minus luteum, folio acuto C. B. P. 283. I.R.H. 263.

550 Sedum vermiculare, pumilum, glabrum, floribus parvis, cæruleis.

551 Serpillum vulgare majus C. B. P. 220. Serpillum erectum Rivin. Irreg. Mon.

552 Sena Orientalis, fruticoſa, Sophera dicta H. L. Bat.

553 Sideritis floribus luteis, Meliſſæ foliis, verticillis ſpinoſis. Ocymaſtro Valentino Cluſii *ſimilis eſt, ſed folia habet minus obtuſa, flores luteos & ſpicam productiorem.*

554 Sideritis purpurea, foliis longis, ſerratis. *Galea floris ampliſſima eſt, & folia longis pediculis adnectuntur. Calyx, ut in priori, aculeatus.*

555 Sideritis purpurea, anguſtifolia, non ſerrata. *Folia ſuperiora Roriſmarini magnitudine. Verticilli longius diſtant, e floribus & calycibus rarioribus, aculeatis, conflati.*

556 Sinapi album, ſiliqua hirſuta, ſemine albo & rufo J. B. II. 856.

557 Sinapiſtrum trifoliatum, anguſtifolium, aſperum, ſiliqua latiori. *Siliqua ſeſquiuncialis eſt, ſcabra, foliorum & caulis inſtar. Semina villoſa. Folia inferiora terna, ſuperiora ſimplicia. Tota Planta viſcoſa eſt.*

558 Sinapiſtrum triphyllum, ſcabrum, floribus ſaturate rubris. *Tota planta prioris inſtar, viſcoſa eſt, ſed folia habet latiora & longiora, Hyſſopi figura & magnitudine; caules craſſiores; flores denſius & umbellatim fere in ſummitate congeſti.*

559 Siſymbrium aquaticum Matth. 487. I. R. H. 226. *Gernou-nuſh* Arabum.

560 Siſyrinchium medium C. B. P. 41. Siſyrinchium minus Cluſ. H. 216.

561 Sium arvenſe, foliis inferioribus ſubrotundis, ſuperioribus plerumque trifidis & laciniatis.

562 Smilax aſpera fructu rubente C. B. P. 296. I. R. H. 564.

563 Sonchus anguſtifolius, maritimus C. B. P. 124. I. R. H. 475. Pluk. Alm. 354. Tab. 62. f. 5.

564 Sonchus aſper, laciniatus, Creticus C. B. P. 124. I. R. H. 474. Item Hieracium majus, foliis Sonchi, ſemine curvo C. B. P. 127.

565 Sorbus Aucuparia J. B. I. 62. I. R. H. 634.

566 Statice Lugd. 1190. I. R. H. 340.

567 Stœchas Arabica vulgo dicta J. B. III. 277.

568 Stœchas folio ſerrato C. B. P. 216. Dod. Pempt. 275. Boerh. Ind. Alt. 153.

569 Suber latifolium, perpetuo virens C. B. P. 424. I. R. H. 584.

570 Tamariſcus Madraſpatana, Cypreſſi facie Muſ. Pet. 681. Tamariſcus Indiæ Orientalis Belgarum æmula, ramulis Cupreſſi: Autocorea Malab. Pluk. Mantiſſ. 177. Phyt. Tab. 445. f. 4. *Copioſe creſcit per totam Africam.*

571 Tamnus racemoſus, flore minore, luteo, palleſcente I. R. H. 103.

572 Telephium Myoſotidis foliis, amplioribus conjugatis. *Summitates ramulorum Heliotropij inſtar reflectuntur. Florum petala parva ſunt; vaſcula ſimplicia; trivalvia; plura ſemina continentia.*

573 Terebinthus vulgaris C.B.P. 400. I.R.H. 579. *Bo-tum* Arabum.

574 Teucrium C. B. P. 247. Chamædrys fruteſcens, Teucrium vulgo I.R.H. 204.

575 Teucrium Delphinij folio, non ramoſum. *Flos albidus eſt, ſpecioſus, ad ſingula genicula gemellus. Caulis quadrangularis, ſimplex. Folia glabra.*

576 Thapſia ſive Turbith Garganicum, ſemine latiſſimo J. B. III. 2. 50. I. R. H. 322. Boneffa *Algerienſium, cujus radicem mulieres comedunt, ut pinguiores fiant.*

577 Thapſia foliis Coronopi diviſura, ſegmentis obtuſioribus, ſubtus incanis, ſive *Toufailet* Arabum.

578 Thapſia foliis Coronopi diviſura, viridioribus & acutioribus, ſive *Edreeſe* Arabum.

579 Thapſia tenuiore folio Apula I.R.H. 322. Panax Aſclepium, Millefolii folio &c. H. Cath.

580 Thalictrum ſpecioſiſſimum, glaucum ſemine & caule ſtriato J. B. III. 486.

581 Thlaſpi Vaccariæ folio, incano, minus C.B.P. 106. Prod. 47.

582 Thlaſpidium foliis anguſtis, argenteis, fructu parvo.

583 Thlaſpidium folio ſubrotundo, dentato, fructu majori.

584 Thlaſpidium Raphani folio I.R.H. 214.

585 Thymbra tenuiſſimis Ericæ foliis, verticillatim congeſtis.

586 Thymelæa foliis Lini C.B.P. 463. I.R.H. 594.

587 Thymelæa tomentoſa, foliis Sedi minoris C.B.P. 463. I.R.H. 595. Sanamunda forte Mauritanica flore luteo Pet. Gaz. Tab. 38. f. 8. *Maintenan* Arabum, *ex qua ſcopas conficiunt.*

588 Tinus Corni fœminæ foliis, ſubhirſutis Comm. Ac. R. Sc. Ann. 1722. p. 199. n. 1. Tinus prior Cluſij H. 49. I.R.H. 607.

589 Tithymalus Characias, folio ſerrato C. B. P. 290. I. R. H. 87.

590 Tithymalus ſive Eſula exigua C.B.P. 291. I.R.H. 86.

591 Tithymalus maritimus C.B.P. 291. I.R.H. 86.

592 Tithymalus verrucoſus J. B. III. 673.

593 Trachelium azureum umbelliferum Pon. Bald. Ital. 44. I. R. H. 130.

594 Tragacantha calyce veſicario, ſpinis recurvis.

595 Tragopogon gramineis foliis hirſutis C. B. P. 275.

596 Tragopogon graminifolium, glabrum, flore dilute incarnato Comm. Ac. R. Sc. Ann. 1721. p. 203. n. 3.

597 Tribulus terreſtris, minor, incanus, Hiſpanicus Barr. Ic. 558. Obſ. 562.

598 Trichomanes ſive Polytrichon Officinarum C.B.P. 356.

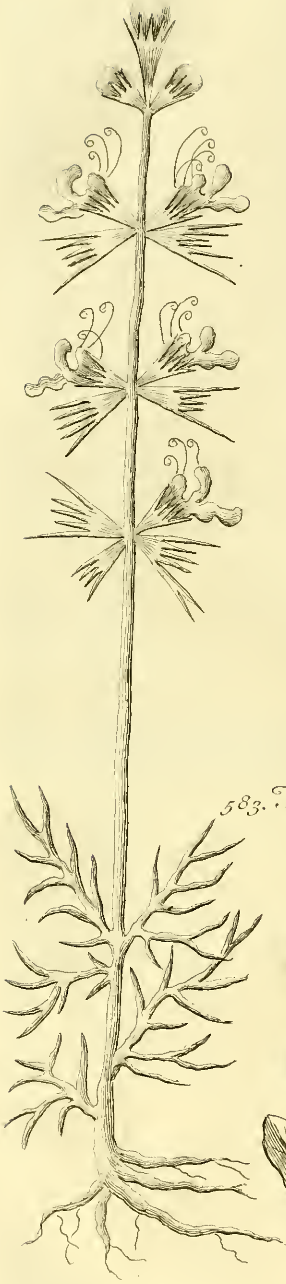
599 Trifolium Bitumen redolens C.B.P. 327. I.R.H. 404. Trifolium Bitumen redolens, anguſtifolium Boerh. Ind. Alt. II. 32.

600 Trifolium album tricoccum ſubterraneum, reticulatum H. Ox. II. 138. Sect. II. T. 14. f. 5.

601 Trifolium

Ox. p. 46.


349. Jasminoides &c.
433. Orchis &c.
346. Jacea &c.
408. Pedicularis &c.
550. Sedum &c
557. Sinapistrum &c.
Auspicijs RICHARDI MEAD,
Ex Æde Christi Ox. Super. Ord. Commensalis.





583. Thlaspidium &c.





575. Teucrium Del: phinij folio, non ramosum. ——

572. Telephium Myosotidis foliis, amplioribus con: jugatis. ——

632. Ziziphus Sylves: tris I. R. H. 627. — Seedra Arabum, quæ et Lotus Veterum.

601 Trifolium Apulum annuum, rotundifolium, glabrum, foliis alba macula notatis, flore purpurascente, calyce vesicario Michel. H. Pis.
602 Trifolium humifusum, glabrum, foliis ciliaribus Vaill. B.Par. 195.
603 Trifolium globosum, repens C.B.P. 329. Prod.143. I.R.H. 405.
604 Trifolium glomerulis tomentosis, per caulium longitudinem J. B. II. 379. Trifolium capitulo squamoso lævi C. B. P. 329. Prod. 140. I.R.H. 405.
605 Trifolium montanum, angustifolium, spicatum C.B.P. 321. I.R.H. 405.
606 Trifolium stellatum, purpureum, Monspessulanum J.B. II. 376.
607 Turritis vulgari similis, sed fruticosior.
608 Valeriana aquatica, minor, flore minore Raij Hist. 389. I. R. H. 132.
609 Valeriana foliis Calcitrapæ C. B. P. 164. I. R. H. 132.
610 Valeriana rubra C.B.P. 165. I.R.H. 131.
611 Valerianella arvensis, humilis, foliis serratis I.R.H. 132.
612 Veronica aquatica, major, folio oblongo H. Ox. II. 323.
613 Veronica Chia, Cymbalariæ folio verna, flore albo, umbilico virescente Cor.7.
614 Veronica flosculis cauliculis adhærentibus H. Ox. II. 322.
615 Vicia angustifolia, purpuro-violacea, siliqua lata, glabra Bot. Monsp.
616 Vicia flore luteo, pallido, siliquis crassis, hirsutis, propendentibus H. Ox. II. 62. Tab. 21. 5. App.
617 Vicia latifolia, glabra, floribus pallidis, siliqua lata, glabra. *Carina & alæ albæ sunt; galea subfusca; siliqua lata, unciam longa.*
618 Vicia segetum, cum siliquis plurimis, hirsutis C. B. P. 345.
619 Vicia sylvestris lutea, siliqua hirsuta, nondum descripta C. B. P. 345. I. R. H. 398.
620 Viola fruticosa, longifolia, flore amplo, subcæruleo. *A* Viola Hispanica fruticosa longifolia I.R.H. 421. *differt foliis latioribus & floribus magis speciosis.*
621 Viola Martia, arborescens, purpurea C. B. P. 199. I. R. H. 420.
622 Virga aurea minor, foliis glutinosis & graveolentibus I. R. H. 484. Comm. Ac. R. Sc. Ann. 1720. p. 308. n. 18.
623 Vitex foliis angustioribus, Cannabis modo dispositis C. B. P. 475. I.R.H. 603.
624 Vulneraria flore & capitulis majoribus. *Non est eadem Planta cum* Vulneraria flore purpurascente I.R.H. 591.
625 Vulneraria Hispanica, Ornithopodij siliquis. Coronopus ex Cod. Cæsareo Dod. Pempt. 109.
626 Xanthium sive Lappa minor J. B. III. 572.
627 Xeranthemum flore simplici, purpureo, minore I. R. H. 449. Comm. Ac. R. Sc. Ann. 1718. p. 175. n. 4.
628 Xiphion minus, flore luteo, inodoro I. R. H. 364. Iris Mauritanica Clus. Cur. Post. in fol. 24.
629 Xylon sive Gossipium herbaceum J. B. I. 343. I. R. H. 101.
630 Zacintha sive Cichoreum verrucarium Matth. 505. I. R. H. 476.
631 Ziziphus Dod. Pempt. 807. I. R. H. 627. Jujubæ majores, oblongæ C.B.P. 446. Zizipha Sativa J. B. I. 40. *Hujus fructus ab Africanis Asafisa dicitur, unde forsan Zizipha vel Ziziphus.*
632 Ziziphus sylvestris I. R. H. 627. Zizipha sylvestris infœcunda H. Cath. (*Secundum specimen Hor. Sicci Sherardiani Oxoniæ asservatum,*) Seedra Arabum, quæ & Lotus veterum. *Habitus Rhamni. Flores ut in Zizipho. Fructus dulcior, rotundior, minor, Pruni sylvestris magnitudine. Ossiculum magnum ut in Zizipho. Seedra porro fructus fert passim, Grossulariæ instar, per ramos sparsos; quum Jujubæ surculis tenuibus, pedalibus, quotannis e ramorum extremitatibus pullulantibus, nascuntur. Ziziphus etiam ad altitudinem viginti pedum aut plus excrescit; caudice magno, rimoso; ramis distortis, in extremitatibus nodosis; foliis oblongis, majoribus. Seedra vero plerumque non nisi tricubitalis aut quadricubitalis est, ramulis plurimis ex eadem radice plerumque exeuntibus, levioribus, candidioribus, rectioribus, cum foliis parvulis, rotundis, rigidioribus. Sponte nascitur cum alibi, tum præcipue in loco Regni Tunetanorum,* Jereed *nuncupato, quæ quondam Pars fuit* Lotophagorum Regionis. Vid. Obs. p. 225, 226. *Fructum maturum commedi mensibus Decembri & Januario.*

# APPENDIX

## DE

# Coralliis & eorum Affinibus.

1 ALcyonium candidum, cretaceum, lamellatum Maris Numidici. *Lamellæ, ordine irregulari invicem connexæ, cavernas formant variarum figurarum.*

2 Corallum album. *Maris Numidici est & ejusdem formæ & habitus cum Corallo rubro sed rarius invenitur.*

3 Corallum rubrum I. R. H. 572. Tab. 339. *Copiose colligitur a piscatoribus Gallicis, apud* La Calle *demorantibus, in mari Numidico.*

4 Eschara Rondeletij 133. J. B. III. 809. Retepora Eschara marina Imp. 630. *ex mari Numidico.*

5 Fucus pennam referens I. R. H. 569. Penna marina J. B. III. 802. Imp. 650. *Ut Fucorum hæc species, inter Zoophyta interdum numeratur, locum perperam dedi inter Pisces Obs.* p. 259. *Piscatores Algerienses interdum retibus extrahunt, ubi per noctem lumen spargit, Cicindelæ instar, ut proximiores pisces dignosci possint.*

6 Fungus coralloides lamellatus Maris Rubri. Fungus lapideus Clus. Hist. 124. Rar. Mus. Besl. T. 27. 26. f. 3. J. B. 813. Ic. 1, 2. *Formam & figuram fere semper imitatur Fungi terrestris, qui nunc planus est, nunc gibbosus, pileatus, aut clypeiformis. Sed laminæ semper in superiori superficie, dum inferior in pistillo desinit.*

7 Fungus coralloides rosaceus M. R. *Pars inferior pistillo innititur; superior in acetabula, lamellis plurimis striata, explicatur.*

8 Fungus coralloides, encephaloides, gyris in medio sulcatis, lamellatis serratis Boerh. Ind.

Alt. p. 1. Lapis fungites, cerebriformis Raij H. App. 1850. *In piſtillo deſinit, ſed latiori, quam in lamellata aut roſacea ſpecie. Ex* Mari Rubro.

9 Fungus Aſtroites, ſtellis contiguis, parvulis M. R. *Stellæ nimirum angulatæ, decimam unciæ partem in diametro non ſuperant. In formâ fere ſemper globulari creſcit hæc Fungorum ſpecies, cum aliæ ſequentes, vario modo rupes operiunt, nec ullæ formæ ſpecificæ conſtant. Vid. Obſ.* p.385.

10 Fungus Aſtroites, ſtellis contiguis majoribus M. R. *Stellæ ad quartam unciæ partem accedunt, & nunc ſunt rotundæ, nunc ovatæ.*

11 Fungus Aſtroites, ſtellis contiguis, lamellatis, rotundis M.R. *Stellæ in hac ſpecie ſemiunciales ſunt, cum lamellis profundioribus & craſſioribus.*

12 Fungus Aſtroites, ſtellis contiguis, profundis, angulatis M.R. *Hujus Stellæ etiam ſemiunciales ſunt & profundæ, pentagonæ aut hexagonæ figuræ, cum lamellis minoribus.*

13 Fungus Aſtroites, tuberoſus, Stellis rarioribus M.R. *Stellæ exiguæ, elegantes, figuram præ ſe ferunt* Omphalodis Luſit. Lini-folio I. R. H. 140.

14 Fungus Aſtroites elegans, Stellis rarioribus, papillatis, rotundis M. R. *Stellæ paulo majores quam in nona ſpecie, cum radiis aſperis, punctatis, eminentibus.*

15 Fungus Aſtroites, ſtellis rarioribus, acetabulis minus profundis M. R. *Stellæ tertiam unciæ partem occupant, rotundæ aut ovatæ figuræ, minus præterea eminent, cum radiis levioribus, & intervallis Stellarum magis ſulcatis.*

16 Fungus Aſtroites, parum ramoſus, ſtellis rarioribus, papillatis M. R. *Stellæ ut in* 14ᵃ. *ſpecie ſed læviores.*

17 Fungus tubulatus & ſtellatus M. R. Coraliis affinibus Madrepora J. B. III. 807. Madrepora Imp. 720. *Ex cylindris ſive tubulis multis conſtat, faſciatim diſpoſitis; extremitatibus plerumque prominentibus & in ſtellas deſinentibus. Variat tubulis rotundis ovatis, & compreſſis. Ad hanc ſpeciem referri poteſt Foſſile illud* Grew's piped waxen Vein *dictum.*

18 Fungus eburneus, pyxidatus, compreſſus. *Lævis eſt ex attritu maris; licet primitus rugoſa fuiſſe videatur hæc ſpecies, inſtar Foſſile illud* Plectronites *dictum, quod etiam ad Fungum hunc referri debet.*

19 Keratophyton arboreum, nigrum Boerh. Ind. Alt. p.6. Corallium nigrum ſive Antipathes J. B. III. 804. Lob. Ic. 251. *Rami in hac ſpecie plerumque intertexti ſunt, cum materia quadam, ceræ ſimili, hic illic interſperſa. Ex Mari Numidico.*

20 Keratophyton cinereum, ſtriatum, tuberculis minoribus M. N. *Pedalis eſt hæc ſpecies, ramis rectis, minus frequentibus. Tubercula, Nicotianæ ſeminibus æqualia, ubique per ramulos diſperguntur.*

21 Keratophyton cinereum, flabelliforme, nodoſum, ramis frequentioribus, huc illuc diſtortis M. N. *Formam Lithophyti flabelliformis habet, niſi quod rami non ſunt intertexti. Pedalis aut altior eſt hæc ſpecies; ſtriata etiam, cum tuberculis, ut in priori, ſed paulo majoribus, acutioribus, & frequentioribus.*

22 Keratophyton cinereum, fragile, ericæforme, ramis pinnatis M. N. *Tubercula undique circa ramulos, Ericæ foliorum inſtar, vel quaſi catenatim diſpoſita ſunt.*

23 Keratophyton ruféſcens, ramulis capillaceis, ſparſis M.N. *Cubitalis eſt hæc ſpecies, cum tuberculis parvulis, quaſi evaneſcentibus.*

24 Keratophyton rubrum, Algerienſe, Virgulti facie. *Tuberculis totum obſtritur, parvulis, ſurſum ſpectantibus, inſtar vaſculorum Plantaginis, ſed minoribus. Tricubitalis eſt, cum ramis laxiori modo diſpoſitis, quam in* 20ᵃ. *ſpecie. Lapidi, cui innaſcebatur, plurima ſemina, Lentis magnitudine, introrſum emarginata, lapidea, ſubfuſca adhærebant; quorum unum poſtea turgebat, quaſi germine fœtum, & colorem rubrum, Corallinum, aſſumebat. Ex Mari Algerienſi.*

25 Madrepora Ἀβροτανοειδὴς candida, ramulis brevibus obtuſis, uno verſu diſpoſitis M. R. Planta Saxea Ἀβροτανοειδὴς Cluſ. H. Exot. l.6. cap.7. *Variat colore fuſco. In utraque ſpecie tubercula ſunt aperta.*

☞ Hæc & ſequentes ſpecies, Ἀβροτανοειδὴς dicuntur, quod "Rami Abrotani feminæ (a non-"nullis Chamæcypariſſus Plinij exiſtimati) folio-"rum formam pœne referebant; nam brevibus "tubulis, inſtar minutiſſimorum foliorum con-"ſtabant, eadem ſerie, ut illa, diſpoſitis, ſed "magis multiplici, quia pauci quaternis, pleri-"que quinis, ſenis & ſeptenis, interdum etiam "pluribus ordinibus compacti erant: in craſſi-"oribus autem ramis, qui quodammodo candi-"cabant, fere attrita erant illa folia, ut dumtaxat "foramina relicta apparerent tanquam foliorum "tubulatorum veſtigia. Cluſ. Exot. l. 6. cap. 7. p. 123.

26 Madrepora Ἀβροτανοειδὴς repens, ramulis longioribus uno verſu diſpoſitis M. R. *Fuſci eſt coloris, cum tuberculis minoribus, apertis, ſed aſperioribus.*

27 Madrepora Ἀβροτανοειδὴς nodoſior, tuberculis uno verſu diſpoſitis M.R. *Ejuſdem eſt coloris cum priori, ſed minus ramoſa, cum ramis craſſioribus.*

28 Madrepora Ἀβροτανοειδὴς ramoſior, tuberculis ſurſum ſpectantibus M.R. *Candida eſt, cum ramis acutis, erectioribus.*

29 Madrepora Ἀβροτανοειδὴς ramoſior, tuberculis longioribus, clauſis, ſurſum ſpectantibus M.R. *Rami acuti ſunt, ut in priori, ſed virideſcunt, & umbellatim quaſi naſcuntur.*

30 Madrepora Ἀβροτανοειδὴς ramoſior, tuberculis horizontaliter diſpoſitis M.R. *Tubercula aperta ſunt, & rami magis ſparſi quam in præcedenti ſpecie.*

31 Madrepora Aſtroites flaveſcens, nodoſa, minus ramoſa M.R. Corallium ſtellatum, minus rubrum J. B. III. 806. Imp. 718.

☞ *Loco tuberculorum, hæc & ſequentes ſpecies, aſteriis ſive ſtellis exiguis planis ubique notantur; propterea* Aſtroites *audit, & ab* Abrotanis *diſtinguitur.*

32 Madrepora Aſtroites humilis, ceratiformis M.R. *Ramuli in hac ſpecie rotundi ſunt, & in extremitatibus acuti.*

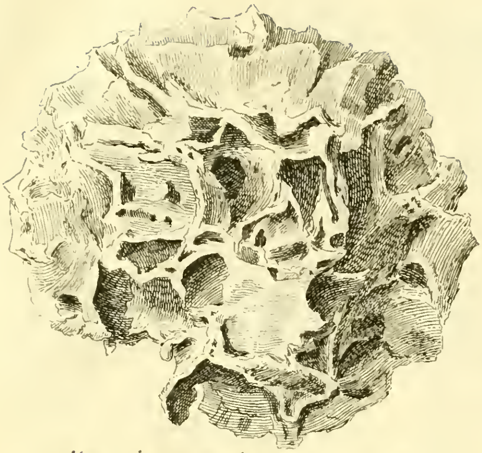
33 Madrepora Aſtroites major, ceratiformis, ramulis obtuſis, planis, magis diſperſis M. R.

34 Madrepora Aſtroites major, ceratiformis, ramulis obtuſis, planis, confertis M. R.

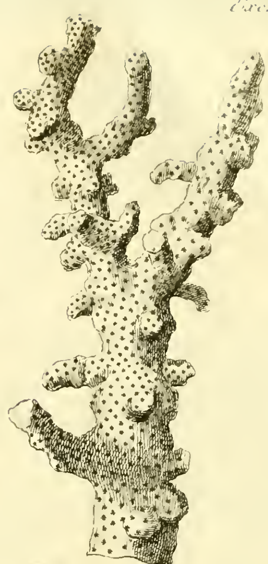
35 Madrepora Aſtroites, Quercus marinæ vulgaris facie, ramis connatis M.R.

36 Madrepora maxima arborea I. R. H. 573. Porus magnus J. B. III. 807. Imp. 624. *Ex mari Numidico.*

37 Madrepora tubulis eleganter coagmentatis conſtans, ruberrimis Boerh. Ind. Alt. p.6. Tubularia purpurea I.R.H. 575. Coralliis affinis; Alcyonium fiſtuloſum rubrum J. B. III. 808. H. Ox. III. Tab. & fig. ultima. *Ex Mari Rubro, ubi ſpecimina vidi longitudine ſeſquipedali, latitudine pedali.*



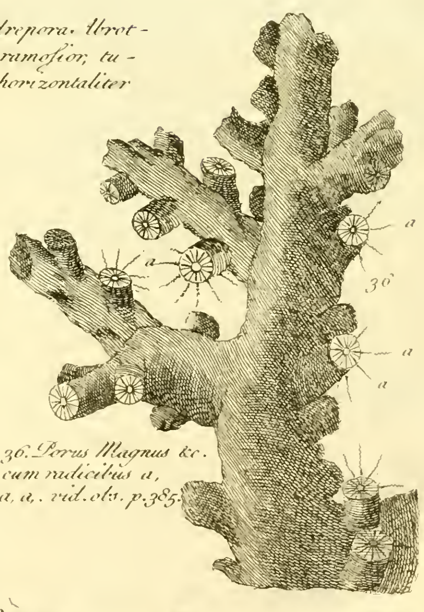
1. *Alcyonium candidum, cretaceum, lamellatum Maris Numidici.*



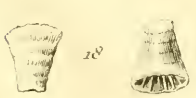
33. *Madrepora Astroites &c.*




30. *Madrepora Abrotanoides, ramosior, tuberculis horizontaliter positis.*




36. *Porus Magnus &c. cum radicibus a, a, a,. vid. obs. p. 385.*




18. *Fungus eburneus &c.*

*Auspiciis* PENDARVIS BASSET, *de* Tehiddy *in Agro* Cornubiensi Armigeri.

# CATALOGUS

## FOSSILIUM QUORUNDAM RARIORUM

## *E Rupibus & Lapicidinis*

## AFRICÆ.

1 ACuleus cylindraceus, ſtriatus, bullis parvulis obtuſis inſignitus. Radiolus cucumerino minori accedens, teretiformis Lhuidij Lithophylacij Brit. 1030. *Formam habet aculei Echini laticlavij, bullis donati* Obſ. p. 387.

2 Aculeus cylindraceus, ſtriatus, bullis parvulis acutis notatus.

3 Aculeus lævis, quadratus.

4 Balanus cinereus, foſſilis.

5 Belemnites Succini adinſtar pellucidus, quibuſdam *Lapis Lincurius* Lh. Lithoph. 1707.

6 Buccinites cancellatus, eburneus. *Hæc & ſequens ſpecies figuram habent Cochlearum ſtriatarum* Liſteri Sect. v. cap. 7. *de Conchyl.*

7 Buccinites cancellatus, ruber, cum vermiculo adſito.

8 Corallium ramuloſum, perfractum Lh. Lith. 92. Tab. 3. f. 92. *Noſtrum pyxidatim ſeu in acetabulis variæ formæ creſcit, quorum plurimi compreſſi ſunt. In rupibus Oranenſibus frequens.*

9 Corallium tenuius ramoſum, album, elegantiſſimum.

10 Echinites bullis parvulis, raris, ordine irregulari poſitis.

11 Echinites diſcoides, lævis, gibboſior.

12 Echinites galeatus, ſpoliatus, ſeu ex toto ſiliceus, vulgaris Lh. Lith. 956. Brontias ſive Ombria ovalis *Plot.* H. Ox. T. 2. f. 14. & T. 3. f. 1. *Noſtrum in dorſo paulo gibboſius eſt.*

13 Echinorum laticlaviorum ſcuta varia.

14 Echinites pentaphylloides, lævis, gibboſus, ad oris aperturam ſulcatus.

15 Echinites pileatus, ſeu figura conoide vel quodammodo turbinata; ſive Brontia prima *Lachmundi* Lh. Lith. 962.

16 Fungi pyxidati foſſilis, qui vulgo *Plectronites* dicitur, varia ſpecimina.

17 Fungus foſſilis rugoſus & ſtriatus, gibboſior.

18 Fungus foſſilis, rugoſus, magis depreſſus, ruga intermedia, longiori.

19 Madreporæ *Imperati* foſſilis, varia etiam ſpecimina.

20 Myconites rotundus, compreſſus. *Ovorum piſcium quorundam maſſa foſſilis eſt, quam Nomades Theveſtini nummum eſſe exiſtimant in lapidem converſum.*

21 Oſtracites confragoſus lividus, ſtriis inæqualibus imbricatis, & margine ſinuato & donatus.

22 Palma foſſilis. *Hoc ſpecimen mihi dedit V. Cl. Dom.* Le Maire, *quod cum aliis foſſilibus, Echinis ſcilicet & Conchyliis, recepit e Ras Sem in Regione* Barcæ. *Eundem caudicem, eoſdemque fibrarum ductus & ordines præ ſe fert, quibus lignum ipſius Arboris vivæ inſignitur. Trunci integri interdum ibidem inveniuntur.*

23 Pectinites eburneus, ſex aut ſeptem ſtriis elatioribus, lævibus, inciſuris aſperiuſculis inſignitus. *Triuncialis fere eſt in circuitu, & æqualiter auritus. Striæ ejus & inciſuræ æqualia conchylij ſpatia occupant.*

24 Pectinites elegans, ſtriis quinque aut ſex elatioribus, majoribus, intermediis tribus minoribus, magis depreſſis.

25 Pectinites lævis, parvulus, ſtriis crebris, ad baſin tenuiter ſulcatis.

26 Pectinites lævis, undecim aut duodecim ſtriis compreſſis inſignitus. *Ad pectines ex utraque parte æqualiter auritos pertinet. Faſciis crebrrimis, tenuiſſimis eleganter notatus eſt. Medio dorſo cavus, ubi ſtriæ & faſciæ evaneſcunt.*

27 Pectinites magnus ſtriis quindecim aut pluribus, bullatis, elatioribus, inciſuris intermediis drepreſſioribus, aſperis. *Magnitudine & figura convenit cum Pectine primo* Liſteri, *niſi quod noſter inæqualiter auritus eſt.*

28 Pectinites parvulus, ſtriis crebris, aſperis eleganter notatus.

29 Pectunculites exiguus, confractus, tenuiter ſtriatus.

30 Pectunculites polyleptogynglymus, ſpecioſus, leviter faſciatus. *Decem uncias ſuperat in circuitu. Cretacei coloris eſt, intus fragmentis variorum conchyliorum foſſilium repletus.*

31 Retepora foſſilis, cinerea.

32 Terebratula vulgo, ſive Conchites vertice perforato. *Varia hujuſce Conchylij, ut & Pectinum genera, ubique per Africam, Aſiam, Arabiam & in ipſis Pyramidum Gradibus, inveniuntur.*

33 Trochites nodoſus, luteus, ſemiuncialis.

## *E Lapidibus præcipue* PYRAMIDUM, *& locis circumjacentibus.*

34 Aculeus cylindraceus, bullatus. *Non ſtriata eſt hæc aculeorum ſpecies ut reliquæ fere omnes quæ ſunt bullatæ. Ad magnitudinem pennæ anſerinæ aut cygneæ interdum accedit.*

35 Aculeus latus, compreſſus, lævis, ſubcæruleus. *Dimidiam unciæ partem latus eſt.*

36 Aſtaci foſſilis brachij articulus extimus & maximus. *Aſtacum totum vidi in lapide incluſum, hanc tamen partem mihi ſolummodo contigit evellere.*

37 Chamæpholadis anguſtæ, intus faſciatæ, nucleus.

38 Chamites, planus, cinereus, rotundulus, rostro acuto. Circinita minor Lh. Lith. 741.

39 Echinites laticlavius compressus, semiuncialis, ordinibus bullarum binis, juxta positis.

40 Echinites pentaphylloides, striis æqualibus, umbone aperto. *Plus quam pedalis est in circuitu, dorso parum elato & aperto. In deserto* Marah *inveni, in via ad montem* Sinai.

41 Ichthyodos, vulgo *Bufonites* dictus, gibbosus, luteus.

42 Ichthyodos, vulgo *Glossopetra* dictus, acutus, semipellucidus, margine utrinque lævi.

43 Lithoxylon ferruginei coloris. *Fragmenta plurima variæ magnitudinis ubique jacent in* Isthmo *inter* Kairum *&* Suez.

44 Madrepora astroites fossilis, Quercus marinæ facie.

45 Madreporæ *Imperati*, Pori magni & Corallii cujusdam flavi coloris, fragmenta plurima fossilia.

46 Pholas cinereus, fossilis, uncialis, lævis. *Figurâ convenit cum* Pholade involucro spoliato *Lh.Lithoph.Tab.*10.*f.*878. *nisi quod noster major est.*

47 Rhombi cylindracei, parvuli, nucleus.

48 Turbinites compressus, fasciatus, sesquiuncialis. *Albidus est, fluore intus refulgens. Figura fere convenit cum* Σαλπιγγι Fab. Colum. Aquat. &c. Observ. p. LV.

## *E Rupibus præcipue* LAODICEÆ *& Scalæ Tyriorum.*

49 Aculei Echinorum fossiles, *Lapides Judaici* vulgo dicti. *Horum ubique varietates quamplurimæ.*

50 Aculeus lævis, turgidus, Lapidis Judaici forma & magnitudine.

51 Aculeus lævis, Pyri vel Fici-formis. *Hic & præcedens lividi coloris sunt.*

52 Aculeus lævis, cylindraceus, cinereus. *Pennam corvinam crassitie æquat.*

53 Aculeus torosus, minor Lh. Lith. 1047.

54 Aculeus torosus, seu ramusculis insignitus, major. *A præcedenti differt, quod, ramusculis (aculeis potius) exceptis, totus lævis sit, cum alter striis altis notetur.*

55 Aculeus idem cum 53ª. specie. *Variat bullis asperioribus.*

56 Echinites asperior, pentaphylloides, striis majoribus, æqualibus.

57 Echinites lævis, pentaphylloides, postica parte gibbosiori, anteriori sulcata. *Ex quinque suturis sive striis quibus insignitur hæc species, tres anteriores longæ, speciosæ sunt, (quarum media sulcata est;) alteræ duæ rotundæ, exiguæ.*

58 Locustæ forficula vel serrula interior Lh. Lith. 1246. Tab. 14. f. 1246.

59 Pectunculites lacunatus minor L.Lith.n.684.

60 Porus minimus, reticulatus Lh. Lithoph. n. 94. Tab. 3. 94. *Speciminum nostrorum alia cylindracea sunt, alia compressa, quorum unum & alterum arcuatum est, in margine eleganter sinuosum.*

61 Piscium fossilium varia genera, ad Islebianos accedentia forma, situ & materia.

62 Squilla fossilis, *Cujus Icon exhibetur in* Mus. Besl. *nisi quod nostra minor est.*

☞ Præter hæc, plus centum alia Fossilium genera, una cum Echinis, Coralliis & eorum affinibus, Vasibus, Icunculisque quamplurimis ex *Africa* olim transmisi, & Celeberrimo *Woodwardio* conservanda commendavi. Illo interim defuncto, dum ipse apud exteras gentes commoratus sui, eorundem nullam plane rationem reddere voluerunt Testamenti Curatores, sed ea aut vendebant aut retinebant omnia, tam meo, quam Historiæ Naturalis Studiosorum detrimento.

# PISCES NONNULLI RARIORES
## QUI MARIA
## *ALGERIENSIUM & TUNITANORUM*
## FREQUENTANT.

1 ALphæstes sive Cynædus Rondel. 170. Raij Synops. Piscium p. 137.

2 Asellus mollis major } Raij Synop. p.55, 56.
3 Asellus mollis minor }

4 Aurita omnium Authorum Raij Synop. p. 131. *Jeraffa* Maurorum.

5 Buglossus, Linguacula, & Solea Rondel. p. 320. Raij Synop. 33.

6 Canis Carcharias sive Lamia Rondel. p. 18.

7 Catulus minor vulgaris Raij Synop. 22.

8 Cephalus Rondel. 260. Mugil Raij Syn. 84.

9 Cuculus Aldrovandi Raij Synop. 89.

10 Draco sive Araneus Plinij Rondel. 301. Raij Synop. 91.

11 Faber sive Gallus marinus Rondel. 328. Raij Synop. 99. a nonnullis *Piscis St. Petri* dicitur.

12 Galeus Acanthias sive Spinax Rondel. 373. Raij Synop. 21.

13 Galeus lævis Rondel. 375. Raij Synop. 22.

14 Glaucus Aldrov. p. 302. Amia Salvian. fig. & p. 121. Leccia (*Leechy* vulgo) Romæ & Liburni Raij Synop. 93.

15 Hirundo Rondel. 284. Milvus Salvian. fig. & pag. 187. Raij Synop. 89.

16 Hirundo vera Veterum Salvian. fig. & pag. 185. Mugil alatus Rondel. 267.

17 Lupus Rondel. 268. Raij Synop. 83.

18 Mairo Hispan. *Maizab* s. Capra Maurorum.

19 Mormyrus Rondel. 153. Raij Synop. 134. *Maura* vulgo Hispanis.

20 Mullus barbatus Rondel. 290. Raij Synop. 90. *Triglia* Italis. *Rouget* Gallis. Locis quamplurimis *Salmonetta.*

21 Muræna Rondel. 403. Muræna omnium Authorum Raij Synop. 34.

22 Orthragoriscus sive Luna Piscis Rondel. 424. Mola Salvian. fig. 154. pag. 155. Raij Synop. 51.

23 Pagrus Rondel. 142. Raij Synop. 131.

24 Pastinaca capite obtuso sive bufonio. Aquila Romanis & Neapolitanis; nec non secunda Pastinacæ species Rondel. 338. Raij Synop. 23.

25 Pelamys vera sive Thynnus Aristotelis Rondel. 245. Raij Synop. 58.

26 Perca marina Rondel. 182. Raij Synop. 140.

27 Polypus orbicularis, exiguus, mari innatans Obs. 259 & 385. Urtica marina soluta Fab. Col. Aquat. &c. p. XX. XXII.

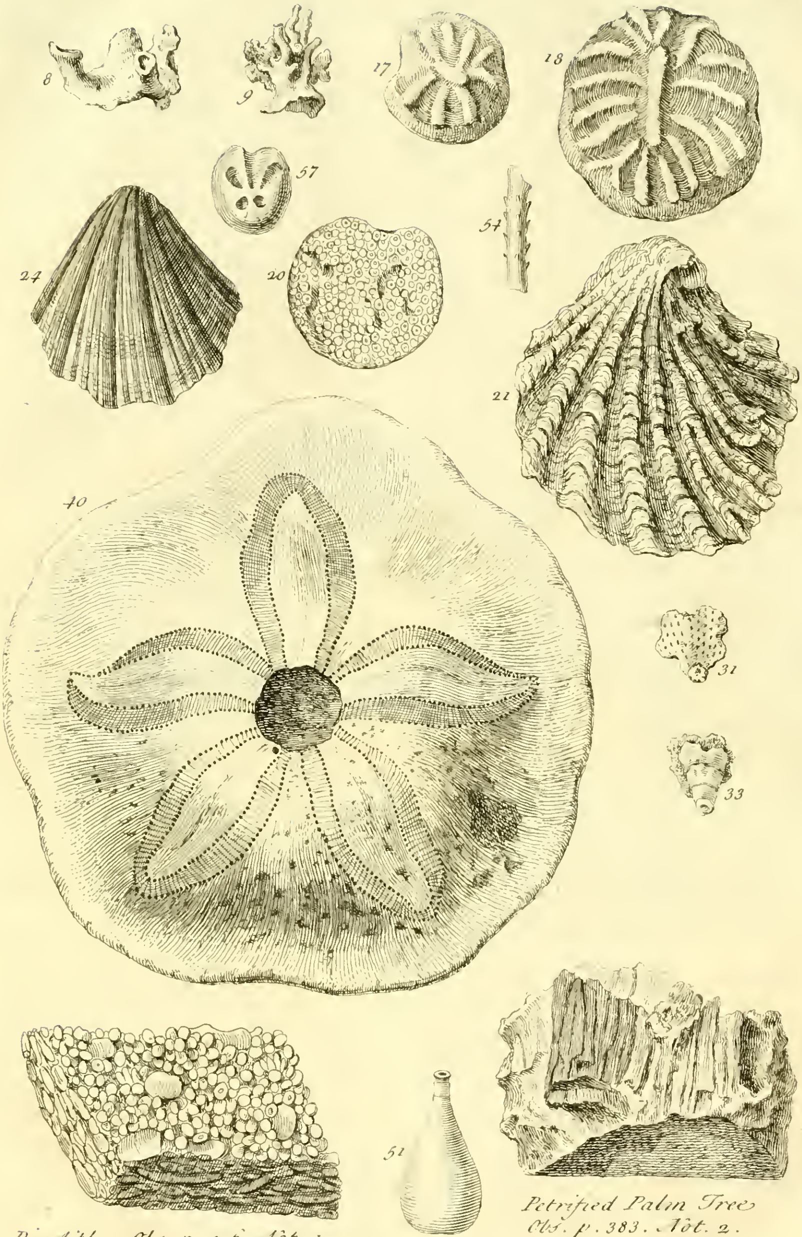
28 Raia clavata Rondel. 353. Raij Synop. 26.

29 Raia oxyrrhynchos, Squatinæ facie, unico spinarum ordine donata. Raia secunda oxyrrhynchos sive Bos antiquorum Rondel. 347.

30 Salpa Rondel. 154. Raij Synop. 134.

31 Sargus Rondel. 122. Raij Synop. 130.

32 Scorpius minor sive Scorpæna Rondel. 142. Raij Synop. 142.




*Pisolitha Obs. p. 416. Not. 1.*

*Petrified Palm Tree Obs. p. 383. Not. 2.*

*Auspicijs* ADDISONI HUTTON
*M.D. R.S.S.*

33 Serpens marinus, caudâ compressâ, pinnis cincta, in orâ nigris. Myrus Rond.Gesnero p.681.
34 Squatina dorso lævi, alis in extremitatibus clavatis.
35 Torpedo maculis pentagonice positis, nigris.
36 Trachurus Rondel. 133. Raij Synop. 92.
37 Turdus minor cæruleus.
38 Turdus minor fuscus, maculatus, pinnis brancnialibus aureis, aliis ex viridi cærulescentibus.
39 Turdus minor viridis Raij Synop. 137.
40 Umbra Rondel. 132. Raij Synop. 95.
41 Zygæna Rondel. 389. Raij Synop. 20.

## *Conchylia quædam rariora Maris Mediterranei & Rubri.*

1 AUris marina major, latior, plurimis foraminibus conspicua List. Hist. Conchyl. Sect. 7. n. 2.

2 Balanus purpurascens, capitis apertura valde patenti. *Nunc rupibus adhæret, nunc Corallinis, aut Materiæ cuidam Madreporæ affini, a Penecillis & Vermiculis perforatæ.*

3 Balanus purpurascens, ventricosior, capite minus aperto.

4 Buccinum ampullaceum fuscum, clavicula nodosa.

5 Buccinum ampullaceum, rostratum, striatum, triplici ordine muricum exasperatum List. Hist. Conch. Sect.13. n. 22. Purpura altera muricata Aquat. & Terr. Obs. LXIV. Ic. LX. sive Murex parvus rostratus Fab. Col. Desc.

6 Buccinum ampullaceum, rostratum, (leviter) striatum, muricatum, ex duplici ordine in ima parte primi orbis List. H. Conch. Sect.13. n. 20. *Variat colore eburneo & fusco.*

7 Buccinum ampullaceum tenue, rostro leviter sinuoso, profunde & rarius sulcato List. H. Conch. Sect. 13. n.18.

8 Buccinum bilingue striatum labro propatulo. *Labrum nostri planum est, sine digito, alter figuram præ se fert* n. 20. List. H. Conchyl. Sect. 12.

9 Buccinum bilingue, rostro recurvo, labro producto, clavicula muricata. *Variat inter* n.19. & 28. List. H. Conch. Sect. 15. n. 1.

10 Buccinum brevirostrum nodosum List. H. Conch. Sect. 15. n. 1. Purpura violacea Fab. Col. *Purpur.* Ic. & Descript. p.1.

11 Buccinum maximum, variegatum ac striatum Fab. Col. Aquat. & Terrest. Obs. LIII. Ic. Descript. LVI.

12 Buccinum recurvirostrum, striatum, quinque aut sex muricum ordinibus asperum.

13 Buccinum rostratum, candidum, leviter striatum, sinuosum List. H. Conch. S. 14. n. 14.

14 Buccinum rostratum, labro duplicato, quasi triangulari List. H. Conch. Sect. 14. n. 37.

15 Buccinum rostratum læve, labro simplici, alte striatum ad intervalla List. H. Conch. Sect. 14. n. 27.

16 Buccinum rostratum, triplici ordine muricum canaliculatorum horridum List. H. Conch. Sect. 14. n. 41. Purpura sive Murex pelagius, marmoreus Fab. Col. Ic. LX. Descr. LXII.

17 Chamarum & Tellinarum, margine lævi & dentato, multa genera.

18 Cochlea variegata, dense & admodum tenuiter striata, item quolibet orbe duæ insignes striæ parallelæ, bullatæ List. H. Conch. Sect.4. n. 60.

19 Concha margaritifera plerisque: *Berberi* antiquis Indis dicta List.H. Conch. l.3. S.1.n.56.

20 Concha marina marmorea imbricata List. H. Conch. l. 3. n. 191.

21 Concharum Veneris varietates quamplurimæ.

22 Musculus polyleptogynglymus, eleganter striatus, rostris a cardine remotis. Musculus Matthioli List. H. Conch. l.3. Sect. 6. n.208.

23 Nautilus maximus dense striatus, auritus. Nautilus CALCEOL. Nautili primum genus Aristot. secundum Bell. & Aldrov. List. Hist. Conch. Sect. 4. n. 7.

24 Nerita albidus, ad columellam dentatus, striis magnis & parvis alternatim dispositis donatus.

25 Ostrea rostro crasso, elato, in aciem compresso.

26 Patella major striata, rufescens, intus eburnea, vertice acuto. *Ovalis est figuræ, pedemque fere habet in circuitu.*

27 Patellarum verticibus integris & perforatis varia genera.

28 Pecten parvus, inæqualiter auritus, tenuiter admodum striatus. *Magna colorum varietate ubique reperitur hæc species & mari Rubro & Mediterraneo.*

29 Pecten ruber, æqualiter auritus, 13 striarum, dorso compresso læviori. *Striæ & canaliculi spatia æqualia occupant.*

30 Pectunculus cinereus, asper, angustior, tenuiter & creberrime striatus.

31 Pectunculus crassus, eburneus, alte striatus, orbicularis. *Variat colore rufescente.*

32 Pectunculus eburneus, dorso in aciem compresso List. H. Conch. l. 3. Sect. 5. n.155.

33 Pectunculus in medio leviter striatus, intus lividi coloris. Striæ & fasciæ viridescunt; cæterum albidus est, & ad figuram accedit n. 169. List. H. Conch. l.3. Sect. 5.

34 Pectunculorum lævium, triquetrorum varia genera.

35 Pectunculus polyleptogynglymus crassus, profunde sulcatus, luteus. *Ad figuram accedit* n.70. List.H.Conch.l.3.Par.1. *sed noster duplo major est.*

36 Pectunculus polyl. lævis, rufescens, fasciis albidis.

37 Pectunculus polyl. cancellatus, oblongus, margine ex una parte productiori. *Margo ubique musco fimbriatus est.* Figura convenit cum Chama nigra Rondeletii List. H. Conch. l.3. n. 260.

38 Pectunculus recurviroster, medio lævis, ad marginem fasciis rugosis, quasi Corallinis, notatus. *Non dissimilis est formâ patellis vertice adunco.*

39 Pectunculus rufescens, striis magnis compressis, in dorso leviter sulcatis, in margine echinatis.

40 Pectunculorum striatorum, rostris rectis & recurvis, infinita genera.

41 Pinna magna, imbricata, sive muricata List. H. Conch. l. 3. n. 214. *Nacre vel Nakker vulgo maris Mediterranei*; *cujus Barba, Serici instar mollis, fuit forsan Byssus Antiquorum.*

42 Solen rectus, ex purpura radiatus List. H. Conch. l. 3. n. 256.

43 Sphondylus coccineus, striatus, rostro lato, ex una parte auriculato.

44 Sphondylus eburneus, lamellatus, rostro acuto, recurvo. *Lamellæ plerumque pyxidatim positæ sunt, & Balanos forma referunt.*

45 Trochus clavicula breviori, striis eleganter nodosis.

46 Idem striis inferioribus nodosis, superioribus muricatis.

47 Idem muricatus, clavicula magis exporrecta.

48 Trochus pyramidalis, erectus, rufescens, lævis, orbibus latis, in imis partibus solum nodosis. *Icon* apud Jonst. H. de Exang. p.36. Tab.12. *sub titulo* Trochi magni. Turbo maximus Persicus verior Fab. Col.Aq. & Terr.Obs. LXV. Tab.LX.

49 Trochus pyramidalis, striatus, muricibus radiatim ad marginem dispositis List. H. Conch. Sect. 8. n.9.

# A VOCABULARY OF THE *SHOWIAH* Tongue.

| *Nouns* &c. | |
|---|---|
| A Beloule | *a Fool.* |
| Afuſe | *The Hand.* |
| Ageeſe | *Cheeſe.* |
| Agroume | *Bread.* |
| Akham | *a Houſe.* |
| Akſheeſh | *a Boy.* |
| Akſoume | *Fleſh.* |
| Akyth | *Here.* |
| Alſill | *Snow.* |
| Allen | *The Eye.* |
| Amân | *Water.* |
| Amoukran | *a Maſter, or Great.* |
| Anſerne | *The Noſe.* |
| Aowde / Yeeſe | *a Horſe.* |
| Arica | *To Morrow.* |
| Arſh | *a City.* |
| Aſeegaſs | *a Year.* |
| Aſſa | *To Day.* |
| Athrair | *a Mountain.* |
| Aufkee *or* Ikſee | *Milk.* |
| Azimoure | *Olives.* |

| *Nouns* &c. | |
|---|---|
| Azgrew | *a Stone.* |
| Azrimme | *a Serpent.* |
| Dahan | *Butter.* |
| Dakallee | *a Little.* |
| Defouâl | *bad.* |
| Earden | *Wheat.* |
| Elkaa / Tamout | *The Earth.* |
| Eiar | *The Night.* |
| Emee | *The Mouth.* |
| Ergez | *a Man.* |
| Ewdan | *People.* |
| Fouſe | *The Head.* |
| Haken | *there.* |
| Jitta | *The Body.* |
| Ikra | *It* or *Something.* |
| Illaalee | *good.* |
| Ouglan | *The Teeth.* |
| Oule | *The Heart.* |
| Ouly | *a Sheep.* |
| Ouzail | *Iron.* |
| *The Names of Other Metals as in the* Arabick. | |
| Swaagy | *Butter-Milk.* |

| *Nouns* &c. | |
|---|---|
| Takſheeſh | *a Girl.* |
| Taphoute / Kylah | *The Sun.* |
| Taſta | *a Tree.* |
| Tegmert / Alowdah | *a Mare.* |
| Tigenoute | *Heaven.* |
| Tizeer / Youle | *The Moon.* |
| Thamatouth | *a Woman.* |
| Thamempt | *Honey.* |
| Thamzeen | *Little.* |
| Thareet | *The Feet.* |
| Thaw-went | *a Fountain.* |
| Thaulah | *a Feaver.* |
| Theganee | *Dates.* |
| Themzee | *Barley.* |
| Thezaureene | *Grapes.* |
| Thigata | *The Night.* |
| Woodmis | *The Face.* |
| Yegazer | *a River.* |
| Yethra | *a Star.* |
| Yibowne | *Beans.* |

## *The Declenſion of* Nouns *and* Pronouns.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Athrair | *a Mountain.* | Neck | *I.* | Enou | *Mine.* | Ifouſeou | *my Hand.* |
| Ithourar | *Mountains.* | Ketche | *Thou.* | Eanick | *Thine.* | Ifouſeak | *thy Hand.* |
| Yegazar | *a River.* | Netta | *He.* | Eaniſs | *His.* | Ifouſeis | *his Hand.* |
| Yegazran | *Rivers.* | Nikenee | *We.* | Enouwan | *Ours.* | Ifouſenouwan | *our Hands.* |
| Ergez | *a Man.* | Hounouwee | *Ye.* | Enneſſick | *Yours.* | Ifouſenouak | *your Hands.* |
| Ergeſſen | *Men.* | Neutnee | *They.* | Eaniſſen | *Theirs.* | Ifouſeniſſen | *their Hands.* |

## Verbs, *with their* Conjugations.

| | | | | | |
|---|---|---|---|---|---|
| Aitch | *to eat.* | Ouſhe | *to give.* | Neck ſeulgas | *I ſpoke.* |
| Akel | *to ſee.* | Owee | *to take away.* | Ketche ſeulgas | *Thou ſpoke.* &c. |
| Akeime | *to ſit down.* | Teganoute / Attuſs | *to ſleep.* | | |
| Atſoue | *to drink.* | | | Itch | *eat?* |
| Bidfillah | *to ſtand.* | Sewel | *to ſpeak.* | Iſwa | *drink?* |
| Einah | *to mount.* | Neck ſewel | *I ſpeak.* | Iker | *riſe?* |
| Erſe | *to diſmount.* | Ketche ſewel | *Thou ſpeaks.* | | &c. |

## Numbers *and* Phrases.

| | |
|---|---|
| Ewan | *One.* |
| Seen | *Two.* |

*The other Numbers as in the* Arabick.

| | |
|---|---|
| Manee illa | *where is it?* |
| Ouſhee eide | *give me that?* |
| Ouſhedoura | *I give it.* |

Iſkee *alſo or* Ifgee *is another Word for* give me? *as* Iſkee ikra adetſhâg, neck alouzagh? *Give me to eat, for I am hungry?*

Iſkee ikra wamani adeſwaag, neck foudagah? *Give me Water to drink, for I am thirſty?*

Neck urſedaag ikra. *I am not thirſty.*

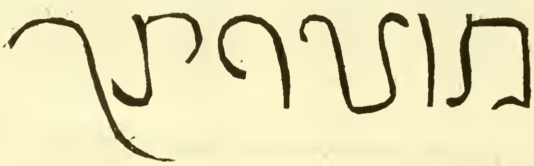
Kadeſh aſſegaſſen themeurtaye akyth? *How many Years have You been here?*

Ergez illâlee oury tagadt ikra. *A good Man fears nothing.*

Ergez defoûal tagedt. *A bad Man is afraid.*

*Inſcriptio*

# INSCRIPTIO ANTIQUA
## RUPIBUS INSCULPTA PROPE
## Desertum de *SIN.*



*i. e.*

## מן Pluvia Mannæ מטר

Queste lettere trovai intagliate in una pietra grande nel deserto de *Sin*, dove Dio mandò la Manna alli figlioli d'*Israel*; sotto lequali pareva anco intagliata la figura del Gomor, misura della Manna, che si doveva raccoglere, come appare nel Essodo al c. 16. e di sotto a detta figura vi sono molte altre lettere, mà per l'antichità quasi perse e guaste, ne si possono interamente cavare; mà vicino à detta pietra ve ne sono delle altre pur scritte in diversi lati, quali pietre si trovano alla parte Orientale del deserto de *Sin* nella bocca propria della Valle, per dove si passa da *Sin* per andar in *Rafidim*. *Fra. Tomaso da Novara* apud *Kirck.* OEdip. Ægypt. Gymn. Hierogl. Class. II. p.120.

THE
# SEVERAL STATIONS
OF THE
# *HADJEES* or PILGRIMS
IN THEIR
## JOURNEY to *MECCA.*
*viz.*

## From *KAIRO* to

| | Deraje [1]. | | | Deraje. | |
|---|---|---|---|---|---|
| Birque el Hadje | 80 | *a Pond of Water.* | Maggyre el Shouibe [2] | 230 | *running water.* |
| Dar el Sultan | 200 | *No water.* | Ain el Kasaab | 220 | *running water.* |
| Adjeroute | 200 | *bitter water.* | Callah Mowlah | 220 | *good water.* |
| Rasty-watter | 180 | *no water.* | Sheck Murzooke | 180 | *good water.* |
| Teah-wahad | 200 | *no water.* | Callah Azlem | 190 | *bad water.* |
| Callah Nahhar | 220 | *good water.* | Astabel Anter | 230 | *good water.* |
| Ally | 230 | *no water.* | Callah Watiah | 200 | *good water.* |
| Callah Accaba | 220 | *good water.* | Akrah | 250 | *bad water.* |
| Thare el Hamar | 200 | *no water.* | Hunneck | 180 | *no water.* |
| Shirfah | 240 | *no water.* | Howry | 200 | *bad water.* |

1 Each *Deraje* درجة is equal to four Minutes of an Hour. 2 *Shouibe* the same with *Jethro*, who is supposed to have lived here.

O Ne-bat

| | Deraje. | | | Deraje. | |
|---|---|---|---|---|---|
| Ne-bat | 200 | *good water.* | Raaky Me-kat 2 | 230 | *good water.* |
| Houdaarah | 200 | *bad water.* | Kadeedah | 220 | *no water.* |
| Casabah Yembah | 220 | *running water.* | Asphaan | 200 | *running water.* |
| Sakeefah | 200 | *no water.* | Wed el Fathmah | 200 | *running water.* |
| Bedder Houneene 1 | 80 | *running water.* | MECCA | 120 | Zim-zem 3. |
| Sebeely Ma-sonne | 240 | *no water.* | Arafat 4 | 60 | |

*The Pilgrims in their Return from* Mecca, *visit the Sepulchre of their Prophet at* Medina, *which lyes at the Distance of three Stations from* Bedder Houneene, *in the following Manner,* viz. *from thence to*

| | Deraje. | |
|---|---|---|
| Sakara Yedeedah | 180 | *good water.* |
| Kubbourou Showledâhy | 230 | *no water.* |
| MEDEENA Mownowârah | 200 | |

1 Here the Pilgrims arrive the Night of the New Moon and perform several religious Ceremonies; lighting up a Number of Lamps, and discharging a Variety of Squibbs, Rockets and other Fire Works. 2 Here out of Veneration to the H. City they are approaching, they strip themselves naked, and travel, in that Manner, the four following Days, covering only their Heads and Privities with Napkins. 3 This Well, which lyes near the *Kaaba*, the *Mahometans* affirm to be the same, that *Hagar* saw in the Wilderness, when She was driven out, with her Son *Ismael*, from the Presence of *Sarah*. Gen. 21. 19. 4 Here each Person performs a Sacrifice, in Commemoration of that which *Abraham* offered instead of his Son *Ismael*, (and not *Isaac*,) according to their Tradition. *Arafat* also is supposed to be the High Land, or the Land of *Moriah*, where *Abraham* was to offer up his Son *Gen.* 22. 1, 2.

# *Mesure de la grande Pyramide de* Memphis.

CEtte Pyramide est orienteé aux 4 parties du Mond, Est, Ouest, Nord, Sud.

L'entrée est du coté du Nord.

La porte n'est tout a fait au milieu, le coteOuest etant plus long que celui de l'Est, d'environ 30 pieds.

La porte est elevée 45 pieds au dessus du terrain.

Hauteur perpendiculaire de la Piramide, 500 pieds.

Longeur des Cotez 670 pieds.

1er Canal d'entrée qui va en descendant, 3 pieds 6 pouces en quarree.

Longueur du dit Canal, 84 pieds.

Pente du dit 35 degrees.

Le Canal est termine par la sable qu'il faut netoyer pour entrer a gauche, en entrant est une espace de voute rompue d'environ trois toises de diametre pour donner communication au Canal montant.

2de Canal qui va en montant & tire Sud comme le premier Canal descendant & antrefois ils s'embouchoient l'une a l'autre.

Longueur du dit Canal 96 pieds.

Larguer & Hauteur 3 pieds 6 pouces en quarrée.

Au bout du Canal montant est a droite un puits sec creusè en partie dans le Roc d'environ 27 toises de profondeur composè de 4 boyaux, un droit, un oblique, au bout du quel est un reposoir, & encore un droit & puis un oblique qui aboutit a du sable.

Au bout du meme Canal montant est une plateforme, sa longueur 12 pieds, largeur 3 pieds 4 pouces. Cette plateforme s'unit a un 3me Canal de niveau,

Longueur du dit Canal 113 pieds.

Hauteur & Largeur 3.

Chambre d'en bas, Longueur 18 pieds.

Largeur 16.

Plateforme de la Chambre en dos d'âne chaque côtè 10 pieds.

Hauteur des murs jusqu' au dos d' âne 11 pieds 3 pouces.

Il y a un trou de 10 a 12 pas de profondeur dans la dite Chambre a gauche en entrant, les pierres qu'on a tirez du trou sont repandues dans la Chambre; a l'entrée de ce trou paroit une Niche.

4e Canal qui est aussi montant, sa voute presq' en dos d'ane, Longueur 136 pieds. Larguer entre les mures 6 pieds & demi. Larguer de la tranchee entre les Banquettes 3 pieds & demi.

Les deux Banquettes chacune un pied & demi de large & de haut.

Mortaises dans les Banquettes chacune un pied 8 pouces de long, 5 ou 6 pouces de large.

Leur profondeur d'environ un demi pied. Distance d'une mortaise a l'autre 3 pieds & environ un tiers. Nombre de mortaises 56. c'est a dire 28 sur chaque Banquette.

Hauteur de la voute du 4e Canal 22 pieds & demi est neuf Pierres chacune de deux pieds $\frac{1}{2}$ de haut sommées d'un plancher de la largeur de tranchee inferieure.

De 9 pierres de la voute 7 seulement sont sortantes, leur saillée est de 2 pouces $\frac{1}{2}$.

Au bout da 4e Canal est un 5e Canal de niveau, qui aboutit a une grande Chambre mortuaire. Longueur 21 pieds.—Largeur 3 pieds 8 pouces.

Hauteur inegale, car vers le millieu il y a une espece d'Entresole avec de Canalures, les deux tiers de ce 5e Canal sont revetu de marmor granit.

Grande Chambre ou Sale mortuaire, toute encrustée de granit, pavé, plancher & murailles. Longueur 32 pieds.—Largeur 16. Hauteur idem in 5 pierres egales. Plancher de 7 grandes pierres traversent la Sale, par la largeur & deux pierres aux deux bouts lesquelles entrent a moitie dans le mur.

Au fond de la Sale & a droit, a 4 pieds & 4 pouces de mur, est le Tombeau de Granit sans couvercle, d'une seule pierre. Il resonne comme une cloche. Hauteur de Tombeau 3 pieds & demi. Longueur 7. Largeur 3. Epaisseur demipied.

A droit du Tombeau dans le coin a terre on voit un trou long de trois pas & profond d'environ 2 toises fait a pres coup.

Il y a deux trous a la muraille de la Sale proche de la Porte, l'un a droit, l'autre a gauche, d'environ deux pieds en quarrée, on ne connoit pas leur longueur, ils ont eté fait en meme tems que la Pyramide.

*Remarques*

# *Remarques sur le* Natron.

LE *Natron* ou *Nitre* d'Egypte a eté connu des anciens; il est produit dans deux Lacs, dont Pline parle avec éloge; il les place entre les villes de *Naucrate* & de *Memphis*. Strabon pose ces deux Lacs Nitrieux dans la Prefecture *Nitriotique*, proche les Villes de *Hermopolis* & *Momemphis*, vers les Canaux, qui coulent dans la *Mareote*: toutes ces autorités se confirment par la situation presente des deux Lacs de *Natron*. L'un des deux Lacs Nitrieux, nommé le grand Lac, occupe un terrain de quatre ou cinq lieues de long, sur une lieuë de large dans le desert de *Scété* ou *Nitrie*; il n'est pas eloigné des monastéres de Saint Macaire, de Notre Dame de Suriens & des Grecs; & il n'est qu'a une grande journée à l'Oüest du Nil & a deux de *Memphis* vers le Caire, & autant de *Naucrate* vers Alexandrie & la Mer.

L'autre Lac nommé an Arabe Nehilé, a trois lieuës de long, sur une & demie de large; il s'etend au pied de la montagne à l'Oüest & a douze ou quinze mille de l'ancienne *Hermopolis parva*, aujourd'hui *Damanchour*, Capitale de la Province *Beheirè*, autrefois *Nitriotique*, assez pres de la Mareote & à une journée d'*Alexandrie*.

Dans ces deux Lacs le *Natron* est couvert d'un pied ou deux d'eau; il s'enfonce en terre jusqu' à quatre ou cinq pieds de profundeur; on le coupe avec de longues barres de fer pointués par le bas; ce qu' on a coupé est remplacé l'annee suivante, on quelques années aprés, par un nouveau Sel *Nitre* qui sort du sein de la terre. Pour entretenir sa fecondite, les Arabes ont soin de remplir les places vuides de matieres étrangeres, telles qu' elles soient, sable, bouë, ossemens, cadavres d' animaux, chameaux, chevaux, ânes & autres; toutes ces matieres sont propres à se réduire, & se reduisent en effet en vrai *Nitre*, de sorte que les travailleurs revenant un ou deux ans aprés dans les memes quartiers, qu'ils avoient épuisés, y trouvent nouvelle recolte à recueillir.

Pline se trompe quand il assure dans le livre cité ci dessus, que le *Nil* agit dans les salines du *Natron*, comme le Mer dans celles du sel, c'est à dire que la Production du *Natron* dépend de l'eau douce, qui innonde ces Lacs; point du tout, les deux Lacs sont inaccessible par leur situation haute & supérieure aux inondations du Fleuve. Il est sûr pourtant, que la pluye, la rosée, la bruine & les broüillards sont les veritables peres du *Natron*, qu'ils en hâtent la formation dans le sein de la terre, qu'ils le multiplient & le rendent rouge; cette couleur est le meilleure de toutes, on en voit aussi du blanc, du jaune & du noir.***

Outre le *Nitron*, on recueïlle dans certains quartiers des deux Lacs, du Sel ordinaire & fort blanc; 'ou y trouve aussi du Sel gemme, qui vient en petits morceaux d'une figure Piramidale, c' est-a-dire quarrée par le bas, & finissant en pointe. Ce dernier Sel ne paroît qu' au Printems.

# *The Method of making* Sal Armoniac *in* Egypt.

SAL *Armoniac* is made of Dung, of which Camel's is esteemed the strongest and best. The little Boys and Girls run about the Streets of *Kairo*, with Baskets in their Hands, picking up the Dung, which they carry and sell to the Keepers of the Bagnios; or, if they keep it for their own burning, they afterwards sell the Soot at the Place where the *Sal Armoniac* is made. Also the Villages round about *Kairo*, where they burn little else than Dung, bring in their Quota, but the best is gathered from the Bagnios, where it crusts upon the Wall about half a Finger's Breadth. They mix it all together, and put it into large globular Glasses, about the Size of a Peck, having a small Vent like the Neck of a Bottle, but shorter. These Glasses are thin as a Wafer, but are strength'ned by a treble Coat of Dirt, the Mouths of them being luted with a piece of wet Cotton. They are placed over the Furnace in a thick Bed of Ashes, nothing but the Neck appearing, and kept there two Days and a Night, with a continual strong Fire. The Steam swells up the Cotton, and forms a Paste at the Vent-hole, hind'ring thereby the Salts from evaporating, which, being confined, stick to the Top of the Bottle, and are, upon breaking it, taken out in those large Cakes, which they send to *England*.

# *An Account of the Weather at* Alexandria *in* Egypt, *in the Months of* January *and* February, A. D. 1639.

JAN. 1. Faire, the Wind little and Southerly.

2. Faire.

3. Faire, at Night it rained a little.

4. Clowdy and rainy in the Afternoon, and at Night.

5. Clowdy, rainy and windy N. W.

☉ 6. Very rainy and windy. N. W.

7. Rainy and windy. N. W. all Day and Night.

8. Rainy in the Morning, very windy all Day and Night, at the latter End of the Night very rainy, the Wind was N. W.

9. The Morning very rainy and windy, at Night very rainy and windy. N.W.

10. All Day very rainy and windy. N.W. The Rain falls in sudden Gusts, afterwards a little faire, then again clowdy and rainy. At Night it rained very much, and in the Morning snowed.

11. Friday, it rained, the Afternoon faire, at Night rainy. N.W.

12. Saturday in the Morning rainy, the Afternoon faire; and at Night little Wind.

13. Sunday faire, a little Wind. N.N.W.

14. Monday little Wind S. E. faire.

15. Faire little Wind. S. E. the Air full of Vapours, so that although no Clowds, yet the Body of the Sun shined not bright.

16. Faire little Wind. S. E.

17. Faire little Wind. S. E. These four Days, especially the two last, though no Clowds, yet a Caligo all Day and Night, so that the Sun gave but a weak shadow, and the Stars little light; this Caligo or hazy Weather arose partly from the Rains that fell before, and partly from the usual overflowing of Nilus.

18. Friday like Thursday, or rather worse, the E. S. E. Wind being gte.

19. Saturday like Friday.

20. Sunday the Wind N. and clowdy, Night faire.

21. Monday the Wind N. W. faire.

22. Tuesday faire, the Wind N. W. it rained a little towards Night the Wind gr.

23. Wednesday fair Day and Night, the Wind N. W. The Wind somewhat gr.

24. Clowdy, at Night it rained much. N. W.

25. Sometimes faire, sometimes clowdy. N. W. about 4. P. M. it rained so likewise, at Night very much.

26. Saturday very windy. N. W. and often rainy.

27 ☉ In the Day very windy. N. W. sometimes rainy, at Night faire, no great Wind but full of Vapours, so that the Pole Star nor the Yards could be clearly seen.

28. In the Day a dusky Sky all over, yet not many Clowds, the Sun could not be seen, so at Night, in the Night it rained a little, the Winds East.

29. The Sky full of Vapours, but not so obscure as the 28. a Quarter of an Hour before Sun set, the Sun being immerst in the Vapours, about the Horizon seemed for a while like burning Iron, or like the Moon as I have seen sometimes in an Eclipse, as she grew low or half, more or less appeared, and so by Degrees, till the upper Edge, at last she was quite lost, though not below the Horizon. This may something serve to shew the Manner of these Vapours above 4. P. M. the N.N.W. begun to blow, all Night faire.

30. Faire. N.N.W.

31. Faire, so 'till 10 at Night, then it grew dusky from Store of Vapours by the East Wind.

Febr. 1. Clowdy at Night, faire, sometimes clowdy, a very great N.W. Wind and some Rain.

2. Clowdy, faire, rainy, N.N.W. Wind gt Saturday at Night.

3. ☉ Very windy, N.N.W. often rainy Day and Night, very cold.

4. Monday very windy N. N. W. Day and Night, often rainy, very cold.

5. Tuesday very windy and clowdy.

6. Wednesday little Wind N. at Night obscure.

7. Thursday obscure and dusky, little Wind.

8. Faire, little Wind, at Night the Wind Northerly, and it rained much.

9. Saturday Morning rainy, Afternoon fair, Wind E. at Night.

10. Very faire Day and Night Wind N.

11. Faire, rainy. N.W.

12. Faire Day and Night. }
13. }
14. Very faire. } little Wind Northerly.
15. }
16. }

17. I saw 2 Spots in the ☉.

18. I went to *Cairo.*

19. Very faire.

20. Faire and obscure.

21. Obscure, at Night it rained much, being at *Shimone* a great Village some 50 Miles from *Cairo*, on the outside of the River for fear of Rogues, and there I saw Boats of Leather, and 2 Men sailing upon 225 Pots.

## *An Account of the Same,* A. D. 1638.

The Merid. Altitude of the Sunne taken by my Brasse Quadrant of 7 Feet, and sometimes by the Brasse Sextans of 4 Feet, without respect to Refraction or Parallax.

Decem. 3d. Having well rectified my Instruments. Quadr. 35 $\frac{208}{300}$

4. St. Vet. Tuesday the Observ. very good. { Quadr. 35 $\frac{191}{300}$; Sext. 35 $\frac{52}{100}$

5. Observat. good. { Quadr. 35 $\frac{177}{300}$; Sext 35 $\frac{47}{100}$

6. Observat. good. { Quadr. 35 $\frac{163}{300}$; Sext. 35 $\frac{43}{100}$

7. Observ. good. { Quadr. 35 $\frac{151}{300}$; Sext. 35 $\frac{41}{100}$

8. (3 or 4 Days past it was windy) Qu. 35 $\frac{142}{300}$

9. Clowdy.

10. Clowdy, at N. windy and rainy. Qu. 35 $\frac{121}{300}$

11. It was windy clowdy and rainy, I obs. well in the breaking up of a Clowd.

12. Clowdy and rainy.

13. Clowdy.

14. Very windy, in the Morning it rained much. Qu. 35 $\frac{136}{300}$

15. Clowdy.

16. Sunday the Obs. good, it was very clear and no Wind. Qu. 35. $\frac{1}{2}$

17. Clowdy and Windy.

18. Tuesday no Wind, the Obs. good. Qu. 35 $\frac{182}{300}$

19. No Wind no Clowdes.

20. }
21. } Clowdy or rainy these 3 Days.
22. }

23. The Obs. good, at 3 o'Clock, and in the Night it rained much the Wind westerly. Qu. 35. $\frac{28}{300}$

24. 25. 26. 27. 28. 29. It rained exceedingly Day and Night, with great Winds from the W. N. W.

The Observations which were hitherto made of the Sunne by the Brasse Quadrant, were by taking of the Shadow on the Top of the Rular by the other Sight or Top at the End. These which follow were taken by letting the Shadow of the Cylindar fall upon one of the Faces, which is thus marked ⌶.

Decemb. 31. St. Vet. the Wind Northerly, the Obs. good. Qu. 36. $\frac{266}{300}$

Jan. 2. St. Vet. Qu. 37. $\frac{73}{300}$

3. St. Vet. Qu. 37. $\frac{126}{300}$

4. St. Vet. Qu. 37. $\frac{165}{300}$

Jan. 25. St. Vet. the Quadrant with the Rular, the Cylindar being broken, the Obs. good. N.W. Qu. 42. $\frac{206}{300}$

Jan. 26. Clowdy. Qu. 43. $\frac{85}{300}$

Jan. 27. Sunday Obs. good N.W.

Jan. 28. Obscure. Wind East.

# EXCERPTA

## E *Kalkasenda* de *Nilo* & *Nilometro.*

JAM de *Nili* incremento, & decremento. Et quidem quoad incrementi ejus mensuram variant sententiæ.

Tradit *Al-Mas'udi* ex *Arabum* sententia *Nilum* augeri ex aliis fluminibus & fontibus; atque inde esse quod in incremento ejus cætera flumina & fontes imminuuntur; & quando ipse decrescit, alia flumina fontesque augentur. Hanc sententiam confirmat id quod refert *Al-Kodhâi* ex authoritate *Abdallahi* filii *Omar*, & (*Amrai*) filii *Al-Asi*, qui dixerunt *Nilum Ægypti* esse fluviorum principem, cui obsequuntur omnia flumina Orientis & Occidentis; adeo ut quando extenditur, suppeditent ei flumina aquas suas; nam in gratiam ejus erumpere fecit Deus terram in fontes; ac tandem cursus ejus, quousque Deus voluit, pervenit indicavitque Deus, seu jussit unicuique illorum (fluminum), ut ad originem suam revertatur. Tum ait ex *Indorum* opinione incrementum & decrementum ejus oriri ex imbribus copiosis, quod quidem dignoscitur ex accessu & recessu; seu ortu & occasu siderum, & pluviarum abundantia, nubiumque consistentia.

Dicunt *Copti* incrementum *Nili* fieri ex fontibus scaturientibus in ripis ejus, quos vidit non nemo, qui profectus lustravit superiora ejus. Huic sententiæ favet id quod tradit *Al-Kodha'i* ex authoritate *Yezid* filii *Abu Hhabib*, scilicet *Moâviam* filium *Abu Sofiân*, cui Deus sit propitius, ita alloquutum fuisse *Ca'abum* cognomento *Al-Ahhbâr*: obsecro te, per Deum! an invenisti in libro Dei potentis & gloriosi hujus *Nili* fieri mentionem? Respondit ille: Utique, per Deum! nempe Deus potens & gloriosus revelat (per Angelum) ei quolibet anno duabus vicibus, ut egrediatur, dicendo: Deus jubet te ut fluas. Et fluit, prout præscripsit ei Deus. Tum postea revelat ei Deus (per Angelum) dicendo ei: O *Nile*, Deus jubet te, ut descendas. Haud dubium autem quin omnia hæc verba mox allata ad hoc dictum referenda sint. Hoc est-igitur fundamentum cæterorum omnium.

Semper autem incipiunt observare incrementum die quinto mensis *Buna*, qui est unus e mensibus Coptorum. Et nocte duodecima ejusdem ponderatur lutum; atque tunc per hoc æstimant incrementum *Nili*, prout more consueto evenire facit Deus excelsus, ut de luto sicco quod sustulit aqua *Nili*, pondus accipiatur sexdecim drachmarum accuratè, tum illud folio, vel aliqua re simili involvant ponantque in cista, vel arca, aut aliquo vase hujusmodi, tum Oriente Sole illud ponderant. Et pro ratione augmenti ponderis, incrementum *Nili* æstimatur, cuilibet grano siliquæ attribuendo incrementum unius cubiti, supra pondus sexdecim drachmarum.

Die vigesimo sexto ejusdem (mensis *Buna*) accipitur superficies fluminis, & ad illam mensuratur fundamentum *Nilometri* secundùm quod statuendum est incrementum.

Die vigesimo septimo proclamatur supra illud (fundamentum) incrementum. Unicuique autem cubito attribuuntur viginti octo digiti, donec compleantur duodecim cubiti, quorum singuli continent viginti quatuor digitos. Et quando pervenit (incrementum) ad sexdecim cubitos, quod est punctum altitudinis, quo Sultan canalem *Al-Kahera* perrumpit. Estque dies ille adeo celebris, solemnisque & insignis ut cum eo nullus in toto orbe comparandus veniat.

Eo ipso die progressûs *Nili* nuncia ad cæteras regni plagas deferenda perscribuntur, & cum eis tabellarii iter arripiunt, tuncque progressus *Nili* ad summum apicem pervenit.

A mense *Mesri*, qui est unus è *Coptorum* mensibus

In *Niruz*, qui est primus dies mensis *Tot*, frequens ubique canalium & ostiorum fit sectio. Qua occasione oriuntur contentiones, & nonnunquam inter se digladiantur.

Deinde subsidere incipit *Nilus*.

In festo crucis, qui dies est decimus septimus mensis *Tot* supra dicti, fit sectio majoris partis reliquorum ostiorum.

Refert *Al-Kodha'i* ex *Ebn Asîr*, aliisque è *Coptis* supramemoratis, quod quando aqua, die duodecimo mensis *Mesri*, elevatur ad altitudinem duodecim cubitorum, is est annus aquæ; alioquin aqua decrescit. Quando autem aqua pervenit ad sexdecim cubitos, ante *Nûrûz* (seu primum diem mensis *Tot*) tunc aqua ad completum finem pervenit; tum potior pars progressûs ejus (*Nili*) fiet in medietate priore mensis *Mesri*, & nonnunquam in medietate posteriore ejusdem mensis, vel etiam eo tardiùs. Et die octavo mensis *Baba* fiet terminus incrementi ejus.

Vidi in libro qui inscribitur *Tarikh Al-Nil*, i. e. Historia *Nili*, quod anno (*Hegiræ*) septingentesimo octavo tardius evenit summus ejus progressus usque ad diem decimum nonum mensis *Baba*, quo elevatus fuit ad sexdecim cubitos, & postea auctus fuit ad duos digitos intra duos dies, uno digito per diem, postquam homines petierunt aquam quatuor vicibus, cui simile nihil unquam auditum fuerat in prioribus sæculis.

Enim vero fuerat constans consuetudo, ut à momento quo cæpit proclamari incrementum ejus, die scilicet vigesimo septimo mensis *Abib* usque ad finem mensis *Buna*, esset augmentum ejus leve circiter duorum digitorum usque ad ferè decimum diem; ut plurimum enim increscebat hoc modo: Deinde ineunte mense *Mesri* invalescebat incrementum ejus augebaturque usque ad decem (digito uno quoque die) & non ulterius; aliquando verò infra hujusmodi. Maximus porrò numerus digitorum, quo fiebat incrementum ejus, erat prope summum apicem progressûs, adeo ut sæpe esset septuaginta digitorum (unoquoque die).

Jam verò admiratione dignum est quod eo ipso die quo ad summum apicem progressus est, pariter assurgit ad septuaginta digitos: tum mane diei quo ad summum apicem pervenit, adhuc augetur duobus digitis vel circiter; atque ita complet incrementum suum. In fine mensis *Baba* incrementum ejus est modicum; cessatque augeri propter inopiam qua laborat mensis *Baba*, cum eo mense parum admodum aquæ in *Nilum* influat.

Narrat *Abdol-Rahhman* filius *Abdollah* filii *Al-Hhacam*, aliique, quod quando *Moslemi Ægypto* potiti sunt, incolæ ejus ad *Amru* filium *Al-As*, ineunte mense *Buna* venerunt, dixeruntque illi: O *Emire*, i. e. Imperator, circa hunc *Nilum* nostrum est traditio, ut non fluat nisi certa conditione, quæ sic se habet, nempe quando appetit dies duodecimus hujus mensis (*Buna*,) apprehendimus puellam virginem de consensu patris &

 matris,

matris, quibus pro illa amplam gratificationem exhibemus, tum hanc puellam preciosissimo apparatu adornatam in fluvium projicimus. Quibus auditis respondit *Amrû*: Non habemus talem consuetudinem in religione *Eslamismi*. Interea morati sunt illi per duos menses videlicet *Abib* & *Mesri*. At *Nilus* nequaquam auctus fuit vel parum vel multum.

Quod cum vidisset *Amrû*, ea de re certiorem fecit Imperatorem fidelium *Omar* filium *Al-Khettab*, scripsitque in fine epistolæ: Anne inclinas, ut ita fiat?

Rescripsit *Omar* ad *Nilum* ipsum Epistolam magnificentîa plenam his verbis.

*Abdalla Omar*, Imperator fidelium, *Nilo Ægypti*. Porrò: Quod si sponte & proprio motu fluere nolis, scito esse Deum unum victorem qui potest te cogere ut fluas. Interea nos Deum obnixè precamur ut te fluere faciat. (*Vale*)

Hanc Epistolam misit ad *Amrû*, qui illam in *Nilum* projecit. Quo facto incolæ *Ægypti* avidè successum hujus Epistolæ præstolabantur. Et mane surgentes die crucis, viderunt *Nilum* incremento jam pervenisse ad altitudinem sexdecim cubitorum.

Traditio est simile quid accidisse temporibus *Mosis*, cui pax. Scilicet Deus *Nilum* cohibuerat, ne incresceret; quare volebant rebellare: cum autem *Mosem* precibus interpellassent, ille pro eis rogavit, ut flueret *Nilus*, sperans fore ut ad fidem converterentur, cumque mane surrexissent, ecce jam Deus fluere fecerat *Nilum*, adeo ut illa nocte ad sexdecim cubitos excrevisset.

Vidi in Historia *Nili* supra laudata, quod temporibus *Al-Monstanser*, unius è *Khalifis Fatemitis* in *Ægypto*, substitit *Nilus* per duos annos non assurgens. Assurrexit autem anno tertio: permansit autem usque ad annum quintum non descendens. Deinde descendit suo consueto tempore, & effluxit aqua de terra; sed nemo inventus fuit qui illam seminaret propter hominum paucitatem. Postea anno sexto assurrexit *Nilus*, tum substitit usque ad finem anni septimi, adeo ut non relicta fuerit transfusio ejus ab hominibus, neque relictum fuerit ullum animal quadrupes incedens præter asinos quibus trahebatur currus *Khalifæ Al-Mostanser*. Deinde subitò ad apicem evectus fuit *Nilus* sexdecim cubitorum in una nocte, postquam antea facile transvadabatur a littore ad littus, & minima altitudo supra ordinariam superficiem *Nili* fuerat in decremento, unius cubiti & decem digitorum. Atque hoc evenit inde ab anno *Hegiræ* usque ad finem anni octingentesimi, duabus tantùm vicibus: Quarum prima fuit anno centesimo sexagesimo quinto *Hegiræ*, eo enim anno *Nilus* pervenit ad altitudinem quatuordecim cubitorum, & quatuordecim digitorum, secunda autem fuit anno quadringentesimo octogesimo quinto, quo *Nilus* pervenit ad altitudinem septemdecim cubitorum, & quinque digitorum.

Tale quid simile accidit nostro tempore, anno videlicet octingentesimo sexto, volo dicere punctum ad quod pertigit superficies *Nili* in incremento ejus, ex eo quod vidi delineatum ad finem anni septingentesimi vigesimi quinti quod pertigit ad novem cubitos.

Audivi quemdam hominem dicentem quod anno septingentesimo sexagesimo quinto superficies *Nili* elevata fuit ad duodecim cubitos; & minima altitudo ad quam pertigit decrementum in fine incrementi, fuisse duodecim cubitorum cum duobus digitis. Atque hoc idem evenerat anno quadringentesimo vigesimo quarto: volo dicere punctum ad quod pervenerat tempore supra dicto, nempe ad octodecim cubitos; adeo ut mirarentur homines de *Nilo*, quod auctus fuerit ad novemdecim cubitos temporibus *Omari* filii *Abdall-Azîz*. tum nocte septima eo usque pervenerit ut supra viginti cubitos excesserit, in aliquot temporis intervallis.

Mirabile etiam illud fuit quod anno trecentesimo septuagesimo nono superficies *Nili* ad novem cubitos tantùm processerit, nec tamen ullum inde secutum fuit damnum, sed ad quindecim cubitos pervenit, cum quinque digitis.

Plurimis annis, in quibus superficies *Nili* fuit infra duos cubitos, summus apex incrementi pervenit usque ad octodecim cubitos.

Jam de *Nilometris*. Refert *Ebrahim* filius *Wasif-Shah*, in libro rerum mirabilium, primum qui *Nilo Nilometrum* apposuit, fuisse *Khaslamum* septimum *Ægypti* Regum antediluvianorum. Is *Piscinam* ingentem construxit super quam duas figuras æneas aquilarum unius masculæ, alterius fœminæ imposuit; jussitque ei adsistere sacerdotes & doctos viros, qui die quodam anni peculiari, verba quædam immurmurantes, alterutram ambarum aquilarum ad sibilandum allicerent. Quod si mascula sibilaret, id pro bono omine faustoque nuncio augurabantur, fore ut *Nili* amplum incrementum fieret. Quod si verò fœmina sibilaret, malum omen interpretabantur de defectu incrementi. Quare pro hoc anno cibos necessarios & annonam providebant.

Dicit *Al-Mas'ûdi*: Audivi à cœtu incolarum urbis *Gîzah*, qui dicebant *Josephum*, cui pax, quo tempore extruxit *Pyramides*, etiam *Nilometrum* suscepisse ad dignoscendam *Nili* incrementi & decrementi mensuram.

Dicit *Al-Kodha'î*, idque in urbe *Memphis*: fertur autem *Nilum* primò mensuratum fuisse in territorio dicto *Alwah*, donec extructum fuit *Nilometrum Memphis*, & Coptos hoc *Nilometro* usos fuisse quo usque abolitum fuit.

Dico ego: Locus *Nilometri* in *Memphis* ad hoc usque tempus dignoscitur in vicinia *Pyramidum* à *Josepho* extructarum, qua parte sita est urbecula nomine *Al-Badreshîn*. Aiunt illos ibi *Nilum* mensurasse lapidibus aggestis & plumbo ferruginatis.

Dicit *Al-Mas'ûdi* quod *Dalûcah* cognomento Vetula, *Ægypti* regina post (submersum) *Pharaonem Nilometrum* parvum in cubitos distinctum posuit in urbe *Ansena*. Aliud etiam *Nilometrum* posuit in urbe *Ekmîm*. *Romani* posuerunt *Nilometrum* in castello Ceræ.

Dicit *Al-Kodhâî*: Ante expugnationem (*Ægypti* per *Moslemos*) erat *Nilometrum* in *Kaî-sareah Al-Acsah* in *Al-Fostât*, donec *Moslemi* unum ex ipsorum fabrica extruxerint inter arcem & mare.

Cum itaque venisset *Eslamismus*, & *Ægyptus* debellata esset, tunc temporis *Nilometrum* in *Memphi*, & *Nilus* mensurabatur in *Memphi*, & mensor in locum dictum *Al-Keta* ingrediebatur, ibique proclamabat.

Postea extruxit *Amrû* filius *Al-As Nilometrum* in *Aswân* (*Syene*); tum aliud in *Dandarah*.

Deinde in diebus *Mo'âviah* extruxit *Nilometrum* in *Ansena*.

Cum autem *Ægypto* præesset *Abdall-Azîz* filius *Marwân* extruxit *Nilometrum* parvum cubitis notatum in *Hholwân* in ditione *Al-Fostât* sito.

Tum quando gubernavit *Asâmah* filius *Zaîd* cognomento *Al-Banukhî* extruxit *Nilometrum* in insula *Al-Sanâ'ah*, quæ nunc audit *Al-Raudhah*, (i. e. hortus amænus) jussu *Solaîman* filii *Abda'l-Malec*, unius è *Khalifis* filiis *Omaîah*, anno *Hegiræ* nonagesimo septimo. Illudque est cæterorum maximum in cubitos distinctum.

Denique exstruxit *Al-Mâmûn Nilometrum* in inferiore parte terræ insulæ prædictæ, anno ducentesimo septimo, gubernante *Ægyptum Yazîd* filio *Abda'l-Malec*. Atque illud est (*Nilometrum*) quo utuntur usque ad hoc tempus nostrum.

*Christiani* habebant regimen *Nilometri*, sed illos amovit *Al-Motawakkel*, & huic regimini præposuit *Abu'l-Radadum Abda'llam* filium *Abda'l-Salâm Al-Mûdab*, virum probum. Perseveratque *Nilometrum*

*metrum* in ædificio suo integrum usque in præsentem diem. Illudque insuper reparavit *Akhmed ben Thûlûn* anno ducentesimo quinquagesimo nono.

Quilibet cubitus continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim cubitos. Deinde cubitus fit viginti quatuor digitorum.

Quando igitur volunt supponere hanc elevationem pertigisse ad sexdecim cubitos, distribuunt duos cubitos redundantes qui continent viginti octo digitos, inter duodecim cubitos quorum unusquisque continet viginti quatuor digitos. Sicque fit quilibet cubitus viginti octo cubitorum.

Dicit *Al-Kodhâ'i*: Ratio hujus est, quemadmodum refert *Al-Hhosain Mohhammed* filius *Abdo'l-Man'am* in Epistola sua, quod *Moslemi*, quando *Ægypto* potiti sunt, exposuerunt *Omaro* filio *Al-Khattab*, cui Deus sit propitius, id quod ægrè ferebant incolæ *Ægypti* de caritate annonæ quo tempore *Nilus* subsidebat in termino juxta *Nilometrum* illorum plusquam decurtatio ejus. Quæ res cogebat illos colligere commeatum in angustioris annonæ tempus, quæ collectio adhuc cogebat augere pretium annonæ.

Et scripsit *Omar* ad *Amrû* sciscitans ab eo rei veritatem.

Respondit *Amrû* his verbis: Equidem reperi, inquisitione facta, ut *Ægytus* irrigetur, quatenus incolæ ejus annonæ penuria non laborent, unum terminum esse debere, ut *Nilus* increscat ad quatuordecim cubitos, alterum autem terminum, quo universa *Ægyptus* irrigetur, quatenus præ necessario superabundet, adeo ut relinquatur apud ipsos alterius anni provisio, esse debere, ut *Nilus* increscat ad sexdecim cubitos. Inveni etiam duo esse extrema æqualiter timenda circa excessum & defectum elevationis aquæ, & inundationis; videlicet duodecim cubitos pro defectu, & octodecim pro excessu.

Qua de re *Omar*, cui Deus sit propitius, in consilium advocavit *Alî* filium *Abû Tâleb*, qui consilium dedit, ut ad illum scribens juberet *Nilometrum* ab eo exstrui, & ut duos cubitos duodecim cubitis super adderet, & id quod post eos residuum esset, super fundamento relinqueret.

Dicit *Al-Kodhâ'i*: Ubi observa quod nostro tempore facta est corruptio fluviorum, & imminutio status rerum, cujus argumentum est quod *Nilometra* antiqua regionis *Al-Sa'id* à primo ad ultimum constanter habuerunt viginti quatuor digitos pro uno quoque cubito sine ulla additione ad hunc numerum.

Dicit *Al-Mas'ûdî*: Quando *Nilus* compleverat altitudinem quindecim cubitorum, & ingrediebatur decimum sextum cubitum, tunc emergebat bonum nonnullis hominibus, neque nimium rigabatur terra. Sed hinc fiebat imminutio tributorum Soltani. Quando autem perveniebat incrementum ad sexdecim cubitos, tunc complebatur tributum Soltani, & homines multo proventu abundabant; eoque inundabatur quarta pars regionis, sed hoc erat nocivum jumentis propter defectum pabuli.

Tum ait: Summum denique incrementorum generalium, quod utilitatem regioni universæ afferebat fuit illud, quod assurgebat ad septemdecim cubitos. Atque sufficientiam omnimodam, & satietatem universæ terræ ejus complebat.

Quando autem postquam increvit *Nilus* ad decimum septimum cubitum, provehitur ad decimum octavum, tunc inundatur quarta pars *Ægypti*, & nocumento est nonnullis prædiis. Atque, inquit, ita se habet incrementorum pars maxima.

Ego dico: Talis erat rerum status in eo, quo scribebat tempore, & ante illud, talisque currens modus, prout ille memoriæ prodidit, in annis plurimis usque ad annum septingentisimum præteritum. At verò hoc nostro tempore (videlicet anno 806.) solum terræ elevatum est ex eo quod eam invasit è luto, quod aqua secum volvit singulis annis, adeò ut pontes exsuperaverit.***

## *Nummi nonnulli ab Auctore in* Africa *collecti, quique in ea Regione cusi fuisse videntur.*

1 REX IVBA [1].
Caput Jubæ, diadematum.

ΚΛΕΟΠΑΤΡΑ [2] ΒΑCΙΛΙCCΑ.
Crocodilus [3].

2 D.N. IVSTINIANVS P.P. AVG [4].
Caput Justiniani diadematum.

A N N O — I — X IIII
CAR.

1 *Juba*, quem exhibet hic Nummus, secundus fuit istius nominis, qui uxorem duxit *Cleopatram* 2, cognomine *Selenen*, *Antonij* Triumviri & *Cleopatræ Ægypti* Reginæ, filiam. Filium habuit *Ptolemaum*, Regum *Numidarum* ultimum, qui a *Caligula* interfectus fuit. Porrò *Juba* hic noster fuit *Jubæ* 1. filius, *Hiempsalis* nepos, *Gaudæ* pronepos, *Masinissæ* pronepotis nepos. Ita enim se habet series illa Regum *Numidarum*, quam in R. *Reineccio* (de *Famil.* Tab. 43. p. 329.) interruptam videmus, ut fidem facit Inscriptio hæc sequens antiqua, quam in arce *Carthaginis Novæ* apud *Hispaniam* invenit mecumque communicavit V. R. Pa. *Ximenes*.

REGI IVBAE REGIS
IVBAE FILIO REGIS
IEMPSALIS N. REGIS GAVD. .
PRONEPOTIS MASINISAE
PRONEPOTIS NEPOTI
II VIR QVIINQ. PATRONO
COLONI.

3 Crocodilus, utpote *Niloticum* Animal, Symbolum fuit *Ægypti*, unde *Cleopatra* duxit originem. 4 Nummus hic describitur a *Mediobarba* de Imp. Rom. Numism p.564. Ed. *Milan.* 1683.

3 KARTAGO, *in Epigraphe.*
Miles [1] ſtat, ſiniſtra haſtam tenens.
Caput Equi decurſorii : *& in* Exerg. XXI.

*Nummi ſequentes nec una nec altera parte inſcripti ſunt : quorum decem priores exhibent*

4 Caput Cereris, ornatum [2] ſpicis; interdum etiam cornu bubulo [3]; & inauribus.

Equum [4] ſtantem, cervice erecto. Ad pedem tria puncta, forma triangulari poſita.

5 AL. Equum ſtantem, cum annulo.

6 AL. Equum ſtantem, cervice reflexo.

7 AL. Equum ſtantem, cervice reflexo, cum Lunula [5].

8 AL. Equum currentem.

9 AL. Equum ſtantem cum Palma [6].

10 AL. Equum deſultorium, cervice reflexo, pedem dextrum elevantem.

11 AL. Equum, cervice reflexo, pedem dextrum elevantem.

12 AL. Caput Equi [7].

13 AL. Caput Equi, cum unciæ notâ.

14 Caput diadematum, barba prominente & acuta.
Equus currens.

15 Caput diadematum, barba prominente & acuta. Cincinnis in orbem tortis ſeu calamiſtratis.
Equus currens, cum Palmæ ramulo [8].

16 Idem : quod Jubæ majoris, ob vultus ſimilitudinem, eſſe videtur.
Equus gradiens, cum ſtella [9].

17 Caput Jovis Ammonis [10].
Elephas [11].

18 Caput Herculis [12], pelle leonino amictum.
Leo gradiens [13].

19 Palma, cum dactylis.
Pegaſus [14].

20 AL. Equus ſtans, cervice erecto.

21 AL. Caput Equi.

*Ex ære omnes, præter quartum & quintum, quorum hic ex argento, alter ex auro conficitur.*

1 *Beliſarius* forſan, qui devicto *Gilimere*, *Carthaginem* Imperio Romano reſtituit. Numerus XXI, & Num. XIIII in priori nummo, Annos Regni *Juſtiniani* deſignant : *viz.* A. D. 547. & 540. Vid. *Mediobarb.* ut ſupra. 2 *Ceres* enim *πολύσαχυς* dicitur; unde *Horatius* Carm. Secul.

*- - - ſpicea donat*
*Cererem corona.*

Quæque etiam Dea frugifera eſt, ideoque ſæpius cernitur in nummis *Africæ*, *Siciliæ*, *Ægypti*, aliarumque Regionum, quæ olim, propter tritici & frumenti ubertatem, celeberrimæ fuerunt. 3 *Ceres* etiam, quæ eadem cum *Iſide* eſt, bovinis cornibus pingitur. Ita enim *Herodotus* Eut. ¶. 41. *Το γὰρ τῆς Ισιος ἄγαλμα ἐὸν γυναικήιον, ΒΟΥΚΕΡΩΝ ἐστι, κατάπερ Ελληνες τὴν Ιουν γράφουσι.* Vid. Obſ. p. 397. 4 Equus, utpote animal potens & bellicoſum, a *Lybibus* forſan imprimis domitum, Inſigne fuit *Mauritaniæ*, *Numidiæ* & *Carthaginienſium* Regionis. *Numidæ* enim, ab antiquiſſimis temporibus, ob equitationem & in equis educandis ſolertiam, palmam cæteris gentibus præripuerunt. Puncta forte pondus vel valorem indicant; ut annulus in ſequenti. Vel ſi Nummus in una aut altera *Carthaginienſium* Colonia, apud *Siciliam* i. e. *Trinacriam*, cuſus fuit, per puncta totidem iſtius Inſulæ Promontoria denotari poſſint. 5 Lunula ſive Creſcens Symbolum fuit *Iſidis*, i. e. *Cereris*, Deæ frugiferæ. Vid. Not. & Obſ. ut ſupra. 6 *Africa*, (præcipue interiores ejus partes,) æque dactylis abundat, ac *Ægyptus*, *Idume*, *Babylon* &c. ideoque Palmam pro Inſigni ſuo ſive Symbolo æquo jure vendicare poſſit. Vid. Obſ. p. 85. 132. 158. 211. 7 Hoc Symbolum referre poſſumus ad caput Equi inventum in jactis *Carthaginis* fundamentis. *In primis fundamentis caput bubulum inventum eſt; quod auſpicium quidem fructuoſæ terræ ſed laborioſæ, perpetuóque ſervæ urbis fuit : propter quod in alium locum urbs tranſlata. Ibi quoque equi caput repertum, bellicoſum potentemque populum futurum ſignificans, urbi auſpicatam ſedem dedit.* Juſt. l. 18. 5. Sic etiam *Virgilius* Æn. 1. l. 445.

*Lucus in Urbe fuit media, lætiſſimus umbra;*
*Quo primum jactati undis & turbine Pœni*
*Effodere loco ſignum, quod regia Juno*
*Monſtrarat, caput acris equi : ſic nam fore bello*
*Egregiam & facilem victu per ſecula gentem.*

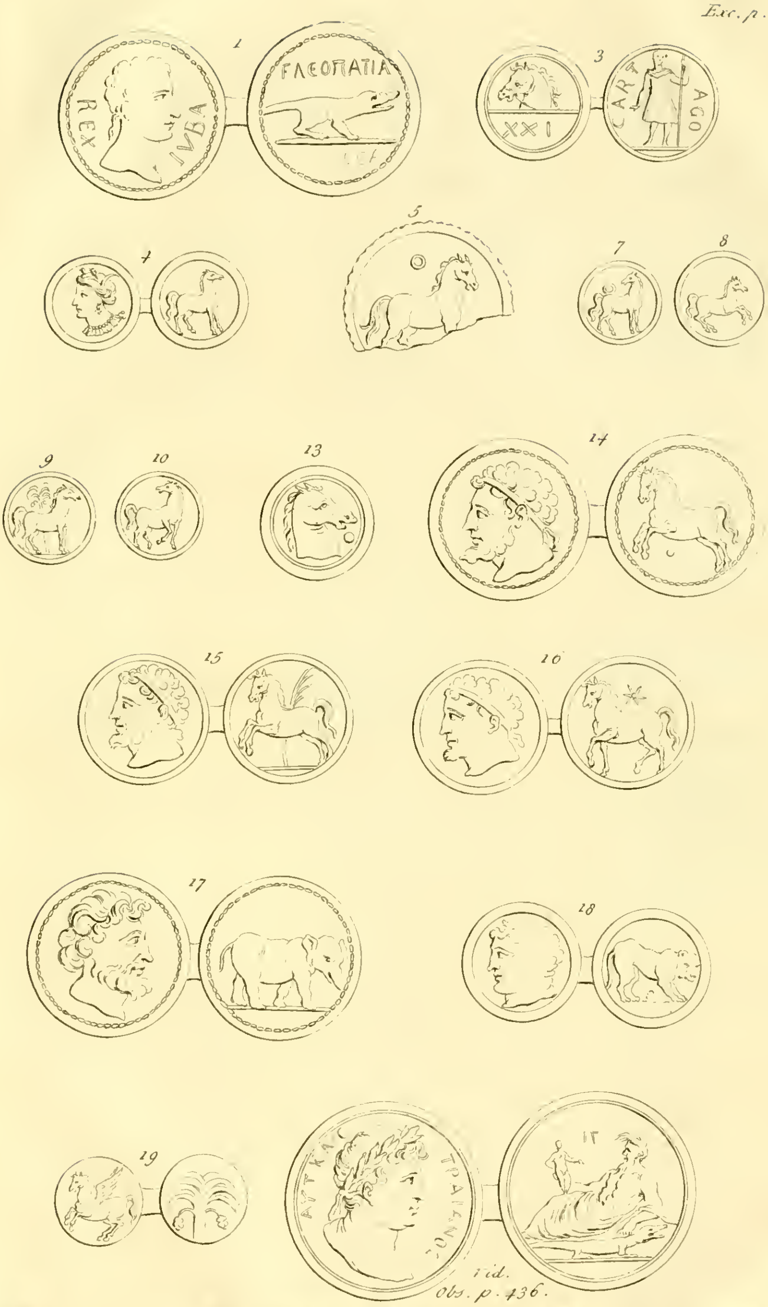
8 Palmæ ramulus vel victoriam quandam ab hoſte portatam, vel *Jubam* minorem, (modo nummus hic *Jubæ* Senioris eſt,) deſignare poteſt. Artemidorus quippe auctor eſt (*Onir.* l. 1. cap. 79.) *Principum liberos per ramos Palmarum deſignari.* Unde certe haud male collegiſſe videtur *Triſtanus*, ſignatos in quodam *Conſtantii* nummo tres Palmæ ramos, denotare tres magni *Conſtantini* filios. *Spanh.* De Uſu &c. Numiſm. Diſſ. 6. p. 336. 9 Per Stellam, Virtus forſan Solis in frugibus producendis viribuſque prolificis & bellicoſis equis addendis denotetur. Quidni etiam *Heſperus* eſſe poſſit? Ut enim hæc Paſtoris ſtella eſt, *Numidis* certe, utpote vitam paſtoralem agentibus, ſemper grata eſſet & veneranda. Stella, in quodam *Battiadorum* nummo, *Apollinem* denotabat in eo tractu Sacerdotem, ſecundum *Begerum* (Theſ. Brand. Vol. I. p. 518.) vel Regem e Ludis equeſtribus victorem revertentem, Stella ſeu Sole duce, ſecundum *Spanhemium* Diſſ. 6. p 300. 10 In *Lybia*, Templum & Oraculum celeberrimum olim *Jovi Ammoni* conditum fuit : *Ammoni* illi nempe, qui idem eſſe perhibetur cum *Chamo*, cui *Ægyptij* & *Lybes* debent originem. 11 Tempore, quo cuſus fuit hic nummus, elephantes frequentes errabant in Septentrionalibus *Africæ* partibus, ut patet in *Exc.* p. 20. F. p. 21. B. Ita etiam Poeta, de *Africa* loquens.

*Et vaſtos Elephantas habet, ſævoſque Leones*
*In pœnas fœcunda ſuas parit horrida Tellus.* Manil. l. 4.

12 *Hercules* nempe *Lybicus*, cujus fama, propter certamen cum *Antæo* (Exc p. 20. C.) Aram apud *Lixon.* (ibid. D.) Specus in Promontorio *Ampeluſia* dicto (Exc. p. 18. D.) Columnaſque (ibid. E.) ſemper fuit inter *Afros* celeberrima. 13 Per Leonem hic exhibitum, intelligi poteſt vel *Africæ* Symbolum, quæ a Poeta nuncupatur

*——— Leonum*
*Arida nutrix.*

vel *Leo* ab *Hercule* interfectus. 14 Nummus hic etiam inter *Africanos* numerandus eſt, licet altera parte Pegaſum, *Corinthiorum* Symbolum, exhibeat. Palma quippe hic expreſſa, racemos ſuos profert propendentes, utpote dactylis onuſtos, quæ apud *Corinthum*, ob regionis frigiditatem, nulla alia eſſe poſſit quam ſterilis. Præterea ut Pegaſus nihil aliud ſit niſi *celer equus*, tale Inſigne optime *Africæ* conveniet, ob celerum nempe equorum in ea terrarum parte proventum. Vid. *Triſt.* Comment. Tom. I. p. 89. & *Spanheim.* Diſſer. 5. p. 277.




*Auspicijs RICHARDI MEAD*, Archiatri.

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☞ The Letter p denotes the Page; N, the Notes; E, with the Number after it, the respective Page of the Collection of Papers inserted after the *Observations*.

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*F I N I S.*